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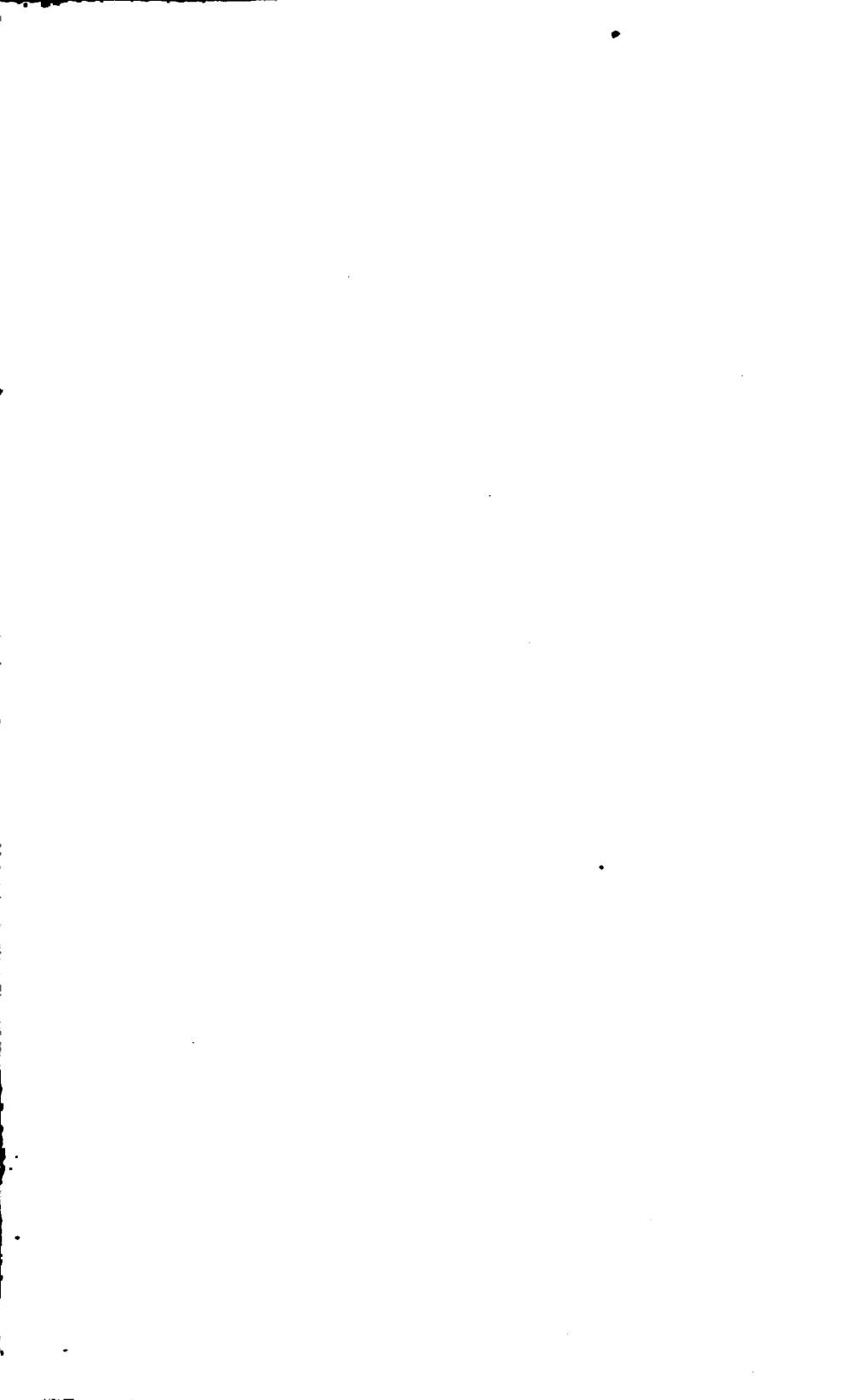
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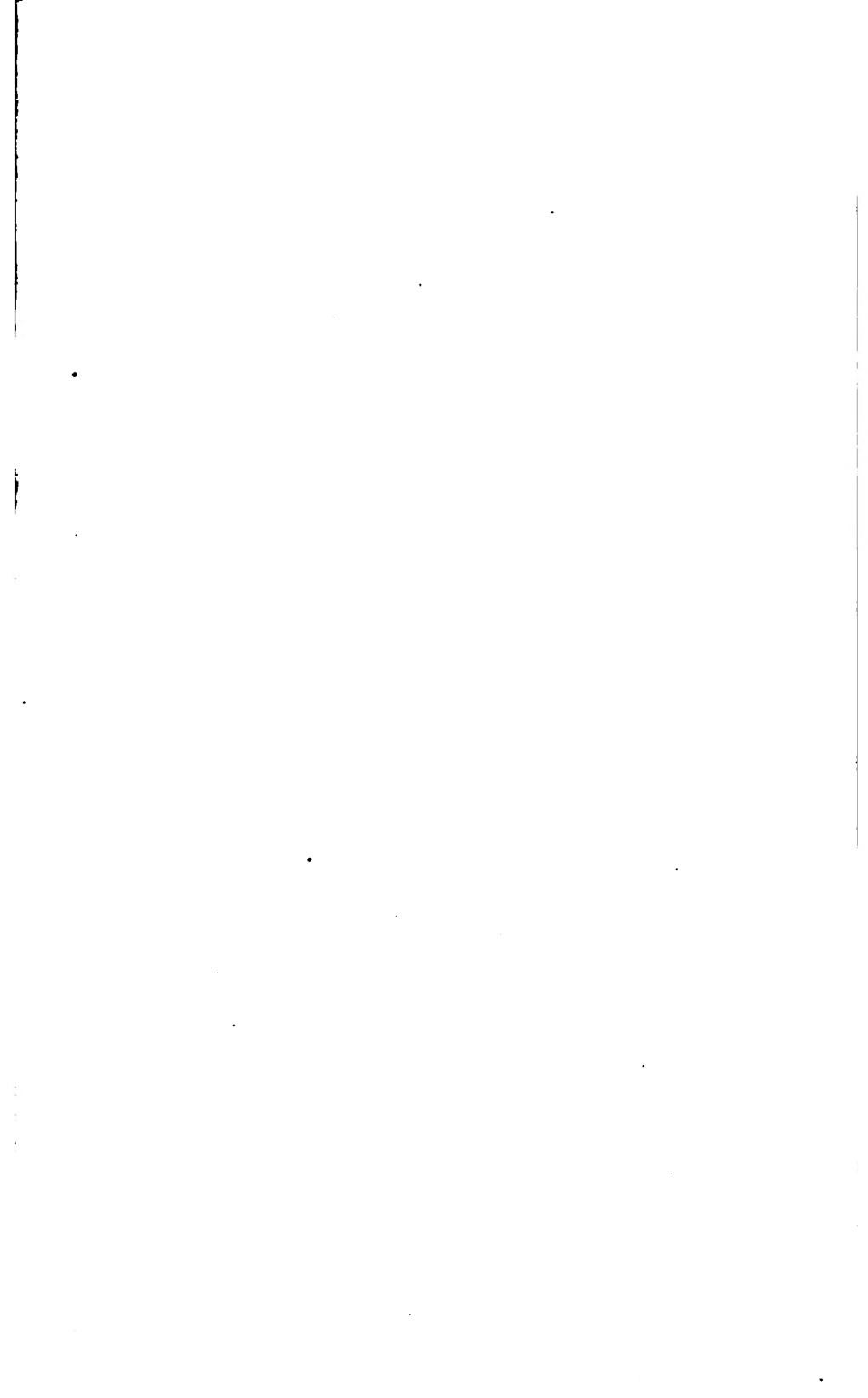
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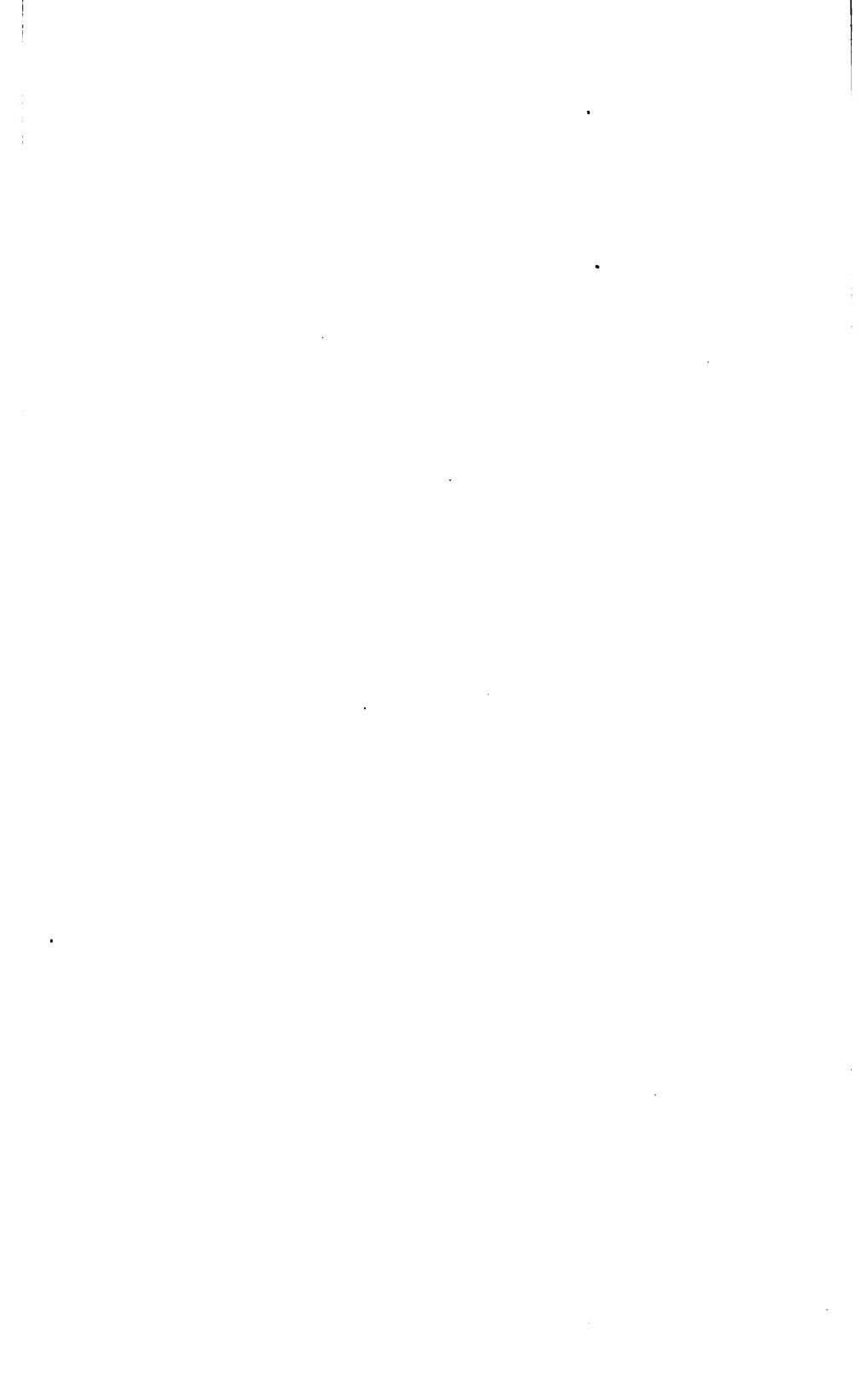
# HOMER'S ODYSSEY

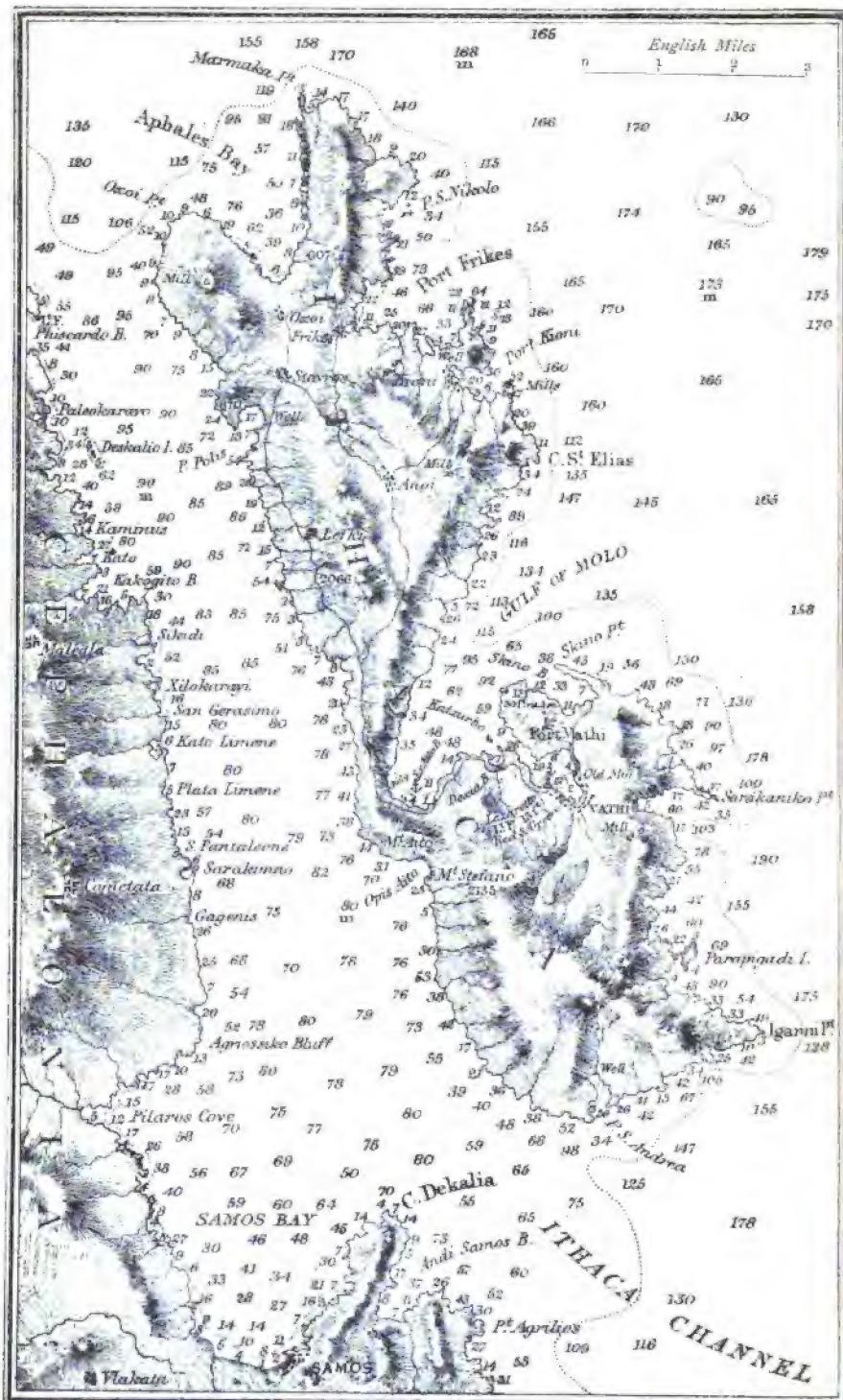
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# HOMER'S ODYSSEY

EDITED

*WITH ENGLISH NOTES, APPENDICES, ETC.*

BY

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AND THE LATE

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OXFORD

*SECOND EDITION, REVISED*

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## PREFACE TO FIRST EDITION.

THE duty of editing the first twelve books of the *Odyssey* was entrusted some years ago by the Delegates of the Clarendon Press to the Rev. James Riddell, M.A., Fellow and Tutor of Balliol College. The Delegates had every reason to congratulate themselves upon securing the services of an editor, whose refined taste and subtle appreciation of the genius of the Greek language placed him in the first rank among the Scholars of his time, and gave him, in some respects, a unique position.—Mr. Riddell died in the autumn of 1866, when he had just entered on his 44th year, and had not long commenced this task :

‘Ablatum mediis opus est incudibus istud.’

I may be allowed to speak of his death not only as a loss to the world of letters, but as a personal bereavement of no ordinary kind to those who enjoyed his intimacy. In undertaking to go on with the work which my dear friend, and former tutor, had begun, I have felt no common responsibility. It will be my best reward if I am able to think that the volume now finished would have given him satisfaction.

Mr. Riddell’s notes extend over the first three books, together with the seventh and eighth. He had just begun his commentary upon the fourth, when his work was cut short.

As these notes were not completed and ready for the Press when he died, the Delegates were good enough to entrust them to me just as they were, with full power to make such

alterations and additions as the continuation of the work might seem to demand. Nor have I been unwilling to avail myself of this freedom, especially as the last few years have been singularly rich in researches on Homeric criticism, exegesis, and etymology.

The elaborate commentary of Nitzsch upon the first twelve books of the *Odyssey* must of necessity be in the hands of every editor; and this is so generally understood, that a more specific acknowledgment of the use which I have made of it will not be needed. It is, in fact, indispensable. But I also owe an especial debt of gratitude to the edition of Ameis (in the *Schulausgaben* of Teubner). The number of parallel passages supplied therein, and the references to other authorities, and to classical periodicals, are so valuable for any exegetical edition, that I have made the freest use of them, and I desire here to express my obligation. Fäsi's Commentary, re-edited by Kayser (Weidmann'sche Buchhandlung) is, though short, extremely judicious. His decisions upon doubtful passages are always careful and trustworthy. I have made continual reference to the 7th edition of Seiler's Lexicon (*Wörterbuch über die Gedichte des Homeros und der Homeriden*, Leips. 1872). Though not to be compared for elaborate fulness with the *Lexicon Homericum* projected by Ebeling and Plahn, and now in course of publication by Teubner, Seiler's Lexicon is remarkable for intelligent arrangement, and happy selection of passages; nor are the footnotes and references to modern authorities less important.

Besides the Lexicons and Grammars in ordinary use, I have derived much information on Homeric Geography, Mineralogy, Botany, etc., from Buchholz (*Homerische Realien*, vols. 1, 2, Leips. 1871, etc.); and I have frequently consulted L. Preller's *Griechische Mythologie*. On points of etymology, reference has constantly been made to G. Curtius, *Griech. Etymol.* edn. 2; and Krüger's Greek Grammar has supplied many illustrations of Homeric accidence and syntax.

I have endeavoured in other cases to acknowledge the

sources to which I have been indebted for any special information. But it must remain only too probable that in putting together notes which had been jotted down at different times, the due acknowledgment has not always been made.

The text approaches very nearly to that of La Roche, in his critical edition (*Homeri Odyssea, ad fidem libb. optim. ed. J. La Roche, Leips. Teubn. 1867, 8*). I have not ventured however to follow him in reproducing the accentuation of Herodian, and to write ἀνδρά μοι, or ἐνθά κεν, etc. His apparatus of MS. readings is so full and so well arranged, as to be now the best standard of critical evidence; and to it I must refer my readers. I can lay no claim to the special knowledge necessary for determining, or attempting to determine, the relative value of Homeric MSS.; but I have noted the principal variants, with the most important modern emendations and conjectures, where the settling of the reading seemed to bear upon the interpretation of the text.

I have also introduced a great number of the various readings given by the Scholiasts and Eustathius, as having a peculiar interest of their own, though not being always of the highest importance. For Eustathius I have used the edition of Stallbaum, and for the Scholia that of Dindorf (Clarendon Press, 1855). A very valuable book, to which frequent reference is made in the critical notes, is *Die Homerische Textkritik im Alterthum*, also by J. La Roche; a book which contains much information about the views of the Grammarians on points of Homeric prosody, orthography, etc.

There can be no work more interesting to a student than the editing of Homer: yet, perhaps, no work more disheartening. When one calls to mind the names of the eminent men of letters, philologists, and critics, who have worked, and are working, in this field, one is painfully sensible of something like presumption in coming before the public as a commentator. But it seems not unreasonable to hope that the acknowledged difficulty of the task may claim indulgence for an effort to produce a useful book.

I have to thank the Lords of the Admiralty for their courtesy in permitting me to engrave a fac-simile of the coast of Ithaca and Cephalonia from their Chart.

My friend, the Rev. Edwin Palmer, M.A., Fellow of Corpus Christi College, and Professor of Latin in the University of Oxford, has been kind enough to read through all the proof sheets, and to make many valuable suggestions to me.

I have not ventured to increase the bulk of the present volume by any Prolegomena.

W. W. M.

LINCOLN COLLEGE, OXFORD.

*October 1876.*

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## PREFACE TO SECOND EDITION.

THE Text and Commentary have been carefully revised ; and some considerable changes introduced. Reference has been constantly made to Mr. Monro's Homeric Grammar (Oxford, Clarendon Press, 1882) ; a work altogether indispensable to the student of Homer. I desire to express my grateful acknowledgments for kind help from various friends ; especially from Mr. C. B. Heberden, Fellow of Brasenose, and Mr. D. S. Margoliouth, Fellow of New College, whose criticisms and suggestions have been of great service.

LINCOLN COLLEGE, OXFORD.

*November 1885.*

Krichhoff. (1) Old Nôres : bks 5, 6, 7 except 103-131, 185-232, 243-251, 298-end.

9, 11 except 1-24, 51-83, 104-113, 565-627, 636-640

13 to v. 184.

(2) Sequel, Old Nôres : 13, 184 to 23, 296 except 15. (2) before 800

(3) 1-4, 9, 10, 12, 15, 23 from 297 on, 24.

Name is not mentioned in the prenomen.

# Ο ΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ  
πλάγχθη, ἐπεὶ Τροῖς ἵερὸν πτολεύθρον ἐπερσεῖ  
πολλών δὲ ἀνθρώπων ἦδεν ἀστεα καὶ νόον ἔγνω,  
πολλὰ δὲ δὲ γένεται πάθεν ἀλγεα δυνατὰ θυμὸν,  
ἀρνύμενος τὴν τε ψυχὴν καὶ νόσον ἐταίρων.  
ἀλλ' οὐδὲ ὡς ἐτάρους ἐρρύσατο, ἴέμενός περ.

3. *νόον*] *νόμον* Zenodotus, which seems to be a word foreign to Homeric Greek.  
Schol. M. 6. *δέ*] So Aristarch. Herodian. etc., see note below, and La Roche, Homerische Textkrit. p. 380 foll.

1. ἔννεπε is the assimilated form of *ὑνεπε* (from stem *σεῖ*), as the Aeolic aorist *ἔννεψα* stands for *ἔννεψα*. We may compare the Lat. word *insece*, which is actually used in the translation of this line by Livius Andronicus, ‘Virum mihi, Camena, insece versutum.’ *μοι* is enclitic, = ‘prithee’; as distinguished from the emphatic dative *ἄντε* καὶ *ἥμιν*, l. 10. For the order observed as to the place and succession of Enclitics in Homeric Greek, see Monro, Homeric Grammar, Append. E.

*Μοῦσα* = *Μούτια*, *Μούσα*, from root *μεν*, ‘to think.’ In l. 10 the muse is called *θύγατρε Διός*, as in Il. 2. 491 ‘Ολυμπιάδες Μούσαι, Διός αἰγάλοχοι θυγατέρες. They are represented as nine in number in Od. 24. 607, but their names are first given in Hesiod.

*πολύτροπον*, ‘of many devices,’ *versutus*. This epithet of Odysseus recurs only Od. 10. 330; but it has many equivalents in Il. and Od., e. g. *πολύμητης*, *πολύφρων*, *πολυμήχανος*, *ποικιλομῆτης*, the general sense of which seems to fix its meaning. Cp. the phrase by which Odysseus characterises himself, Od. 9. 19 ἔμ' Ὁδονεῖς λαερτιάδης ὃς πᾶσι δέλοισι | ἀνθράποισι μέλα. Nitzsch explains it as equivalent to *πολύπλακτος*, and takes the words *ὅς μάλα πολλὰ πλάγχθη* as its exegesis. Cp. inf. 300

*πατρόφρονῇ .. ὃς οἱ πατέρα κλυτὸν ἔκτα,* Od. 18. 1 πτωχὸς πανθῆμος δε κατὰ δασον πτωχεύεσκε, Il. 5. 63; 9. 124; 11. 475; 12. 205; 13. 452; which suggests that the Homeric usage is, in some cases, to repeat some portion of the word, at least, in the expository clause. See Lehrs, Rhein. Mus. 1864, p. 303, and Nitzsch, De Odyssee Exordio, Hannov. 1824.

2. *ἐπερσεῖ*. Explained by Od. 22. 230 σῆ δὲ ἥλω βουλῇ Πράμον πόλις. Cp. Od. 9. 504. Cic. ad Fam. 10. 13 ‘Homerus non Aiaceum nec Achilleum, sed Ulixem appellavit πτολεύθρον.’

3. *νόον ἔγνω*, i. e. ‘learned what their spirit was like.’ The Schol. well compares Od. 6. 119 ὃ μοι ἔγνω τέοντας βροτῶν ἐς γαῖαν ικάνον; ‘Η δὲ οἵ γέ ὑβρισταί τε καὶ ἄγροι οὐδὲ δίκαιοι, | ηὲ φιλάξεινοι, καὶ σφιν ρόσος ἐστὶ θεοῦδής;

4. δέ γε. This combination is frequent in Homer, to resume the original subject of the sentence (Epanalepsis); cp. inf. 26. 31; 2. 132; 3. 90; Il. 10. 514, etc.

5. *ἀρνύμενος*. From root *αρ* = gain, as in *μισθ-αρ-νος*, not connected with *αἴρω*. Το δρ-νυ-μα belong the common aorists *ἡράμην*, *ἡρύμην*. Translate—‘seeking to win.’

6. οὐδὲ ὡς, ‘not for all that.’ For the accentuation cp. Apollon. Lex. Hom.

αὐτῶν γὰρ σφετέρησιν ἀτασθαλίσιν δλοντο,  
νήπιοι, οἱ κατὰ βοῦς 'Υπερτόνος 'Ηελίοι  
ἡσθιον αὐτὰρ δ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.  
τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν.

"Ἐνθ' ἄλλοι μὲν πάντες, δοι φύγον αἴπνυν δλεθρον,  
οἵκοι ἔσται, πόλεμόν τε πεφευγότες ἡδὲ θάλασσαν  
τὸν δ' οἰον, νόστου κεχρημένον ἡδὲ γυναικός,  
νύμφη πότνι' ἔρυκε Καλυψώ, δια θεάων,  
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.

ἄλλ' δτε δὴ ἔτος ἥλθε περιπλομένων ἐνιαυτῶν,

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7. *abtān*] So Aristonic. and majority of MSS. *Al. abtōi*. See Schol. on Il. 10. 204.  
30. *ἀμόθεν*] *Al. ἀμόθεν*. See Curtius, Gk. Etymol. pp. 352, 614.

δαστρόμενον δὲ καὶ περιπλόμενον τὸ ὅς τὸ  
δυοῖς [Villois. δυοῖς] δηλοῖς· ἀλλ' οὐδὲ δις  
ἐκάρους ἔρρυστο.

*περ.* See on inf. 316.

8. *κατὰ . . . ἥσθιον*. On the distinction between the adverbial use of prepositions with verbs, and the separation, called by grammarians Tmesis, see Curtius, Greek Grammar Explained, p. 201; Hoffmann, Die Tmesis in der Ilias; Monro, H. G. §§ 175, 176.

*Τηερίονος.* Hesiod, Theog. 374, makes Ἡέλιος the son of *Τηερίον*, and (v. 1011) calls him Ή. *Τηεριούδης*. So Od. 12. 176 we have *Τηεριούδας ἄνακτος*. But this does not prove that *Τηερίον* is a shortened form for *Τηεριούδης*, as Eustathius holds; for even the form *Τηεριούδης* is not necessarily a patronymic, as we find, cp. Eustath., *Ηρακλείδης* for *Ηρακλῆς*, *Σιμχίδης* for *Σιμχός* (Lobeck, Aj. 190). Cp. also the form *Οιδωβῆς*. Nitzsch regards *Τηεριούδης* as non Homeric, holding Od. 12. 176 to be spurious: he leans to the view that *Τηερίον* is a quasi-patronymic for *ἄντερος* = child of the height [of heaven]; like *οὐρανίανες*, for which Euripides (Phoeniss. 823) writes *οὐρανίδαι*, meaning only *caelicolae*. See by all means Lobeck's note on *Δλαιδᾶν* Ajax 880.

10. *τῶν*. This gen. is governed by *εἰτέ* as Od. 11. 174, *εἰτέ δέ μοι πατρός*.

*ἀμόθεν γε.* It is left to the muse to decide at what point the minstrel shall take up the story. Cp. Od. 8. 500 *ἔνθεν δὲν ὡς, κ. τ. λ.* Translate—'from any point thou wilt.' With *ἀμόθεν* cp. *οὐδ-αμοῦ, ἀμῶς, ἀμῆ*. Curtius, s. v., compares the Gothic *sums* = any one.

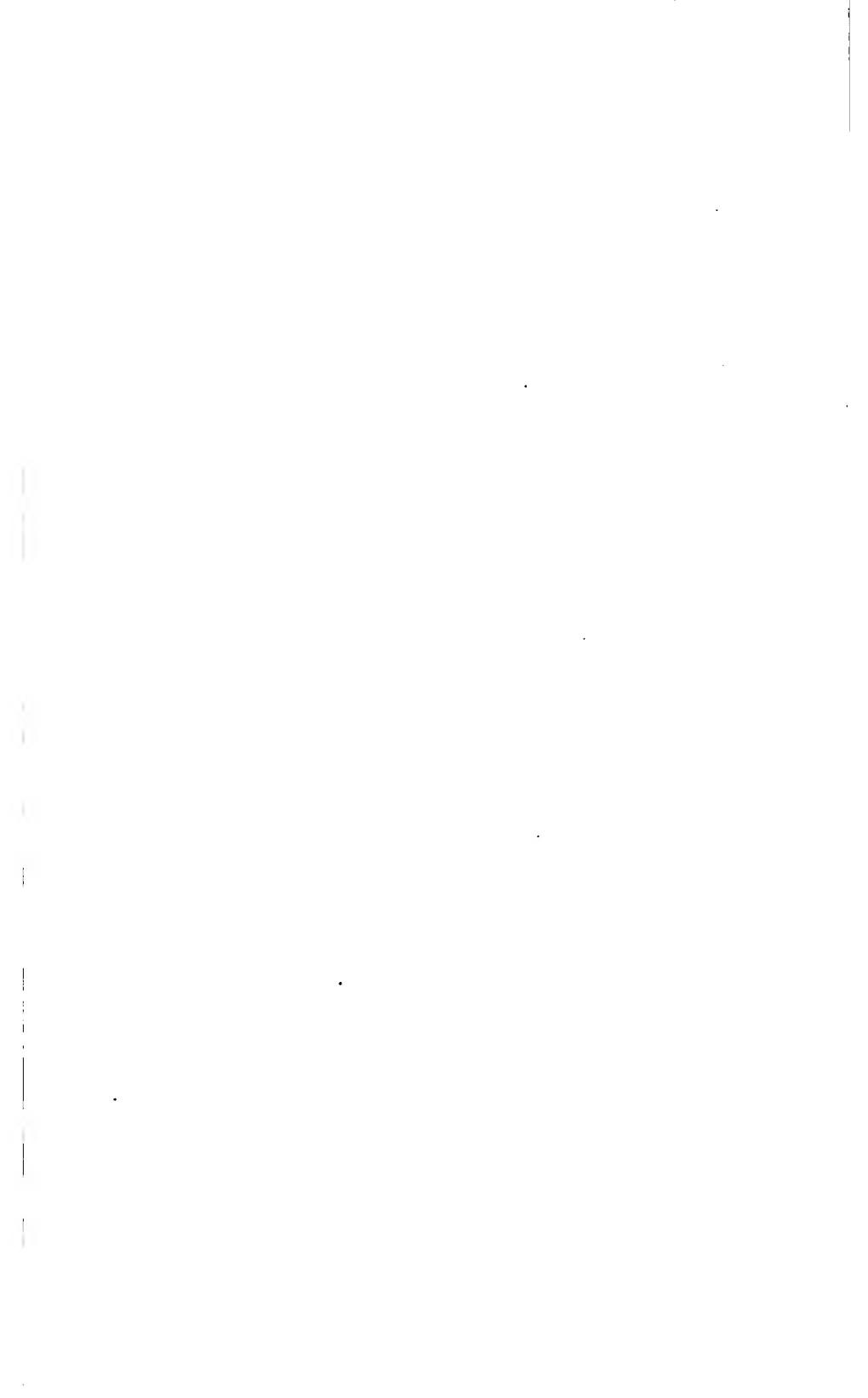
καὶ ἡμῖν, sc. that we—the poet and his audience—may know as well as thou; *ὑμᾶς γὰρ [Μούσας] θεαὶ ἔστε, πάρεστε τε, ἴστε τε πάντα* Il. 2. 485, or, that we may be told, as thou hast told others: cp. Ar. Nub. 357 *οὐρανομήκη ήξετε κάμοι φωνὴν ω ταμβασίειαι*. Aristarchus considers the *καὶ* superfluous, and so the Schol. on Theocr. 4. 54 δ KAI περισσὸς ἀσκεπ καὶ παρδ 'Ομήρο. 'τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν.'

11. *Ἐνθα*, 'Now.' The express mark of the point of time at which the Odyssey begins, viz. the end of the seventh year of the sojourn of Odysseus in Calypso's isle.

*αἰτία.* Nitzsch interprets this of any form of death the danger of which suddenly comes and is as suddenly escaped. It seems more graphic to render it 'headlong' or 'sheer,' violent death being regarded as a plunge from some height. Cp. Soph. O. T. 877 *ἀντόμον ὄρονετε εἰς ἀνάγκας*, and the phrase 'In tam praecipi tempore' Ov. Fast. 2. 398.

13. *κεχρημένον*, 'desiring,' 'requiring'; perhaps, through the notion of having a thing in constant use, till it becomes indispensable; cp. Il. 19. 262. This sense is generally quoted as strictly Epic, but it is found in later Greek also, as *κέχρησαι* Eur. I. A. 382; *·γμεθα* Med. 334; *·γμεθε* Theocr. 26. 18.

16. *ἔτος ἥλθε.* From the sack of Troy to the return of Odysseus ten years elapsed, which were thus made up:—The voyage from Troy to the isle of Circe, the twelvemonth's sojourn





τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκύδε νέεσθαι  
eis Ἰθάκην, οὐδὲ ἔνθα πεφυγμένος ἦν δέθλων,  
καὶ μετὰ οἵτι φίλοισι. θεοὶ δὲ ἐλέαιρον ἀπαντε  
νόσφι Ποσειδάνων. δὲ δὲ ἀσπερχὲς μενέαινεν  
ἀντιθέψι 'Οδυσῆι πάρος ἦν γὰν ικέσθαι.

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there (Od. 10. 467), and the journey thence to the isle of Calypso take up the first two years. The stay with Calypso lasted seven years (7. 259), which leaves one year for the voyage thence and return to Ithaca. The appearance of the suitors at the court of Ithaca coincided with the seventh year (2. 89); the return of Menelaus and the revenge of Orestes upon Aegisthus with the ninth (4. 82; 3. 306).

*ἔτος* . . *ἔτιαντὸν*. *ἔτιαντὸν* is the 'space of a year'; *ἔτος* is a year as one in a series of years, which make up time or any given period of time. One *ἔτιαντὸν* has nothing to distinguish it from another, while it is the essence of *ἔτος* to be first, second, etc., so that no two *ἔτη* are the same. *ἔτιαντὸν* is what we express by 'twelvemonth'; *ἔτος* is this or that particular year, a natural epoch, while *ἔτιαντὸν* is an arithmetical quantity. Thus our passage is parallel to Virgil's 'Veniet lustris labentibus aetas' Aen. 1. 283, not to 'Triginta magnos volvendis mensibus orbis' ib. 269. Cp. Aristoph. Ran. 347 *χροῖος ἔτον ταλαιῶν ἔτιαντὸν*. Curtius connects *έτερος* and Lat. *vetus* with the Skt. *vata-s*, 'a year.'

18. οὐδὲ ἔνθα = ne tunc quidem, the apodosis to δλλ' δτε δή sup. 16. Cp. Od. 10. 18; 19. 489.

*πεφυγμένος*. Elsewhere used with an accusative, as Od. 9. 455; Il. 6. 488 *μοίραν πεφυγμένον*. Il. 22. 219 *πεφυγμένον δύμε γενίσθαι*. But, as Nitzsch points out, the shade of meaning is different in the two constructions. The use with the accusative denotes escape from an evil which was imminent, but which never actually came; the genitive implies that the sufferer was already involved in the evil. Cp. Soph. Phil. 1044 *τῆς νόσου πεφεγέναι*.

19. καὶ μετὰ οἵτι φίλοισι. The sense of this clause can only be determined by that of the preceding, which is certain. The *δέθλοι* denote the struggle which Odysseus had to wage with influences adverse to his return, not that

which awaited him in Ithaca; for (1) it is the former on which our attention is fixed by the earlier part of this same sentence, and on which we are still kept dwelling in the succeeding one: and (2) the genitive (see above) implies that the dangers had already arrived, while *ἔνθα* answers to δτε δη ἔτος δήθε, sc. when the time came for his return, not, when he had returned. It follows that *καὶ* cannot be rendered 'even,' nor does it connect the clause before which it stands with οὐδὲ *ἔνθα*, but with *πεφυγμένος*, in the sense of 'and,' or, more accurately, 'or.' 'And' is less natural, as (1) we should expect *πεφυγμένος τε δέθε*, and (2) the two ideas thus brought together have only an accidental connection. For *καὶ* in the sense of 'or,' after a negative, cp. Od. 3. 349 φ οὐ τι χλαῖναι καὶ βήγεα πόλλ' ἔνι οἴκῳ, Od. 6. 182 οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ δρέσσον. Translate—'Not even then was he safe out of danger or among his friends.' Nitzsch on the other hand, following the Venet. Schol. to Il. 16. 46, regards the words οὐδὲ *ἔνθα* . . φίλοισι as parenthetical, and makes the apodosis begin with *θεοὶ δὲ ἐλέαιρον*. A modification of this view is given by La Roche (Hom. Untersuch. 1869), who places the apodosis at *θεοὶ δὲ*, but treats the clauses οὐδὲ *ἔνθα*, καὶ μετὰ as belonging to the protasis, and still under the government of δλλ' δ τε δή, and not as parenthetical.

Köchly follows Bekker in rejecting vv. 18, 19, 'qui quam importune sententiarum cohaerentiam interpellant et Bekker dilucide demonstravit nec novissimos fugit editores quamquam ex suorum librorum ratione illam offensionem interpretando occultantes' (Diss. 1. p. 11); for he maintains that the point of time denoted here is the actual return of Odysseus to Ithaca, which is incompatible with the words πάρος ἦν γὰν ικέσθαι: and several critics of the same school concur in striking out vv. 23-26.

'Αλλ' δ μὲν Αιθίοπας μετεκίαθε τηλόθ' ἔόντας,  
 Αιθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,  
 οἱ μὲν δυσομένου 'Υπερίονος, οἱ δ' ἀνιόντος,  
 ἀντιόνων ταύρων τε καὶ ἀρνειῶν ἐκατόμβης.  
 ἐνθ' δ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
 Ζηνὸς ἐνὶ μεγάροισιν 'Ολυμπίου ἀθρόοι ήσαν.  
 τοῖσι δὲ μύθῳν ἥρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
 μνήσατο γάρ κατὰ θυμὸν ἀμύμονος Αἴγισθοιο,  
 τὸν δ' 'Αγαμεμνονίδης τηλεκλυτὸς ἔκταν' 'Ορέστης·  
 τοῦ δ γέ ἐπιμνησθεὶς ἐπέ ἀθανάτοισι μετηύδα·

25

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23. *Althiōtas*] Schol. on Il. 6. 154 gives *Althiōtes*. Cp. Strabo 1. 30, 33. 27. *ἐνὶ μεγάροισιν*] Didymus on Od. 2. 94, gives in all places *ἐνιμεγάροισι* as the reading of Aristophanes. Aristarch. divides the words. See La Roche, Hom. Textkrit. p. 391; *δέροις*] *Ἀριστάρχος δασύνει, εἰοὶ δὲ οἱ ἔψιλοντας ἀμενοὶ δὲ πείθεοθαι Αριστάρχῳ.* Herodian. on Il. 14. 38; *δάσαντον οἱ Ἀττικοί.* Eustath. 251. La Roche writes *δέροις* to avoid the concurrence of two aspirates: see his Hom. Textkrit. p. 180.

23. διχθὰ δεδαίαται. This division corresponds in the main with that of Herodot. 7. 69, 70 *οἱ ὕπερ Αἰγαίουτον . . . οἱ ἀπὸ τῶν ἡλίου ἀνατολῶν Althiōtes.*

24. δυσομένου. This is the participle of the form in use δύσετο, a weak aorist as a Thematic tense (Monro, H.G. § 41). Similarly ἐπιβησμένου, Il. 5. 46, should be referred to ἐπεθησμην and not to ἐπιβήσομαι. It may be asked whether any difference in meaning can be noted between the aoristic participle and the present ἀνίόντος in the same line. Classen (Homerisch. Sprachgebr. Frankf. 1867) reminds us that the present tense is in common use when reference is made to sunrise, cp. ἀμ' ἡλίῳ ἀνίοντι Od. 12. 429, ἀμ' ἦοι φαινομένην 4. 407: the aorist, in describing sunset, ἀμ' ἡλίῳ καταδύντι Od. 16. 366, ἐς ἡλίον καταδύντα Od. 3. 138; 9. 161, 556, etc., the notion being that the action of sunset and the succeeding darkness is marked off by sharper limits—the last visible ray—than the growing light of dawn and sunrise.

The genitive is, probably, *local*, as 'Αργεος Od. 3. 251, τοῖχον τοῦ ἐτέρου Od. 23. 90, but it may partly depend on the demonstrative *οἱ*, i.e. those belonging to the Westward, etc.

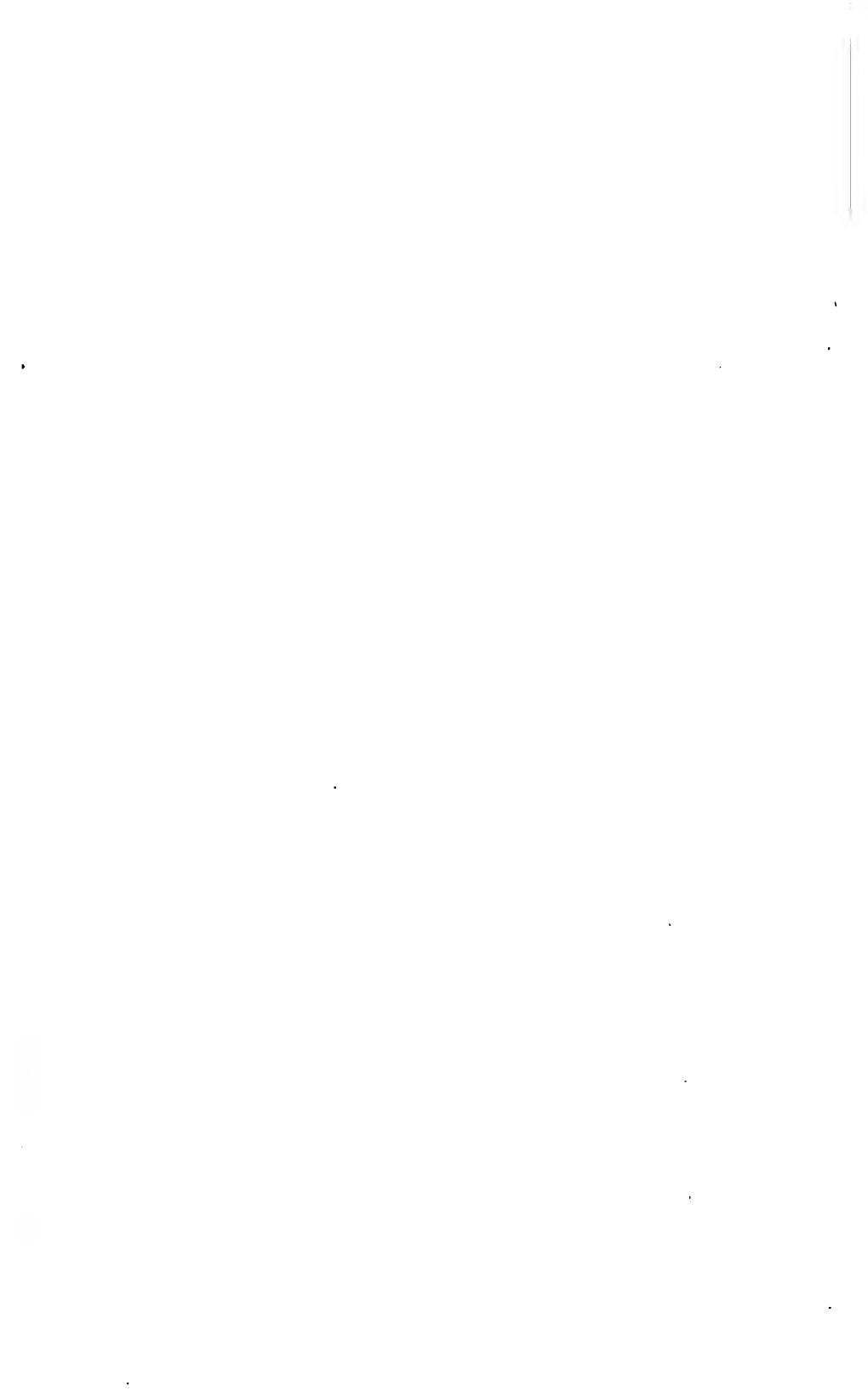
25. ἀντιόνων, 'to take part in.' The context settles the tense as future, not the form of the word, which might be

present or future. For the whole question about these forms in -αω and -ωω, see Monro, H. G. § 55, and App. D. We find ἀντιόνων coupled with ἐποιχομένην evidently as a present, Il. 1. 31, and joined with a future κεῖσθαι καὶ ἀντιών Il. 13. 752. The uncontracted form of the future, ἀντιάσαι, is found Od. 22. 28.

28. τοῖσι, the Schol. interprets by *ἐν τούτοις τοῖσι θεοῖς*, others compare it with Ovid's 'Surgit ad hos' Met. 12. 2. It is better described as a *dativus commodi*, 'for them'; 'with a word for their ear.' Cp. Od. 3. 69; 5. 202; 22. 261; 24. 490.

29. ἀμύμων. That which is perfect in any way is described as unsusceptible of blame. Cp. Il. 13. 127 'φάλαγγες καρπεραὶ . . . ἀς οὐτ' ἀν κεν 'Αρης δύσσαιτο μετελθόν. So ἀμύμων here refers to some special excellence, such as gentle birth or personal beauty and has not necessarily any moral significance, but is almost titular, like our epithet 'gallant.' Cp. Od. 19. 332 δε δὲ ἀμύμων αὐτὸς ἐγ καὶ ἀμύμονα εἰδῆ, which means something like the modern phrase—a gentleman by birth and a gentleman in feeling: cp. *δα Κλυταιμήστρη* 3. 266.

30. τηλεκλυτός is used of Orestes by a prolepsis. The vengeance he would wreak was to be the ground of his fame.



34. Свобода: beyond what was originally allotted man. While a man's destiny "determined in advance and always realized, the details" "not might be influenced by man or freely." (Fomelle 1.80) The free action "man and identity" Man and God's will is here identified. Man can be contrary to what fate or "God's will" Aug. was forced to use. Cest., but "man can be against" "willing" "God."

‘<sup>1</sup>Ω πόποι, οίον δή νυ θεούς βροτοὶ αἰτίωνται.  
 ἐξ ἡμέων γάρ φασι κάκ’ ἔμμεναι· οἱ δὲ καὶ αὐτοὶ  
 σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἀλγέ’ ἔχουσιν,  
 ως καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρείδαο  
 γῆμ’ ἀλοχον μνηστὴν, τὸν δὲ ἕκτανε νοστήσαντα,  
 εἰδὼς αἰπὺν δλεθρον· ἐπεὶ πρό οι εἴπομεν ἡμεῖς,  
 ‘Ἐρμείαν πέμψαντες, ἐύσκοπον ἀργειφόντην,  
 μῆτ’ αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·  
 ἐκ γὰρ Ὁρέσταο τίσις ἔσσεται Ἀτρείδαο,  
 ὅππότ’ ἀν ἡβῆσῃ τε καὶ ἡς ἰμείρεται αῆς’

34. ὑπὲρ μόρον] See note below. Aristoph. Aristarch. and Ptolem. Ascalonita give ὑπέρμορον. 38. πέμψαντες] πέμψαντε δυῖς Ἀριστοφάνης καὶ Ζηνύδοτος. Schol. H. ἀργειφόντην] Didymus gives this with the iota only, sc. ἀργειφόντην. Etym. Magn. 137. 2. See note below. 41. ἡβῆσῃ τε] ἡβήσεις Cod. Vindob. 5. Al. ἡβήσει τε. Cp. Schol. H. μέλλοντα αὐτὶ ἐνεστώτος ἐπήγαγε. Ed. August. omits τε.

32. οἷον, exclamatory; ‘to think how!'

34. ὑπὲρ μόρον. Better so written than joined into a compound adverb. Cp. Herodot. 9. 43 πολλοὶ πείσονται ὑπὲρ Δάχεσίν τε μόρον τε. In Il. 20. 336 the phrase ὑπὲρ μοῖραν occurs; the adverbial ὑπέρμορα is found Il. 2. 155. This is a sort of popular solution of the difficulty in reconciling divine power with human free-will. There was a certain amount of inevitable fate ordained as each man's lot, but this fate could be aggravated or hastened by human misconduct. Cp. Milton, Par. L. 3. 86 ‘Without least impulse or shadow of fate.'

37. ἀδάς αἰπὺν δλεθρον, ‘though he knew it would be his utter destruction.’ Cp. the converse of the phrase τὸν δὲ οὐκεὶ εἰδότν δλεθρον ἀνήγαγε Od. 4. 535.

πρό, adverbial, ‘before'; of time. The word ἡμεῖς is emphatic, to show that the gods, in spite of the reproaches of mortals, were not the cause of this catastrophe.

38. ἀργειφόντην. It seems likely that the ο in φόντην is the common Aeolic change for α. This agrees with the interpretation of Schol. Lips. ad Il. 2. 104 δ ταχέως καὶ τρανῶς ἀποφανθεῖνος. We also find in Alcman (apud Athenaeum II. 499) τυρὸν ἐνήρωτας μέγαν ἀργφον ἀργειφόνταν, of a bright, white, cheese. And according to the Etym. Magn. ἀργειφόντης was an epithet

of the Sun-God. The word then refers back to an old myth which connects Hermes with the phenomena of the dawn or the brightness of day. Another view, making Hermes the Wind-God, who drives his fleecy flock of clouds, interprets ἀργειφόντην, as ‘sky-clearing'; like ἀργέστης Νότος. And this picture of Hermes as a careful shepherd gives a new point to ἐύσκοπον. A later age succeeds which is ignorant of these earlier legends, and a new etymology and new associations are invented for a word which has lost its original meaning, and thus we come to such interpretations as the Scholiasts reproduce—ἡ τὸν ἀργὸν καὶ καθαρὸν φύον, ἡ τὸν φορεύσαντα Ἀργον τὸν πολυμητανὸς ἐρύλασσε τὴν Ιώ, ἡ τὸν φορέα τῆς ἀργίας, κ.τ.λ. The Latin word Argiletum gives a good analogy to this etymological process.

40. τίσις Ἀτρείδαο, ‘vengeance for the murder of Atreus' son,’ sc. Agamemnon. Σο ποιη ἀπτρούλοιο Il. 21. 28. Others join Ὁρέσταο Ἀτρείδαο, but it is contrary to Homeric custom to use the grandfather's name for a patronymic except in the case of Achilles. For the transition from the *obliqua* to the *directa oratio* cp. infra 276, 374; 12. 160; 17. 527.

41. ἴμειρεται, old form of the aorist conjunctive with short vowel. Cp. ἀλεται Il. 11. 192; φθεται 20. 173. See Curtius, Verb. p. 311, foll.

ως ἔφαθ' Ἐρμείας, ἀλλ' οὐ φρένας Αἰγισθοῖο  
πειθ' ἀγαθὰ φρονέωντον δὲ ἀθρόα πάντ' ἀπέτισε.

Τὸν δὲ ἡμείβετεν ἐπειτα θεὰ γλαυκῶπις Ἀθήνη·  
‘ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρείοντων,  
καὶ λίην κεῖνός γε ἐουκότι κεῖται ὀλέθρῳ·  
ὡς ἀπόλοιτο καὶ ἄλλος δτις τοιαῦτά γε ρέζοι.  
ἄλλα μοι ἀμφ' Ὁδυστῆι δαῖφρον δαίεται ἥτορ,  
δυσμόρῳ, δις δὴ δηθὰ φίλων ἀπὸ πήματα πάσχει  
νήσῳ ἐν ἀμφιρύτῃ, δθι τ' ὅμφαλός ἔστι θαλάσσης.  
νήσος δενδρήεσσα, θεὰ δὲ ἐν δώματα ναίει,

47. *ὣς*] Bekk. writes *ως*, retaining colon after *δλέθρῳ*. Dind. gives *ως* with only comma preceding. 51. *ἐν*] The rhythm suggests *ἐνί*.

43. *ἀθρόα*, his death was the one lump sum, as it were, paid as the price of his adultery and assassination.

44. *γλαυκῶπις*. The description of Athena as the war-goddess Il. I. 200 δεινῶ δέ οἱ δσσε φάνανθεν is parallel to this epithet. The notion contained in it is not that of colour but of brightness and flashing splendour. So Schol. on Apoll. Rhod. I. 1280 διαγλαύσσουσιν δινὶ τοῦ φωτίσσονται δαλάμπονται, δθεν καὶ η Ἀδηνᾶ γλαυκῶπις, καὶ γλήνη η κόρη τοῦ δφθαλμοῦ, παρὰ τὸ γλαύσσειν δ ἔστι λάμψειν. καὶ Εὐριπίδης ἐπὶ τῆς σελήνης ἔχρισσατο γλαυκῶπις τε στρέφεται μῆνι.

46. *ἴουκότι* (Virg. Aen. 4. 696 ‘merita nec morte peribat’) to be joined directly with καὶ λίην, ‘yea, verily with a fitting doom.’

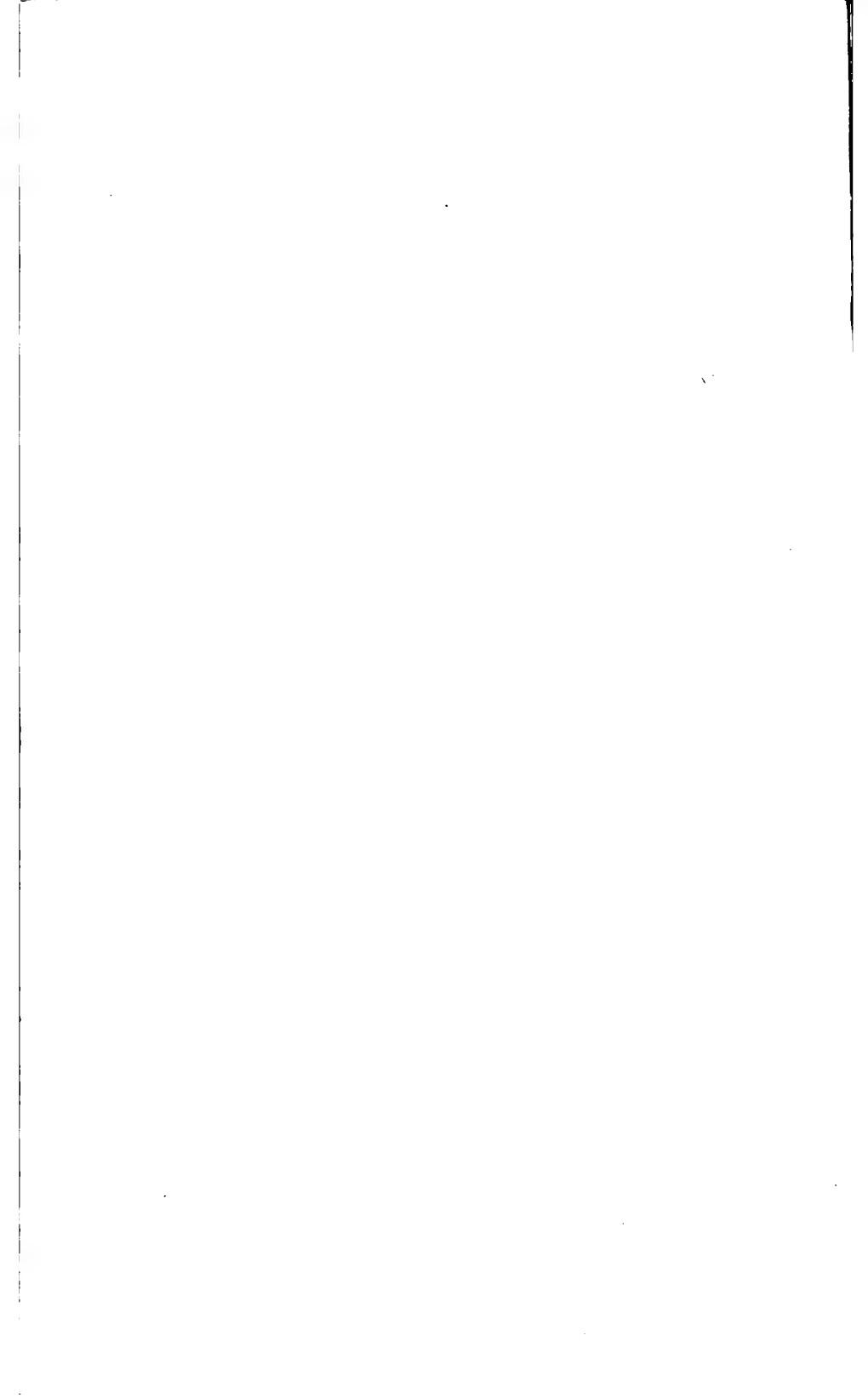
47. *δις βέσσοι*. Use of the optative in general statements. Cp. Od. 6. 286, where the mood changes to subjunctive by way of specializing the general sentence. This line was quoted by Scipio Africanus on the death of Tiberius Gracchus.

48. *δαῖφρον*, ‘skilled.’ It seems quite impossible to accept the common view supported by Buttm. that *δαῖφρον* in the Iliad has the sense of ‘warlike’ from *δαῖ* = battle; and in the Odyssey of ‘prudent’ from *δαῆναι*. Especially as even in the Il. (11. 482) it is used as an epithet of Odysseus. *Δαῆναι* is the only word to which it should be referred, and the circumstance of the poem will suggest the subjects in which the wisdom or know-

ledge is shown. A warrior is one of those who are δεδαηότες δλκτη, a man of peace is learned in counsel and expedients, and the arts of peace generally.

50. *δθι τε*. The addition of the particle *τε*, identical with Lat. *que*, to pronouns and adverbs seems to indicate a constant action rather than an isolated act, a reference to whole classes, rather than to individuals. As instances, we may compare Il. I. I μῆνιν . . . η μηρὶ Ἀχαιῶν δλγε’ έθηκεν, with Il. 5. 876 κούρην οὐλομένην δ τ’ αλέν ἀπονύμα ζργα μέμηλε, and Od. I. 327 νόστον λυγρὸν δν δοῦλης λυγρῆς δ τέ μοι . . . κῆρ τείρει, in which passages a single fact is contrasted with habitual action. The generalising force of the particle is seen in such phrases as Od. 5. 438 κύματος ἔκαναδος τά τ’ ἐρείγεται ἡπειρόνδε = ex eo genere fluctuum qui. Compare too the use of *ολός τε* Od. 5. 422; 13. 223; 14. 63; 15. 379. So *δοσος τε* Od. 10. 517. On the whole, if we seek for a distinction between this compound relative and the simple relative, we may say that the former often introduces a characteristic of the antecedent, whether, as in the present case, and in v. 52, the antecedent stands alone in its possession of the said characteristic, or whether, as in Il. 5. 876, it is one of a class, all the individuals of which possess it. See Monro, H. G. §§ 266 foll.; 331 foll.

51. *νήσῳ . . . νήσος*. For this anacoluthon cp. Il. 6. 396 θυγάτηρ μεγαλήτορος Ἡετίανος Ἡετίαν διέναιε. Il.





**Ἄτλαντος θυγάτηρος δλούφρονος, ὃς τε θαλάσσης  
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς**

10. 436 τοῦ δὴ καλλίστους Ἰππούς ίδον  
ἡδὲ μεγίστους λευκότεροι χίόνος, κ.τ.λ.,  
δὲ, adverbial = 'therein.'

Θύματα ναὶ, as Od. 4. 811.

52. δλούφρονος, 'malign.' Lit. 'of mischievous intent.' The word frequently denotes the qualities for which a wizard is feared; so we find it applied to Aeetes, Circe's father, Od. 10. 137; and to Minos, for his evil designs against Theseus, II. 322. Compare the expression δλούφρα εἰδάς, used of the magician Proteus, Od. 4. 460, and δλούφρα δῆμεα Κίρκης 10. 289. The reason of its being applied here to the giant Atlas is more general but still similar; it is implied in ὃς τε θαλάσσης πάσης βένθεα οἶδεν: preternatural knowledge makes its possessor suspected of the inclination as well as the power to use it hurtfully. F. G. Welcker (Götterl. I. 479) interprets the epithet here of the guilt of Atlas in having led a rebellion of the Titans excited by Hera, which was put down by Zeus with the help of Athena and Apollo (Hygin. Fab. 150); and he gives as a comment on ὃς τε . . . οἶδεν a legend in Pausanias (9. 20. 3) that Atlas sat at Tanagra (ταναγρα-μονῶν τὰ τε ὑπὸ γῆς καὶ τὰ οὐρανά), Näßelsbach (quoted by Buchholz, Hom. Real. III. I. § 8) connects the myth of Atlas with the western voyages of the Phœnician traders beyond the pillars of Hercules, who jealously concealed (cp. Καλυψώ = the concealer) the distant sources of their wealth from other voyagers. He sees in the epithet δλούφρονος an allusion to the greediness and piracies of this seafaring folk. Atlas, with Calypso, in the West will then answer to Proteus and Eidothea (Od. 4. 384 foll.) in the East, and we may compare the *Protei columnae* (Virg. Aen. II. 262) with the *Herculis columnae* at the Straits of Gibraltar.

53. The account of Atlas is thus given in Hesiod. Theog. 517:—

'Ἄτλας δ' οὐρανὸν εὑρὼν ἔχει κρατερῆς  
ἴπεται διάγκης  
πείρασιν ἐν γαῖῃς, πρόναρ 'Εσπερίδων  
λεγυφόνων,  
ἐστηκὼς, κεφαλὴ τε καὶ δικαμάτροις χέ-  
ρεσσι.  
ταύτην γάρ οἱ μοέραι ἐδάσσασατο μη-  
τέτετα Ζεὺς.'

and again, ibid. 746:—

Τὸν πρόσθ' Ἰαπετοῦ πάτης ἔχετ' οὐρα-  
νὸν εὑρὼν  
ἐστηκὼς, κεφαλὴ τε καὶ δικαμάτροις χέ-  
ρεσσιν  
δοτερφότας, δθι Νύξ τε καὶ Ἡμέρη  
δοσσον ιῶσαι  
δλάχιας προσέτειν.

The locality here intended seems to be the far West, where the sun sinks and whence the darkness proceeds; cp. Od. 10. 82. Aeschylus P. V. 348 follows the same account, describing Atlas as οὐρανὸν εὐρανὸν τάπους | ἐστηκε, κίον' (dual!) οὐρανοῦ τε καὶ χθονὸς | ὄμοιν κρείδων. Cp. also P. V. 430 οὐρανὸν τε πόλου νάτοις ὑποτεργάζει. Humboldt (quoted by Paley in his note on Hesiod) thinks that the Atlas of the early poets was the Peak of Teneriffe, of which vague accounts had been brought by Phoenician mariners. The word αὐτὸς is emphatic = 'all by himself.' The interpretation of δμφίς ἔχοντι is uncertain. It may be rendered 'which support at either side,' sc. at E. and W.; as if the gigantic Atlas, by the enormous breadth of his shoulders, or with the vast span of his outstretched hands, supported pillars wide enough apart to sustain either extremity of the vault of heaven. This accords best with two passages in Pausanias (5. 18. 1) ἐπὶ τῶν ὄμοιν κατὰ τὰ λεγόμενα οὐρανὸν τε ἀνέχει καὶ γῆν, and (5. 11. 12) οὐρανὸν καὶ γῆν διέχων παρέστηκε. In this case ἔχοντι can only refer properly to οὐρανὸν, γῆν must be added by a Zeugma, the general idea of stability running through the two expressions; but the οὐρανός has its stability from the κίονες, that of the earth is in itself. A simpler way is to render δμφίς ἔχοντι of vertical not of horizontal distance, 'which keep asunder;' the earth lies below, the heaven extends above, and between the two stands Atlas with his pillars keeping them apart.

The myth of Atlas is rationalised in two ways: (1) geographically, to which interpretation we owe the bestowal of the name of Atlas (*d-ras*, 'the up-holder') on the cloud-capped range of Garamantian or Nasamonian mountains; and (2) physically, where Atlas represents the power which holds all

μακρὸς, αὐτὸν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι,  
τοῦ θυγάτηρ δύστηνον ὁδυρόμενον κατερύκει, 55  
αἰὲν δὲ μαλακοῖσι καὶ αίμυλίοισι λέγοισι  
θέλγει, δπως Ἰθάκης ἐπιλήστεται αὐτὰρ Ὁδυσσεὺς,  
ἴέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι  
ἥσ γαῖης, θανέειν ἴμερεται. οὐδέ νυ σοὶ περ  
ἐντρέπεται φίλον ἥτορ, Ὀλύμπιε. οὐδὲ νῦ τ' Ὁδυσσεὺς 60  
Ἀργείων παρὰ νησὸν χαρίζετο ιερὰ ρέζων  
Τροίη ἐν εὐρέῃ; τί νῦ οἱ τόσον ὡδύσαο, Ζεῦ;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς  
‘τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων.

the universe in its place (Arist. de Caelo 2. 1; Metaph. 4. 23), or the axis on which the heavens turn (Arist. de Anim. Motu, 3). Cp. Welcker, Götterlehre, I. 752.

56. λόγοισι, such as are suggested in 5. 208, foll.

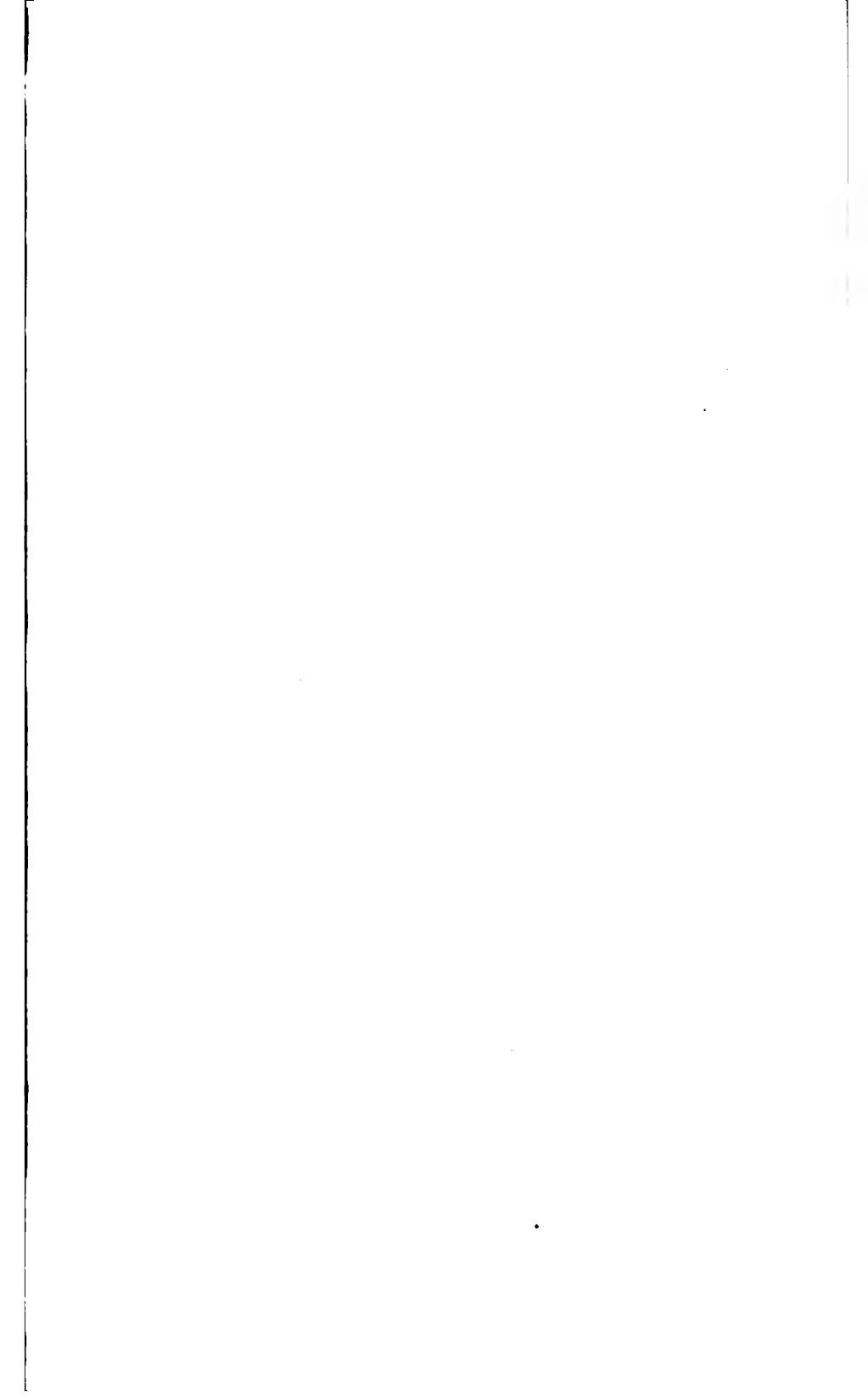
58. καὶ καπνὸν, ‘were it but the smoke.’ Cp. Ov. Epp. ex Pont. 1. 3. 33 ὅρπα Fumum de patriis posse videre foci; καπνὸν πόλεως ὑπερθρώσκοντα Eur. Hec. 823.

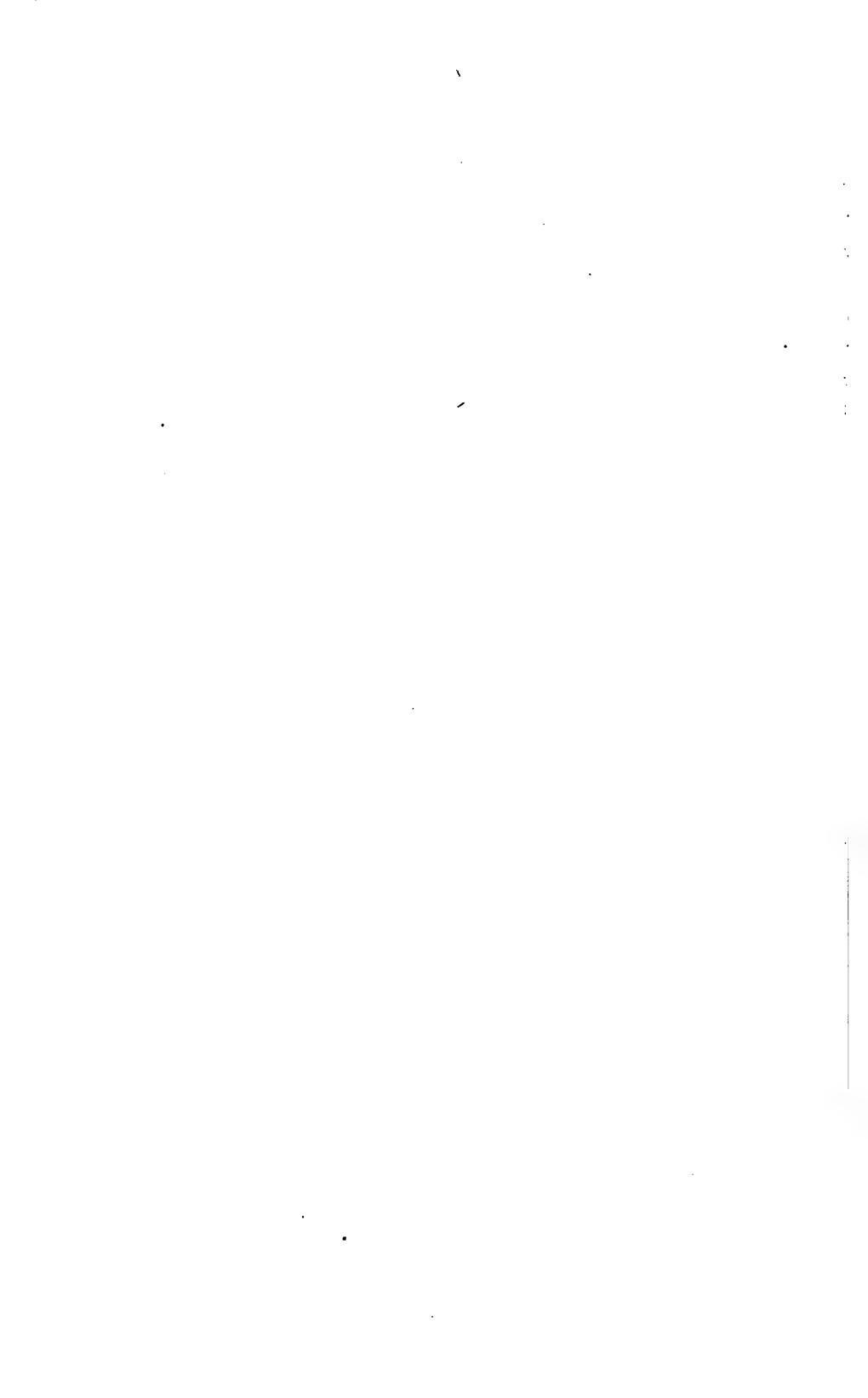
59. περ. The variation of meaning in this particle is exactly analogous to that of *ἔμπης*. Though etymologically they would rather mean ‘very much,’ ‘by all means,’ they are more often used with a qualifying or concessive force = ‘at any rate,’ ‘at least,’ which is reflected upon them from the word with which they are used or the context in which they occur. Cp. Od. 2. 199. Monro, H. G. § 353.

60. οὐ νῦ τ' Ὁδυσσεύς. The word elided is *τοι*, i.e. *σοι* governed by *χαρίζετο*, cp. infra 347. So μ' for *μοι* Od. 4. 367; Il. 9. 673. The hiatus before οὐ νῦ τ' Ὁδ. is common in the bucolic caesura, especially after a pause in the sense.

62. ὡδύσαο. A play upon the name Ὁδυσσεύς, which, according to this etymology, might be translated ‘a man of wrath’; with the double signification of enduring the wrath of the gods, or dealing wrath to his enemies. Cp. Od. 19. 275; 407 foll. Roscher (Curt. Stud. 4. 196 foll.), referring to the forms Ὄδύξης, Ulixes, supposes the stem to be *ἶνκ*, Lat. *dux*.

64. ἔρκος ὀδόντων. The ancient commentators generally understood this phrase of the lips. It is better to take it of the teeth themselves, which look like a fence when the lips open to speak. See note in Butcher and Lang's Translation on an Icelandic equivalent for the phrase. That the words were so understood in classical times may be inferred from the line in Solon (Bergk 25. 1) πάντας . . . ἐτι νήπιος ἔρκος ὀδόντων φύσας ἐκβάλλει. Amelius quotes from Gell. N. A. 1. 16 *vallum dentium*, and from Pliny N. H. II. 181 *cor munitum pectoris muro*. For the genitive cp. πύργου βόμη Soph. Aj. 159; φόβου πρόβλημα ib. 1076. The construction σὲ ἔρκος δόθε φύγει is generally called the σχῆμα καθ' δλον καὶ μέρος, cp. Il. 20. 44 Τρῶας τρόμος ὑπῆλυθε γῆν. Od. 19. 356 ή σε πόδας νίψει. Also Od. 11. 578; 18. 391; Il. 2. 171; 5. 98; 12. 400. On the passage τὸν δὲ σκότος δόσε κάλυψε, Hermann says there is a confusion between τὸν δὲ σκότος κάλυψεν and τοῦ δὲ δόσε σκότος κάλυψεν, but the construction is rather a true instance of Homeric exegesis, where the subsequent word adds a nearer definition, as in Il. 21. 37 δ δ' ἔρνεδν δέ εἰ χαλῷ τάμνε νέον δρητκας. As a rule the general word comes first, the specific one second, but the other order is found, as in Il. 21. 180 γαστέρα γάρ μν τάψε. The same construction is used with two datives. Cp. μηκέτ' ἔπειτ' Ὁδυσῆι κάρη ἄμοισιν ἐπείτη Il. 2. 259, δίδου δέ οι ηγία χεροῖν Il. 8. 129. See Monro, H. G. § 141.





πῶς ἀν ἔπειτ' Ὁδυσῆος ἐγὼ θείοι λαθοίμην, 65  
 δο περὶ μὲν νόον ἔστι βροτῶν, περὶ δὲ ιρὰ θεοῖσιν  
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εύρὺν ἔχουσιν;  
 ἀλλὰ Ποσειδάνων γαιήχος ἀσκελὲς αἰὲν  
 Κύκλωπος κεχόλωται, δον ὁφθαλμοῦ ἀλάωσεν,  
 ἀντίθεον Πολύφημον, δον κράτος ἔστι μέγιστον 70  
 πᾶσιν Κυκλώπεσσι. Θόωσα δέ μιν τέκε νύμφη,  
 Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,  
 ἐν σπέσσι γλαφυροῖσι Ποσειδάνων μιγεῖσα.  
 ἐκ τοῦ δὴ Ὁδυσῆα Ποσειδάνων ἐνοσίχθων  
 οὗ τι κατακτείνει, πλάζει δὲ ἀπὸ πατρίδος αἴης. 75

70. δον] δο. See note below. ἔστι] Bekker ἔσκε from Schol. V. 72. μέ-  
 δοντος] Aristoph. μέδοντι. Schol. H. Q. Vind. 133 ad Od. 13. 96.

65. ξετα—‘after all this.’ This *ξετα* is the forerunner of the so-called *έτει indignantis* of later Greek. It is worth noticing that whereas afterwards *έτει* only retained its literal sense expressive of sequence of time, it has in Homer the more artificial sense as well of sequence in reasoning. Cp. infra 84.

66. βροτῶν is to be taken with περὶ-  
 λετράς Od. 18. 248 ἔπει περέσσογνωσκῶν. In the second clause περὶ is adverbial to ἔδωκε. Trans. ‘Who is beyond mortals in wisdom, and beyond [all others] gave sacrifices to the gods.’ Cp. Il. 1. 258 οἱ περὶ μὲν Βουλήν Δαρανὸν περὶ δὲ  
 ἔστε μάχεσθαι.

68. γαιήχος, according to the older commentators, ‘earth-surrounding.’ It is doubtful whether this meaning can be assigned to ἔχει, so that it has been proposed to render, ‘earth-supporting,’ carrying out the notion of the earth resting on the sea. Autenrieth prefers ‘lord of earth.’

70. Πολύφημον, the accusative attributed to the case of the δο preceding.

δον. Curtius seems right in describing this form as only an incorrect way of writing δο. It only occurs twice, here and in Il. 2. 325 δον κράτος, δον αἰόλος. He describes δο as an intermediate form of the genitive between -οιο and -ον. On the same view Ahrens would write Αἰόλοο Od. 10. 36, 60. Cp. Il. 2. 518; 15. 66, 554; 22. 313;

Od. 14. 239. Cp. Monro, H. G. § 98; and Curt. Explan. Gk. Gram. p. 64.

λετρή. Bekker’s ἔσκε rests on slight authority. The tense would either mean that the Cyclops was dead or had lost the might he once had.

71. Κυκλώπεσσι. We have a choice of interpretations here, (1) in the eyes of all the Cyclops, or (2) among all the Cyclops. Cp. Od. 11. 485; 16. 265, where κρατεῖν is similarly used with a dative. Analogous to this is the phrase δρενεῖς Πιλόισι μέγ' ἔφορα Od. 15. 227. See Ellendt. (Bemerkung. über Hom. Sprachgeb. Königsberg, 1863) who maintains that such datives are the regular object dative after the verb, μέγα κρατεῖς νεκίεσσι Od. 11. 485 (where see note), λάῶν οἶσιν δίσσει Od. 2. 234, γιγάντεσσι βασίλεινεν Od. 7. 59, εἰνάκις ἀνδράσιν ἥρεα Od. 14. 230. However we explain the dative it must be carefully distinguished from the use of the genitive after such words, nor could we couple μέγιστον Κυκλώπεσσι in the same sense in which a superlative is followed occasionally by a genitive expressing competition and comparison. See Fäsi’s note.

72. ἀτρυγέτοιο. See on Od. 5. 140.

74. ἐκ τοῦ δὴ = ‘from that time forward.’

75. οὗ τι κατακτεῖνα. This may either be taken as the pres. tense of attempt; or, better, as a parenthetical clause = “though he does not slay him”; ‘without, indeed, slaying him.’

ἀλλ' ἄγεθ', ἡμεῖς οἵδε περιφραξόμεθα πάντες  
νόστον, δπως ἔλθησι· Ποσειδάων δὲ μεθήσει  
δν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
‘ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειβώντων,  
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,  
νοστῆσαι Ὁδυσσῆα δαῖφρονα δνδε δόμονδε,  
Ἐρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,  
νῆστον ἐς Ὦγυγίην ὀτρύνομεν, δφρα τάχιστα  
Νύμφη ἐνπλοκάμω εἴπη νημερτέα βουλὴν,  
νόστον Ὁδυσσῆος ταλασίφρονος, ὡς κε νέηται,  
αὐτὰρ ἔγων Ἰθάκηνδ' ἐσελεύσομαι, δφρα οἱ νίδν  
μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,  
εἰς ἀγορὴν καλέσαντα κάρη κομβώντας Ἀχαιοὺς

80

85

90

85. *ταλασίφρονα*] Eustath. and many MSS. give *τολάφρωνa*, which La Roche adopts.  
 85. *Ὦγυγίην*] *ἐν τῇ κατ'* Αντιμαχον *Ὦγυλίην γράφεται*. Schol. H. M. P. Q.  
 88. *Ἰθάκηνδ'*] The readings vary between *Ἰθάκην* and *Ἰθάκηνδε*, *ἐσελεύσομαι*, *ἐπελεύσομαι* and *δεσελεύσομαι*. Cobet, Mnemosyn. I. 51 reads *ἐπεισομαι*.  
 90. *άρη κομβώντας*] This phrase occurs twenty-six times in Homer. In the Venetus A. the words are always separated: Eustath. 165, 14 notices both ways of writing it. Cp. *κάρη* *ξανθός* Od. 15. 133; *κεφαλὰς κομβῶσαι* Hdt. 4. 168.

76. *ἡμεῖς οἵδε*, ‘we [that are] here.’  
δδε, like Lat. *hic*, points to that which  
is nearest to the speaker. Cp. inf. 185;  
2. 47; 4. 26, 235.

78. *ἄντια πάντων*. It makes the  
best antithesis to join *ἄντια πάντων*  
*ἐριδαινέμεν οἶος*, ‘to contend by himself  
against all,’ and to take *δθ. δέκητι θεῶν*  
as a separate clause enhancing the force  
of *πάντων* by showing of whom the  
πάντες consisted.

82. *εἰ μὲν δῆ*. The return to this  
protasis is *ἔπειτα* 84.

84. *διάκτορος*. Eustath. ad 1. inter-  
prets this as *ὁ διάκονος τὰς ἀγγελίας*.  
Buttm. Lexil. p. 230 combats this, and  
refers the word to *διάκονος*, i.e. *διάκονος*,  
making it = runner, cp. *διάκονος*. Nitzsch  
retains the derivation from *διάγων*, in the  
sense of *τέμπειν*, ‘to conduct.’ Cp. the  
act of Hermes in withdrawing Ares  
from the battle, Il. 5. 390; and con-  
ducting Heracles on his quest of Cer-  
berus, Od. 11. 625.

85. *Ὦγυγίην*. On the possibility of  
reconciling Homeric geography with

actual fact see note on Od. 5. 34.

*ὅτρύνομεν*, aorist subjunctive with  
short vowel, as *ἱμέρεται*, supra 41.

86. *ἐνπλόκαμος* does not mean only  
'fair-haired' like *ἡνκομος*, but points to  
the beauty of her *coiffure*; *πλόκαμοι* are  
ringlets or plaits. Cp. Il. 14. 176  
*χεροῖν πλοκάμους ἐπλεξεῖ φαινούν*.

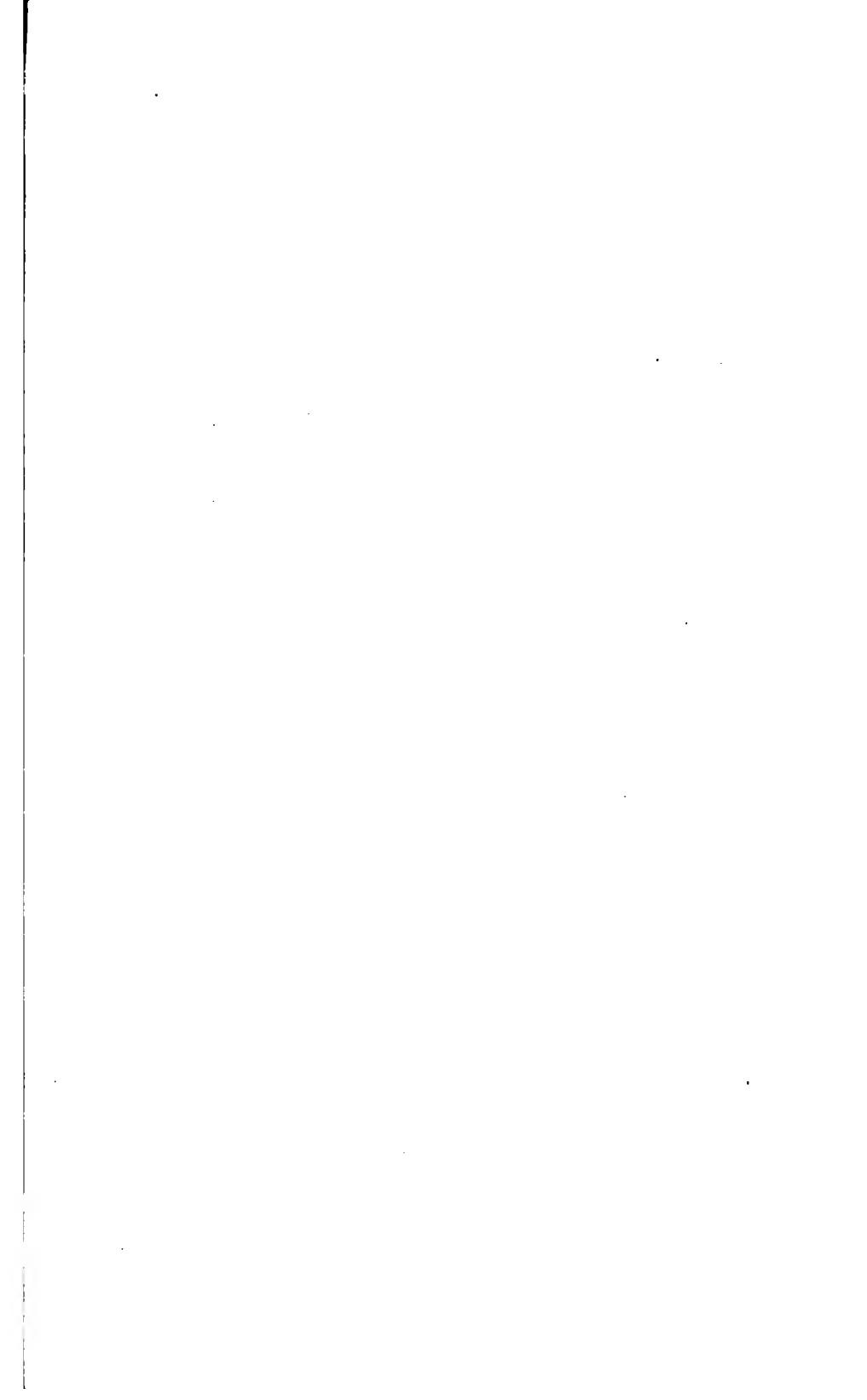
*νημερτίᾳ βουλὴν νόστον*. ‘That  
which is infallibly purposed,’ viz. that  
Odysseus shall return. Cp. Od. 20.  
245 οὐχ ἦμιν συνθεύσεται ήδε γε βουλὴ<sup>η</sup> Τηλεμάχοιο φόνος.

88. *αὐτὰρ ἔγων* points the contrast to  
*Ἐρμείαν μέν* supra 84.

*Ἰθάκηνδ' ἐσελεύσομαι* = ‘will go to  
the island and into the town.’ See  
critical note.

*δφρα*. The existence of the corre-  
lative *τόφρα*, like *ἐν* and *τέος*, seems  
to settle the question that these  
particles are related to the pronominal  
stem *δ-*. *δφρα* may be for *δφρα*, a  
combination of *ρα* with *δ-φι* a locative  
of *δ-*.

90. *καλέσαντα*. Cp. Schol. ad Il.





πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἱ τέ οἱ αἰὲν  
μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.  
πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
νόστον πευσόμενον πατρὸς φίλου, ἦν που ἀκούσῃ,  
ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν.'

95

\*Ως εἴπουσ' ὑπὸ ποσσὸν ἐδήσατο καλὰ πέδιλα,

91. μνηστήρεσσιν ἀπειπέμεν] Cobet, *Miscell. Crit.* p. 419 would read μνηστήρεσσιν ἀπειπέμεν. 93. Σπάρτην] Zenodot. *Κρήτην*. Some MSS. add after 93 Κεῖθεν δ' ἐς Κρήτην τε παρ' Ἰδομενῆ ἀνακτα· δις γάρ δεύτερος ἥλθεν Ἀχαιῶν χαλκοχιτάνων. 95. ἔχησιν] λάβησιν Rhianus.

I. 542 ή δὲ φράσις συνήθης ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἔρχεσθαι, i. e. from dative to accusative. See note on Od. 6. 60, and 10. 566.

**Ἀχαιούς.** This is properly the name of the dominant tribe in N. Greece and the Peloponnes. They were also found in Ithaca (Od. 1. 324), and in Crete (Od. 19. 175); but the word was used as the common designation of the Greek race. They wore the hair altogether unshorn (*κάρη κομῆ*). Cp. the description of the Abantes, Il. 2. 542 ὅπιθεν κομβωτες.

91. ἀπειπέμεν, 'to speak out his mind.' Here the word is used without a following accusative, as Il. 9. 431 μάλα γάρ κρατερῶς ἀπειπεῖν, but the full expression μάλος ἀπρηγεύεται ἀπειπεῖν occurs below (373) and Il. 9. 309. These passages confute Nitzsch's interpretation of 'renouncing,' 'breaking off with' the suitors. Cp. Aesch. *Agam.* 934 εὖ τόδε ἔξαπον τέλος.

92. **ἀδινά**, 'thick-throbbing.' A descriptive epithet of sheep and goats. This is better than Buttm. 'view,' that *ἀδινός* is here a particular epithet for a particular case; the cattle which the suitors slaughtered were always (*αἰὲν*) driven thither *in herds or numbers*, Lexil. p. 35. It is of course true, as Buttm. says, that it is not necessary for *ἀδινά* to be a generally descriptive epithet because *εἰλίποδας* is one, but the interpretation given in the note keeps closer to the fundamental meaning assigned by Buttm. himself to *ἀδινός*, sc. 'compactness.' See on Od. 4. 721.

**εἰλίποδας.** Buttmann's interpretation, 'heavy-treading,' seems doubtful on three grounds. (1) It is probable that the senses assigned by him to the root should be transposed, and that the

meaning of 'roll' is primary, and that of 'thrust' secondary; (2) we do not find it applied in the sense of 'thrusting' to the simple vertical pressure of a dead weight. (3) The meaning he gives to *εἰλίποδας* does not suit its use in other contexts, as Eupol. Com. 5, where it is applied to women, and the passage quoted by Buttm. himself (Hippocr. de Artic. 7) where the epithet is applied to oxen because their joints are loose set (*χαλαρά*). The explanation of the Schol. is nearer the truth, ὡς ποιοῦντες τὴν τὸν ποδῶν κίνησιν ὀσπερ ἐλικοειδῆ, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling,' and cp. Lobeck, Path. Elem. 2. 362, who speaks of 'illa pedum posticorum fluctatio, qua boves ab aliis animantibus differunt.' *εἰλίποδες* as an epithet of oxen thus forms a graphic contrast to the word *δερσίποδες* applied to horses, Il. 3. 327.

**ἔλικας.** Two interpretations are given by Apoll. Lex. Hom. ήτοι τὰ κέρατα ἐλικοειδῆ ἔχοντας ή ὡς ἔνιοι ἀπὸ τοῦ κατὰ τὸν πόδας ἐλύγοι. The former seems to be supported by the phrase in Hymn. ad Mercur. 192 βόας . . κεράσσον ἐλικτάς. Cp. Od. 12. 348, 355. Others refer ἔλιξ to root σελ, as in σέλας, and render, 'bright'; either of colour or sleekness. Or, if we compare the epithet *ἀμφιέλισσαι*, which, as applied to ships, means 'well-rounded,' we may interpret *ἔλικες* as meaning 'well-rounded,' i.e. 'fat,' 'goodly' kine.

93. Πύλον ἡμαθόεντα, see on Od. 3. 4. 95. Ἰνα μιν κλέος ἔχησι, sc. ὡς κομβωτα τὸν πόδην τοῦ πατρός, Eustath. Cp. Il. 17. 143 ή σ' αὐτῷ κλέος ἐσθλὸν ἔχει.

ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν  
ἡδ' ἐπ' ἀπείρονα γαῖαν ἀμα πνοιῆς ἀνέμοιο.

[εἰλετο δ' ἀλκιμὸν ἔγχος, ἀκαχμένον δέει χαλκῷ,  
βριθὺ, μέγα, στιβαρὸν, τῷ δάμησι στίχας ἀνδρῶν  
ἡρώων, τοῖσίν τε κοτέσσεται διβριμοπάτρῃ.]

βῆ δὲ κατ' Οὐλύμπιο καρήνων ἀίξασα,  
στῇ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,  
οὐδοῦ ἐπ' αὐλείου παλάμῃ δ' ἔχε χάλκεον ἔγχος,  
εἰδομένη ἔεινω, Ταφίων ἡγήτορι, Μέντη.

εὗρε δ' ἄρα μηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα  
πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,  
ἡμενοι ἐν ρινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.  
κήρυκες δ' αὐτοῖσι καὶ δτρηροὶ θεράποντες

97, 98. Not found in ed. Massil. and criticised by Aristonic. on Il. 24. 341, 342, as suitable there, and in Od. 5. 44, but inappropriate here. 97-101. προπετεῦστο  
οἱ στίχοι, i.e. a pre-Aristorean rejection. Schol. M. T. 99-101. ἀθετοῦνται  
μετ' ἀστερίσκουν διτὶ ἐν τῷ εἴ τῆς Ἰλιάδος καλῶν. Schol. M. V. v. 99 occurs in Il. 10.  
135. Cp. η τοῦ δύρατος ἀνάληψις πρὸς οὐδὲν ἀναγκαῖον Schol. M. T. but see inf. 104.

97. ὄγρήν. Amcis ad loc. gives a list of such feminine adjectives used substantivally, from which the following specimens are taken, ἄρη Od. 5. 513, ἀμβροσίη 4. 445, ζεφυρίη 7. 119, ἵση 9. 42, σχεδίη 5. 33.

99. See on Od. 5. 43.

101. κοτέσσεται, = κοτέσσηται.

διβριμοπάτρη. Bekker and others write διβρίμος instead of διβρύμος on the authority of some later MSS. The word is probably connected with βρί-θω, βρί-αρψ, βαρύς, etc., with the prosthetic δ, as in Ὁβριάρεως for Βριάρεως (Lobeck El. I. 80). See Curtius, Gk. Etym. pp. 466, 653.

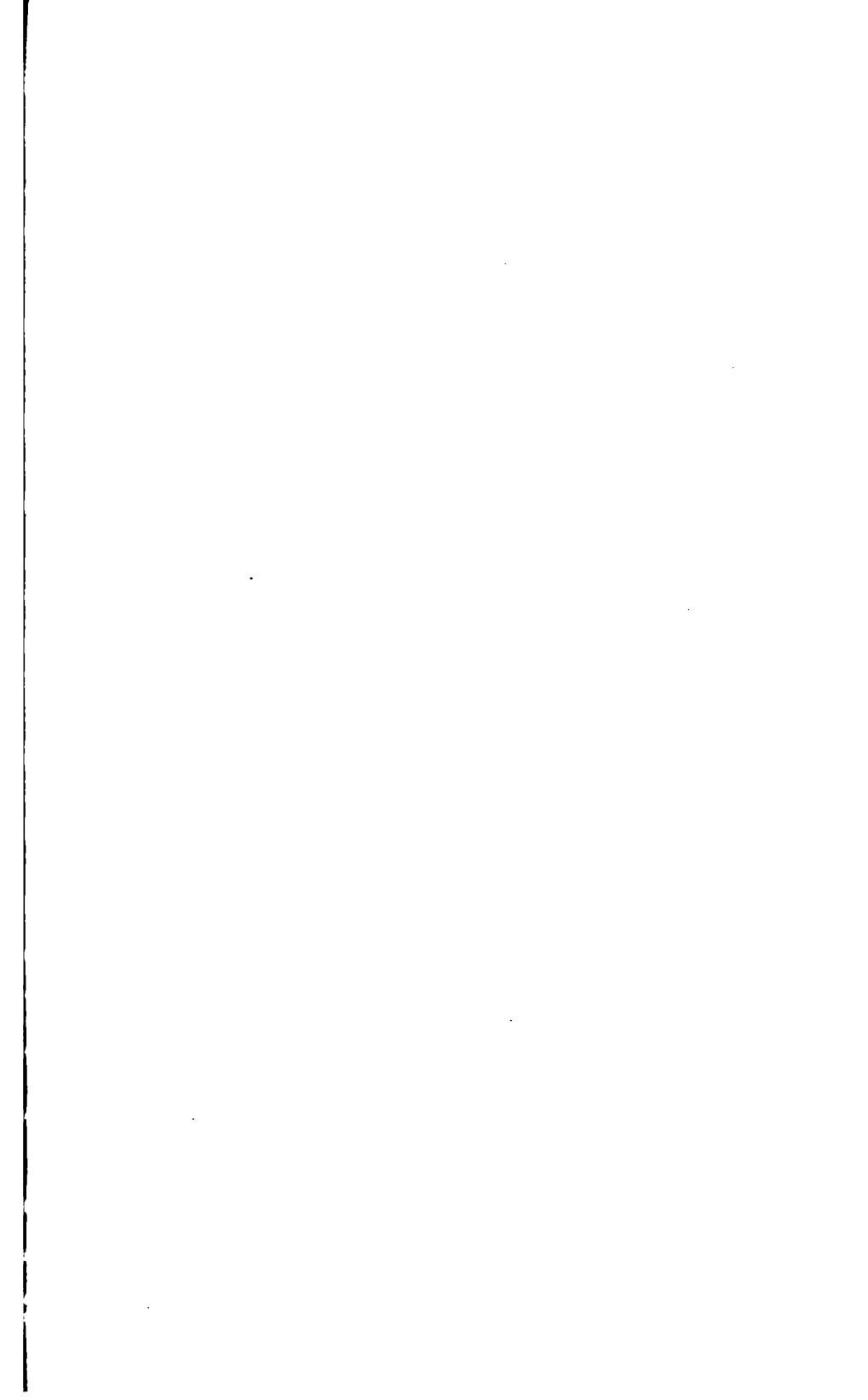
103. ἐπὶ προθύροις οὐδοῦ ἐπ' αὐλείου, 'in the outer porch at the threshold of the court.'

105. Ταφίων. The Ταφίων νῆσοι were a number of islets off the Leucadian coast, the largest of which was Taphos (Meganisi). They were inhabited by Teleboans and Taphians (cp. Hesiod Scut. Herc. 19 ἀνδρῶν ἥρων Ταφίων λέτε Τηλεβοᾶν), who were a race of pirates. Cp. Suidas s.v. Τάφιος = δλαγητής. In Od. I. 181 they are called φλάγητροι. The eponymous founder of the Taphian race was Taphos or Taphios, son of Pteleus. Etym. M. 748.

106. εὗρε δ' ἄρα. This does not mean that she was looking for them, but that she 'came on them' there. Lat. offendit. The word ἔτερον will then signify, not the next thing that took place, but the next thing she observed.

107. πεσσοῖσι. Athenaeus quotes (I. 29) a description of this game as played by the suitors, ὅτε τὸν γῆρα καὶ ἐκατὸν ὄντες οἱ μηστῆρες διετίθεσαν γήρα-  
φους ἐναντίας δλλήλαις, οἵας πρὸς Ισας τὸν  
δριμόν, δούτερης ἥσαν καὶ αὐτοί. Γίνεσθαι  
οὖν ἐκατέρων τέσσαρας καὶ πεντήκοντα. Τὸ δὲ ἀντὸν μέσον τούτον διαλιτεῖν δλλήγον  
κενόν. ἐν δὲ τῷ μεταχίμῳ τούτῳ μίαν  
τιθέναι ψῆφον, ἣν καλεῖν μὲν αὐτοὺς  
Πληνέλητρην σκοτὸν δὲ ποιεῖσθαι εἰ τις  
βάλλοι ψῆφον ἔτέρα· καὶ κληρουμένον  
τὸν λαχόντα στοχάζεσθαι ταῦτης. Εἰ δέ  
τις τούχοι καὶ ἐκρούσεις πρόσω τὴν Πηγε-  
λῆτρην, ἀποιθεσθαι τὴν ἑαυτοῦ εἰς τὴν τῆς  
βλαβερίστρη καὶ ξεωσμένης χώραν, ἐν δὲ πρότε-  
ρον ἦν· καὶ πάλιν στάντε τὴν Πηγελῆτρην,  
ἐν δὲ δεύτερον ἐγένετο χωρίς, ἐντεῦθεν  
βαλεῖν [τὴν ἑαυτοῦ]. Εἰ δὲ τούχοι ἀνευ  
τοῦ μηδεμάς τῶν ἄλλων φαῖσαι νικᾶν,  
καὶ ἐλπίδας ἔχειν πολλὰς γαμήσειν αὐτῆι·  
Τὸ δὲ Εὐρύμαχον πλείστας εἰληφέναι  
ταύτην τῇ παιδιᾷ καὶ εὐελπιν εἶναι τῷ  
γάμῳ.

109. κήρυκες. It would seem that





οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὅδωρ,  
οἱ δὲ αὐτε σπόγγοισι πολυτρήτοισι τραπέζας  
νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.

Τὴν δὲ πολὺ πρώτος ἵδε Τηλέμαχος θεοειδῆς,  
ἥστο γάρ ἐν μνηστήρσι φίλον τετιημένος ἦτορ,  
δοσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἰ ποθεν ἐλθὼν  
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θεῖη,  
τιμὴν δὲ αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.

111. The reading given in the text seems to have been that of Aristarchus. But Kayser (see Ameis, Anhang ad loc.) supposes that he wrote νίζον ἵδε πρότιθεν. Eustath. gives προτίθεντο ἵδε. Cp. Schol. E. M. Δμεύον φῆσιν Ἡρακλανός, ἀναγνώσκειν πρότιθεν τοὶ δέ.

117. κτήμασιν] κτήμασιν ἐν ταῖς εἰκαστέραις. Άλικειαστέραι (sc. ἐκδόσεις) like αἱ κουάλι represent the uncritical editions from which

a distinction must be made between κήρυκες οἱ δημοεργοὶ ζασιν Od. 19. 135 and the private κήρυκες attached to the retinue of kings and chieftains. Talthybius, the κήρυξ of Agamemnon (Il. 1. 321), became the eponymous founder of a herald-caste; εἰσὶ δὲ καὶ ἀπόγονοι Ταλθυβίου, Ταλθυβίαδαι καλεόμενοι, τινοις αἱ κήρυκες αἱ ἐκ Σπάρτης πάσαι γέρας δέδονται (Hdt. 7. 134). The κήρυκες were of noble or even royal blood; their epithets are ἀγανοί (Il. 3. 268) or θεῖοι (4. 192). Their duties were,—the summoning of assemblies (Il. 2. 50, etc.), treating with enemies (Il. 7. 274), preparing for sacrifices (Od. 20. 276), waiting at sacrificial banquets, to which duty the private κήρυκες (as here and inf. 143, etc.) must have added that of general attendance at feasts where their masters were present. Gladstone (Hom. Stud. 3. 69) remarks that they are 'the only executive officers that are found in Homer.' Thus the office of the private κήρυκες approached that of the θεράπον, cp. Od. 18. 423 κῆρυξ Δουλοχιεὺς, θεράπων δὲ ἦν Ἀμφινόμοιο. See Buchholz, Hom. Realien. vol. ii, p. 1, §§ 12-14. The θεράποντες were at least freeborn, often of noble descent, and they stood in the relation to the chieftains of squires to knights in more modern days. Patroclus is θεράπων to Achilles (Il. 16. 244), Meriones to Idomeneus (Il. 23. 113). In the Odyssey their duties are naturally more closely connected with household life, and resemble those of pages.

110. οἱ μέν, sc. κήρυκες, οἱ δέ, sc. θεράποντες.

112. τοὶ δὲ .. δατεῦντο. Cp. δοιῶ θεράποντες δατήμονε δατροσυνάων Od. 16. 253. πρότιθεν, 'set tables in front of the seats,' cp. Od. 10. 354 προπάροιθε θρόνων ἔτιτανε τραπέζας. This is equivalent to the expression used by Tacitus (Germ. 22) *separatae singulis sedes et sua cuncte mensa*. That this was not the universal practice appears from Od. 17. 93 foll., where two sit at one table; or Il. 9. 216, where one table serves for all the guests.

116. δοσόμενος (from δοσομα (i.e. δο-γό-μα), Curt. Gk. Etym. 407). The first meaning of δοσομα is simply 'to see,' cp. Od. 7. 31; the secondary, 'to have one's thoughts set on,' 'to see in one's mind's eye,' generally with θυμός or θυμῷ. Cp. Od. 20. 80 δόρι Οδυσσῆα δοσομένη καὶ γαῖαν ὑπὸ στυγερὴν ἀφίκοιμη.

116. μνηστήρων τῶν μέν, 'of the suitors here,' in strong contrast to αὐτός. This position of the demonstrative pronoun is analogous to a use in Attic Greek of οὗτος, Cp. οἱ τῶν ικανωτάτων καὶ εὖ καὶ κακῶς ποιεῖν λόγοι, οὗτοι καὶ μάλιστα ἐνδύονται ταῖς ψυχοῖς (Xen. Cyr. 2. 1. 13), but it is mostly found when a relative clause follows; cp. ἀνδρὰ τὸ δε Od. 10. 74, πόλιν τὴν . . . δοῖ. Il. 4. 41, συνθεσίαν τάσσειν ὡς Il. 5. 320, but cp. Il. 7. 461 τείχος ἀναρρήσας τὸ μὲν εἰς ἄλλα πᾶν καταχέναι, | αὐτὶς δὲ τὸνα μεγάλην ψαμδοῖσι καλύψαι. Cobet, Miscell. Crit. 422, on the analogy of Od. 20. 225, would read ἀνδρῶν μνηστήρων.

117. πιτήν. Nitzsch reckons under the 'prerogatives' of the Homeric king,

τὰ φρονέων, μνηστῆροι μεθήμενος, εξιδός Ἀθήνην.

βῆ δ' ίθυς προθύροι, νεμεσοσήθη δ' ἐνὶ θυμῷ

ἔεινον δηθὰ θύρησιν ἐφεστάμεν· ἔγγύθι δὲ στὰς

χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,

καὶ μιν φωνήσας ἐπεια πτερόεντα προσηύδα·

12a'

'Χαῖρε, ἔεινε, παρ' ἀμμι φιλήσεαι· αὐτὰρ ἐπειτα  
δείπνου παστάμενος μυθήσεαι δτεό σε χρῆ.'

'Ως εἰπὼν ἡγεόθ, ή δ' ἐσπειτο Παλλὰς Ἀθήνη.

125

οι δ' δτε δή ρ' ἐντοσθεν ἔσαν δόμου νψηλοῖο,

ἔγχος μέν ρ' ἐστησε φέρων πρὸς κίνα μακρὴν

Aristarchus dissented. Αἱ εἰαύτεραι are mentioned twelve times, Il. 9. 324; 15. 50; 18. 376; 19. 95, 189; 21. 597; 22. 301; Od. 1. 117; 2. 182; 5. 232; 14. 428; 19. 83. Five of these readings Aristarch. is distinctly said to have rejected. See La Roche, H. T. 97. Schol. M. Αἱ δώμασιν.

(1) the royal estate, τέμενος Il. 6. 193-195; 9. 578; Od. 6. 293; (2) tribute and fees, λιταραί θέματες Il. 9. 136; (3) special gifts, δωτίνησος θεῶν ὃς τιμήσουσιν ibid.; (4) daily maintenance at the public cost, Il. 17. 249; (5) invitations to feasts, Od. 11. 185. Cp. Il. 12. 310 Γλαῦκε, τίνη δὴ νῦν τετιμήσεσθα μάλιστα ἔδρη τε κράσιν τε ίδε πλείστους δειάσσοντας ἐν Λυκῇ, πάντες δὲ θεοὺς ὃς εἰσορόσαντις; καὶ τέμενος νεμόμενθα, κ. τ. λ.

119. νεμεσοσήθη δέ, where in Attic syntax we should find νεμ. γάρ.

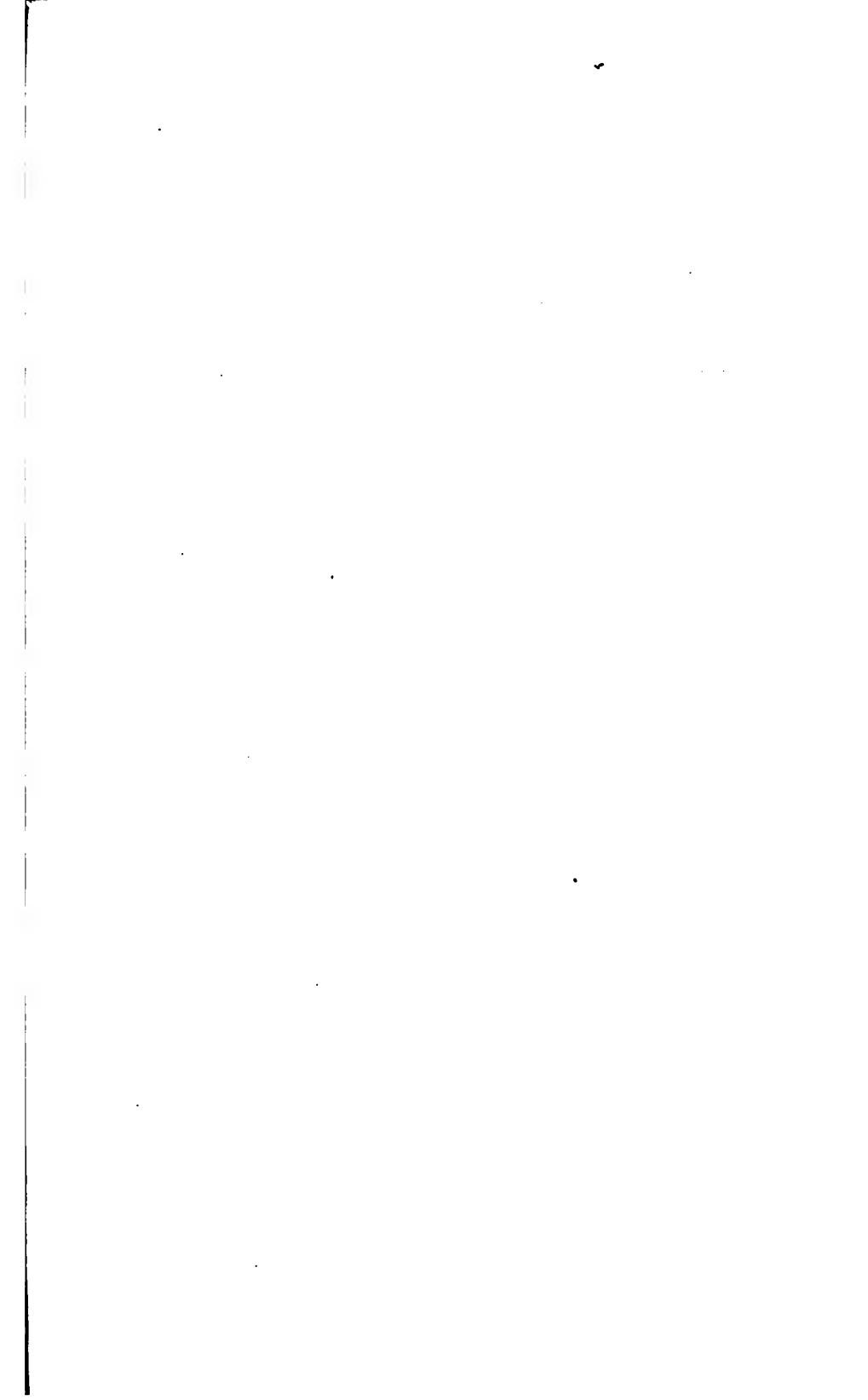
122. καὶ μιν φωνήσας . . . προσηύδα. Classen (Homer. Sprachgeb. 117 foll.) reckons forty-four instances of this formula (omitting lines of doubtful authority and two passages from Od. 24 and Il. 24), and notes that it is used either to mark the first commencement of a speech, or the resumption of one that has been interrupted, or to give a peculiar solemnity or emphasis to the words that follow.

Φωνήσας = 'lifting up his voice,' φωνεῖν is intransitive in Homer. The only exception occurs in Od. 24. 535 (a later addition) πάντα δὲ ίπλι χθονὶ πίπτε, θεᾶς ὅνα φωνησάσης, which is a palpable imitation of Il. 2. 182 ξυνέκε θεᾶς ὅνα φωνησάσης, where however the accus. depends on ξυνέκε. The later epic poets, as Ap. Rhod. (3. 673), employ it as a transitive verb, sc. φωνήσειν μιν, and so the Attic writers, Soph. Aj. 73, 1047; El. 329; Phil. 229, etc. In the present

line both μιν and ἔνεα are governed by προσηύδα. Similarly, προσείπον occurs thirty-two times with the double accusative, and always in Tmesis, cp. Il. 2. 156; 8. 426; 13. 306; Od. 4. 803; 6. 21, etc., etc. With this construction cp. ἔτος τέ μιν δυτίον ηδα Il. 5. 170, τί με ταῦτα παραποτίων ἀγρεύεις Od. 4. 465, πεντυμένος βάσεις Ἀργείων βασιλῆς Il. 9. 58. See especially La Roche, Hom. Studien, §§ 95 b, 112. 1, 2.

123. φιλήσεαι, 'shalt be entreated well.' In primitive society the showing of friendliness precedes the feeling of friendliness; and, again, of this act the most definite form is hospitality; cp. φίνεσσος καὶ ἐν μεγάροις φίλησα Il. 3. 207, ἐπει φιλέσθε παρ' αὐτῇ Π. 13. 627. So Od. 4. 29 ἀλλον πεμπομεις ικανέμεν δς κε φιληση, 8. 208 τίς ἀν φιλέοντι μάχοιο, 10. 14 μῆτα δὲ πάντα φίλε με. But the other meaning of φιλέιν is not excluded. Cp. φιλέσκον γάρ αἰνός inf. 264.

124. δτεό σε χρῆ. For this epic use of χρῆ in the sense of *opus est* with genitive and accusative cp. Od. 21. 110 τί με χρῆ μητρέος αἰνού, 3. 14 οὐ σε χρῆ αἴδούς. Compare with this the use of χρέω τινα τίνος, sc. ίκει, γίγνεται, ἐστι, Od. 5. 189 δτε με χρειά τόσον ίκοι, 4. 63 ἐμὲ δὲ χρεώ γίγνεται αὐτῆς, Il. 21. 323 οὐδὲ τί μιν χρεώ ἐσται, Od. 4. 707 οὐδὲ τί μιν χρεώ. The same construction is found in Eurip. Ηεκ. 976 τίς χρεία σ' ἔμοι; see La Roche, Hom. Stud. p. 247 foll.



32. τλιόπεος: more easily moved and less stably than Iphéos. The D.  
was tall, prob. "arms," and "footstool." Footstools important  
→ flint hardened earth, and sandals or shoes not worn houses (d. 96)

δουροδόκης ἐντοσθεν ἐνξένοι, ἐνθα περ ἀλλα  
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλὰ,  
αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λίτα πετάσσας, 130  
καλὸν δαιδάλεον ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.  
πᾶρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἀλλων  
μνηστήρων, μὴ ἔεινος ἀνιηθεὶς δρυμαγδῷ  
δείπνῳ ἀδήσειεν, ὑπερφιάλοτοι μετελθὼν,  
ἥδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135

134. *δέιπνῳ*] Apoll. Sophish. 9. II, *δείπνου*.

128. **δουροδόκης** ἐντοσθεν. The interpretation of Eustath. seems simplest, that the *δουροδόκη* was *εἰς κίονα ἔγγεγλυνμέτη*, as if the spearheads rested in the flutings of the column; an interpretation which does not suit well with the epithet *ἐνξένοι*. Rumpf, Aed. Hom. I. 29, regards it as a rack against the wall in the space between two engaged columns at the entrance to the *μέγαρον*. This interpretation he prefers, because in Od. 16. 40 Telemachus gives up his spear and *ἔστησε φέρων πρὸς κίονα μακρήν* (Od. 17. 29) before he crosses the stone threshold at the entrance of the hall. For *ἄλλα*, meaning 'besides,' 'as well,' see on inf. 133.

130. That *λίτη* is an accusative singular seems settled by the use of *λιτή* as the dative, Il. 18. 352; both cases must be referred to a nom. *λίς*, cp. *λίς τίτρη* Od. 12. 64; though Eustath. ad loc. takes it as a metaplastic accusative from a nominative *λιτόν*. Nitzsch follows the interpretation of F. A. Wolf (Analect. 4. 501), taking the word as an accusative plural from an old neuter *λί=λισσών*. Cp. Thucyd. 2. 97 *δοα ἴντατά τε καὶ λεῖα*, i. e. unembroidered. Whichever interpretation we adopt it will be better to take the words *ὑπὸ—τετάσσον* as parenthetical, so that the two adjectives *καλὸν δαιδάλεον* should go with *θρόνον*, to which they are appropriate. With the same stem (*λί-*) are connected Lat. *gītūs*, and Gk. γλοιός, γλίσχος. See Curtius, Gk. Etym. 330.

132. *κλισμὸν*. *κλισμοί* μέν εἰσιν οἱ *ἔχοντες κλινήρα ἐξέχοντα πρὸς τὴν τῶν ὕμνων ἀνάπονσιν*. ἐν αὐτοῖς γάρ ἐπερεῖδοντος τοῦς ἀμούς οἱ καθῆμενοι. οἱ δὲ μὴ *ἔχοντες ταῦτα*, θρόνοι. Schol. E. P. Q. If

the distinction between the two words can be preserved, it, probably, amounts to this, that the *θρόνος* had a straight, and the *κλισμός* a sloping back. In practice, the *θρόνος* stood higher than the *κλισμός*, and is the word used for a chair of state.

ἔκτοθεν ἀλλων μνηστήρων, 'apart from the others, the suitors.' This exegetic use of a noun after *ἄλλος* is not uncommon in Homer. Cp. Od. 5. 105 ἀλλων .. τῶν ἀνδρῶν, 10. 485 ἀλλων .. ἔπαρον. The process seems reversed in such a phrase as *ἄμα τῇ γε καὶ ἀμφιπόλοι κίονα ἄλλαι* Od. 6. 84; cp. Soph. Aj. 516 *ἄλλη μοῖρα*, Phil. 38 *ἄλλα βακτη*. Livy 4. 41 *plaustra iumentaque alia*. Ameis quotes as parallels Od. 2. 412; 8. 368; 15. 407, 449; 18. 416; 19. 601; 20. 324; Il. 2. 191; 13. 622.

134. *ἀδήσειεν*, 'should feel loathing,' properly that which comes from satiety. With *ἄδην* cp. Lat. *satur, satis*. For the quantity and orthography of *ἄδην*, *ἄδην*, *ἄδην* cp. *καλός*, *καλός*, *καλλος*, the variation arising from the influence of the Jod after the *δ* or *λ* sometimes being assimilated to the preceding consonant, sometimes only lengthening the vowel, and sometimes disappearing altogether. See Curtius, Gk. Etym. 572.

*ὑπερφίαλος*, like *ὑπερφυής*, and the Aeschylean *ὑπέρφεν*, has the sense of *overgrown* (from root *φυ*), which easily passes into that of *overweening*. With the change of vowel cp. *φυτόν* with *φίτη*, *μόλυβδος* with *μόλιβδος*, *λύγος* with Lat. *ligare*. Curtius, Gk. Etym. 468. J. Schmidt says *ὑπερφίαλος* may come from \**ὑπερφέλαος*, like Boeot. *κλίος*, *βίοντας*, instead of *κλέφος*, *βέφυτας*, or *θίαος* instead of *θέφαος*.

χέρνιβα δ' ἀμφίπολος προχόφ ἐπέχευε φέρουσα  
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοι λέβητος,  
νίψασθαι· παρὰ δὲ ἔστιν ἐτάνυσσε τράπεζαν.  
σῖτον δ' αἰδοὶ ταμῆ παρέθηκε φέρουσα,  
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων  
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν *ἀείρας*  
παντοίων, παρὰ δὲ σφι τίθει χρύσεια κύπελλα·  
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

'Εσ δ' ἥλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα  
ἔξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε.  
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χείρας ἔχεναν,  
σῖτον δὲ δμωὰι παρενήνεον ἐν κανέοισι,

140

145

140. Many editors reject: see note below. 141, 142. Wolf, followed by most modern editors, rejects these lines, on the authority of Athenaeus 5. 193, because *κρειῶν πίνακας* is a mere repetition of *εἴδατα*. Eustath. defends them.

136. Join *προχόφ* φέρουσα and *χέρνιβα* ἐπέχευε, sc. χρυσίν.

138. νίψασθαι, 'for washing.' See, by all means, the discussion on the form, original meaning, and Homeric uses of the Infin. in Monro, H. G. §§ 231 foll.

Notice here the manner of washing: the guest holds his hands over a basin, while water is poured upon them. *νίπτειν*, as distinguished from *λούειν*, is to wash a part of the body or of any object; as distinguished from *βάπτειν* (only once used, Od. 9. 392), it describes the application of water to a thing instead of dipping it into water. *πλύνειν* is only used of inanimate things (see Trench, New Test. Synonyms).

παρὰ . . ἐτάνυσσε, 'drew up to the seat.'

140. εἴδατα πόλλ' ἐπιθεῖσα, 'after she had set on many dainties, giving freely of such things as she had by her.' The housewife (*ταμῆ* (*τέμνω*) who gives the portion of meat to the household) does the best she can for the unexpected guest; the *εἴδατα* are probably the leavings from a former meal. Cp. *κρειῶν πίνακας παρέθηκε συβάτης | ὅπταλέων, ἂρα τῇ προτέρῃ ὑπέλειπον ἔδοντες* Od. 16. 49.

*παρεόντων* is equivalent to the *ἐνδόν* *ἔντατων* of Od. 7. 166; 15. 77, 94; 21.

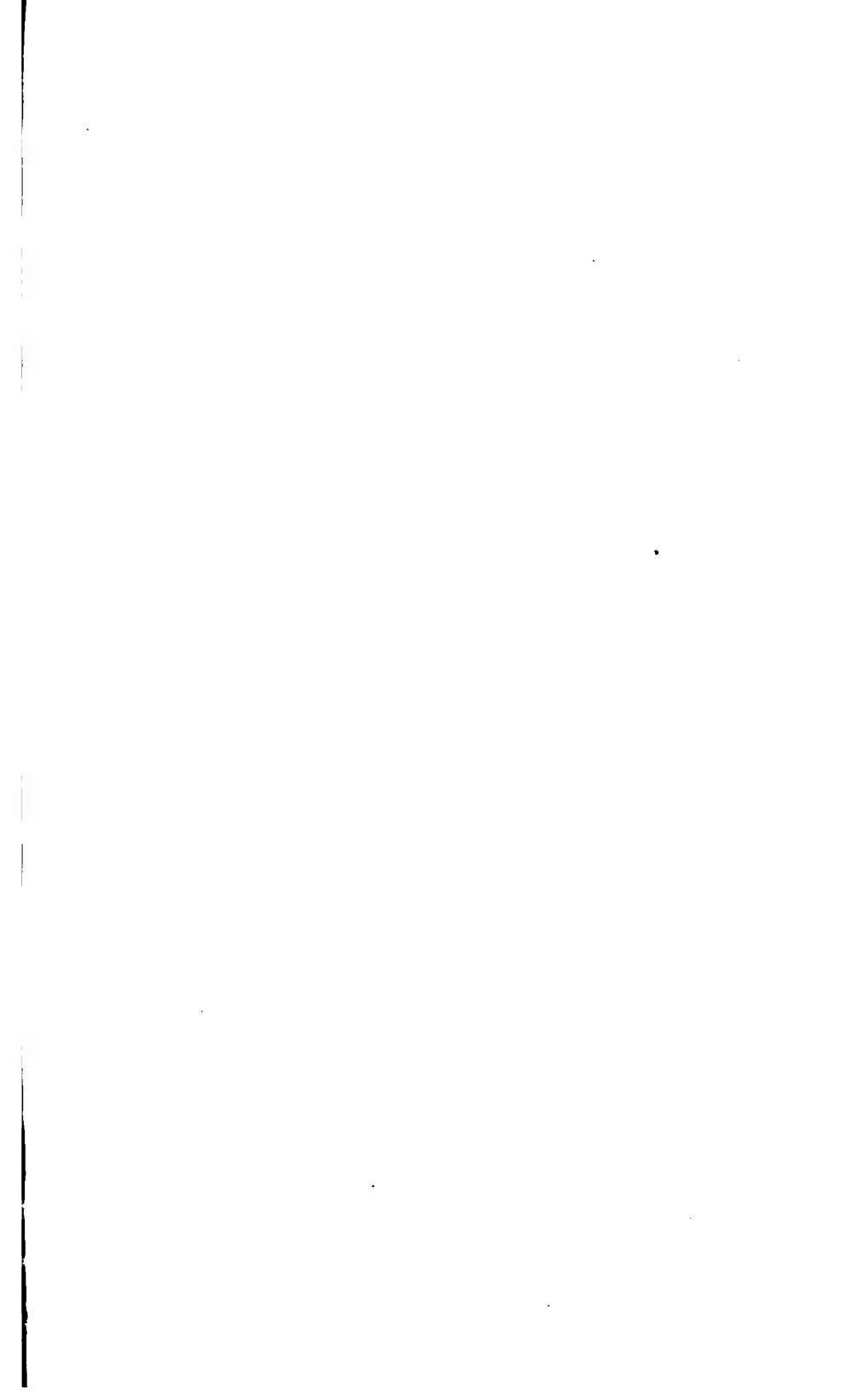
178. The objection to this line, in the

present passage, is that it is found elsewhere in the Odyssey to describe such hasty preparations as can be made for an unexpected guest. But here, as the following lines show, the full preparation for a banquet is now just ready. To this it may be answered, that this separate provision, which Telemachus had to make for his guest, serves to point the unfriendly relations between the young prince and the suitors.

141. *ἀείρας*, sc. from the carving board. The meat was there cut into slices and the guests helped themselves, and ate with their fingers. But *πίνακας* does not mean 'slices,' as some would interpret; but 'platters.'

143. *αὐτότοιν*, sc. for the guest and for Telemachus who sat at meat with him: equivalent to the *σφι* of the preceding line. The dative should be joined with *οἰνοχοεύων*.

147. *παρενήνεον*, Od. 16. 51. The simple form *νήνεον* occurs Il. 23. 139, 163; but here Wolf, Bekker, Spitzn, and Dindorf read *νήγεον*, as Bekker (ed. 2) does in the present passage and in *ἐνερήγεον* Il. 7. 428. *νήγεον* certainly is read Ap. Rhod. 1. 1123, but it may be a later form. Still there is no difficulty in supposing a reduplicated form of *νέω*, sc. *νήγεω*, though we have tenses from a present *νήγεω* in Od. 19. 64; Il. 9. 137, 358; Od. 15. 322; Ap. Rhod. 1. 403; 3. 1208.





κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.

οἱ δὲ ἐπ' ὄνειαθ' ἔτοῖμα προκείμενα χεῖρας ἵαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἦντο

150

μυηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἀλλα μεμήλει,

μολπή τ' ὀρχηστύς τε τὰ γάρ τ' ἀναθήματα δαιτός.

148. This verse is suspected; as being out of place after l. 110. In some MSS. the order of 147, 148 is inverted.

148. ἐπι-στέφ-εσθαι. This word Curtius (Gk. Etym. 194) rightly refers to the same root as Lat. *stipa-re*, *στέφειν* being properly analogous in meaning to *τυκίσσειν*. But *stipare* is not far from the common signification of *στέφειν*: cp. *stipatores, qui circumdant corpora regum* (Fest. p. 314). For Virgil's mistaken rendering of the phrase cp. Geo. 2. 528; Aen. I. 725; 3. 525. Translate, 'they brimmed the bowls with drink.' The genitive follows the analogy of the construction after verbs of 'filling.' So *ἐπιστέφεται οἶνοι* Od. 2. 431.

150. ἐξ ἔρον ἦντο. The psychology of this expression demands some remark and explanation. Besides the common application of it to food and drink, with which cp. Il. 11. 642 *δέρτηρ δίψαν*, we find the following less common usages of it, Il. 13. 636 *τάντον μὲν πόρος ἐστι, καὶ ὄντον καὶ φιλότητος | μολπής τε γλυκερῆς καὶ δρύμονος ὀρχηθμοῦ, | τῶν τέρ τις καὶ μᾶλλον ἐλθεται ἐξ ἔρον εἴναι | ή τολέμου, and Il. 24. 236 *ἀντίκρι γάρ με καταστείνειν Ἀχιλλεὺς, ἀγνὸς ἐλόντη* ἔρον νίν, ἐπὴν γάρ τοι ἐξ ἔρον εἴην. Reserving the particular explanation of these, we may notice generally that, to Homer, the soul, or rather the person, the man, is passive as to desire (just as he is to thought; *Θυμός* is most like an active principle): and so the *ἔρος* in the phrase before us is conceived of not as an emotion arising in the man, but rather as a property of the object presented. On this view, the beginning of actual fruition of the object would represent itself as the *admission* of the *ἔρος* into the person (cp. Δαονοί ὄντεο θυμῷ Il. 9. 639): whence we may understand that what is denoted by the dismissal of the *ἔρος* is cessation from fruition—not cessation simply, but cessation at the natural limit; the 'satisfaction of the natural want' as we should*

say. Dismissal of the *ἔρος* is at once succeeded by the presence of *κόρος*, cp. Il. 13. 636, quoted above; Od. 4. 103 *αἰγηρὸς δὲ πόρος κρυερῶν γόνοι.*

There is pleasure in the whole process of fruition, up to the natural limit (whence we even have, Od. 4. 102 *γόρ φρένα τέρπωμα*): but the pleasure is greatest at the moment which is signalised by the attainment of the limit; and hence the form of expression, as above, ἐλθεται ἐξ ἔρον εἴναι. That an *ἔρος* is connected with *γόρος*, as Il. 24. 228, only shows how early man's own feelings discovered to him that there is a luxury in grief. The use of *ἴγεσθαι*, in the phrase before us, has its exact contrary in one of the uses of the (non-Homeric) *προσίεσθαι*. That the middle voice is not indispensable in our phrase, appears from two of the passages quoted above, *ἴξτον εἴναι* and *δέρτηρ δίψαν*. Virgil's 'Postquam exenta fames et amor compressus edendi' (Aen. I. 216; 8. 184), is criticised by Nitzsch as a poor rendering.

151. τοῖσιν μέν. The return to this comes inf. 156 αὐτὰρ Τηλέμαχος.

152. μολπή. The Schol. interprets this word as *ἡ μερ' φῦλος παιδίς*. The view taken by Aristarchus was 'semper apud Homerum dictum esse de ludo et maxime de lusu saltationis, non de cantu.' (Lehrs, Aristarch. Stud. 138) 'Dicit primitivam vocis significacionem esse potius ludendi; quod ex vocabulo μέλωπα (Il. 13. 233) apparere, item in pilea Nausicae (Od. 6. 101), denique in quibusdam exemplis saltationis lusum efferentibus.' Cp. Il. 7. 241; 16. 182; 18. 572; Od. 23. 145. The present passage, however, inclines in the direction of a less strict interpretation. μολπή suggests the music and the song of Phemius, and, in verse 421, the suitors ἐς ὀρχηστύν τε καὶ ἵμεροσσαν δοιδῆρο γραψάντο τέρποντο. On the whole

κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε  
Φημίω, ὃς β' ἡειδε παρὰ μνηστῆροιν ἀνάγκη.

ἡ τοι δ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν,  
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν 'Αθήνην,  
ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθόαθ' οἱ ἄλλοι·

'Ξείνε φῦλ', ἡ καὶ μοι νεμεσήσεαι δπτι κεν εἴπω;  
τούτοισι μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδὴ,  
ῥεῖ, ἐπεὶ ἀλλοτριον βίοτον νήπιοιν ἔδουσιν,  
ἀνέρος οὐδή που λεύκ' ὀστέα πόθεται δμβρῷ  
κείμεν' ἐπ' ἡπείρου, ἡ εἰν ἀλλὶ κῦμα κυλίνδει.  
εὶ κεῦνόν γ' 'Ιθάκηνδε ίδοίατο νοστήσαντα,  
πάντες κ' ἀρησαλατ' ἐλαφρότεροι πόδας εἶναι

question, Lehrs decides, 'Haec omnia cum considero Amistarcho in molitī cantus significationem excludenti assentiri dubito. Sed hoc tenebimus molitī et dōth, μέλατεσθαι ετ δέδειν non prorsus idem esse, sed sic dici cantum quatenus lusus et delectatio est.'

τὸ γάρ τ' ἀναθήματα δοτός. The τά is attracted to the gender of the predicate. When the Schol. renders ἀναθήματα as πληρώματα, κοσμήματα. ἡ μεταφορὰ ἀπὸ τῶν τοῦ θεοῦ ἀνατίθεμάνον, the first word chosen is nearer the truth; the second gives a post-Homeric sense. ἀναθήματα is not here equivalent to ἀγάλματα, but is used rather in the sense of 'accompaniments,' 'accessories.' For ἀνατίθεναι in the sense of to 'attach' cp. Il. 22. 100 ἀλεγχείν ἀναθήναι, with μάσον ἀνάγαι Od. 2. 86. So Homer speaks of the φόρμης as δαιτὶ συνήφορος Od. 8. 99, δαιτὸς ἔταιρην Od. 17. 270.

155. ἀνεβάλλετο, 'struck up.' The regular word for the prelude to a song. So of the φόρμης Pindar, Pyth. 1. 6 δταν φροιμῶν ἀμβολὰς τεύχρ. Analogous in use is ἀναρούεσθαι, cp. Theoc. 4. 31 κηδὲ μὲν τὰ Γλαύκας ἀγκρόνομαι. A few chords probably were all that were played, as at the opening of the modern Recitative. Cp. Ov. Met. 5. 339 prætentabat police chordas. Bergk, Griech. Lit. I. p. 433, seems to refer ἀνεβάλλεσθαι to the preparatory 'flinging back' of the head; as the singer braces himself for full and unimpeded utterance.

157. σχών, as distinguished from ἔχων,

of which it represents the first moment, 'putting his head near'; so inf. 4. 70.

158. νεμεσήσεαι. The apologetic tone of Telemachus comes from the unwillingness to broach any painful subject at meals; see on 4. 193 foll.

159. τούτοισι, 'those suitors yonder.'

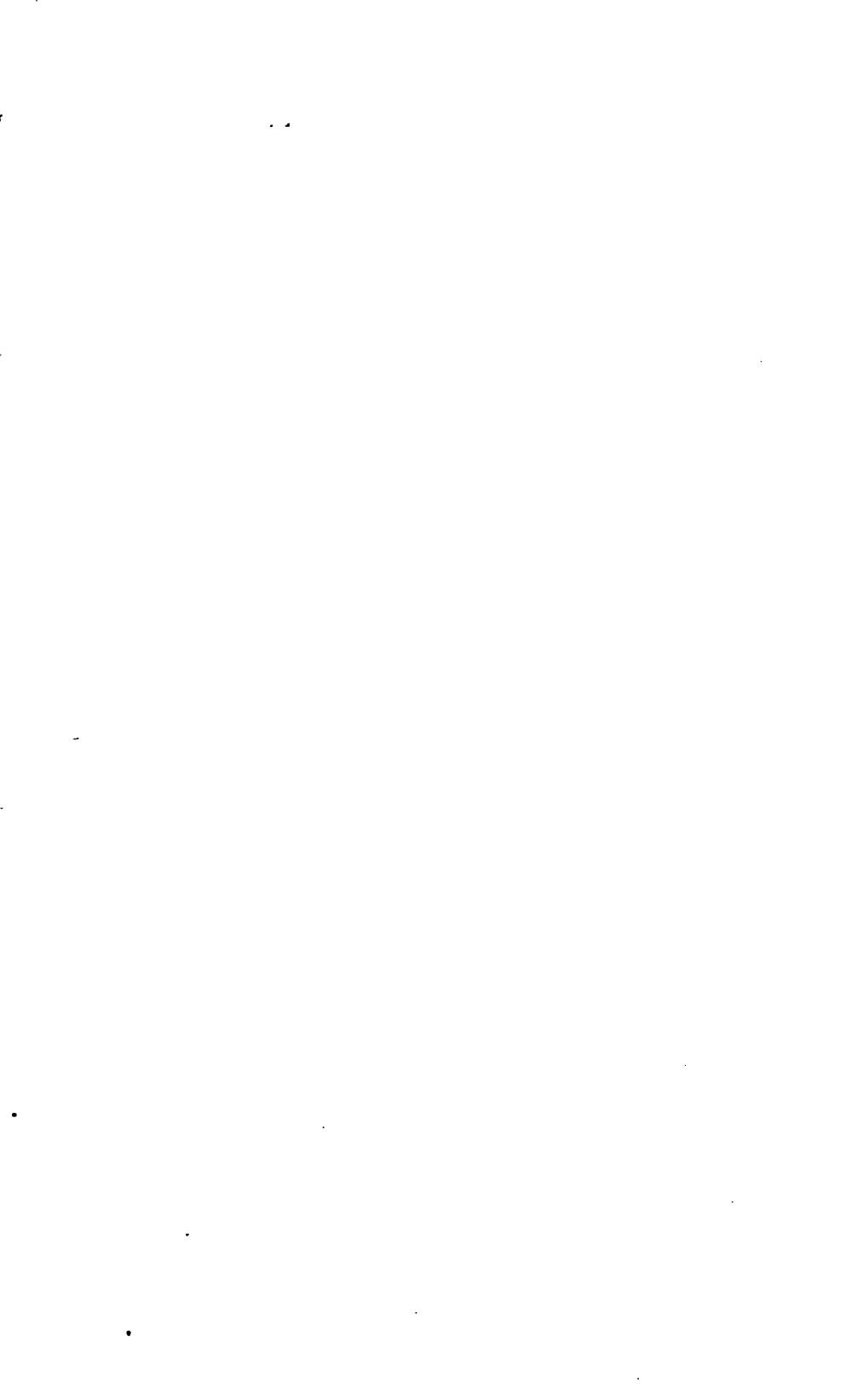
160. δεῖσα, 'lightly,' i.e. without care or trouble.

νήπιοιν, see inf. 363.

162. η εἰν ἀλλ. ὀστέα the subject of πίθεται, becomes the object of κυλίνδει, the sentence would naturally run η κύματι κυλίνθεται.

163. On the question as to the meaning of εἰ here see Monro, H. G. § 312, 'The distinction between *wish* and *supposition* in the case of Clauses with εἰ is mainly a question of punctuation; which must be decided by the general sense of the context. If the apodosis follows closely, the clause with εἰ is necessarily subordinate, and instead of an independent *wish*, we have a mere *supposition*, made in order to lead up to the clause of *consequence*.' So, here, render εἰ 'if;' and not 'world that!'

164. ἐλαφρότεροι η ἀφνειότεροι. In this use of the double comparative, where two qualities are contrasted in the same subject, the latter adjective is assimilated in degree of comparison to the former: or we may say that the idea of comparison is spread over the whole sentence; cp. the converse of this in Eur. Alc. 182 σώφρων μὲν οὐκ ἀν μᾶλλον, εὐτυχῆς δ' ίσως, where we should expect μᾶλλον εὐτυχῆς or εὐτυ-





ἡ ἀφνειότεροι χρυσοῖο τε ἐσθῆτός τε.  
165  
νῦν δὲ μὲν ὡς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν.  
θαλπωρὴ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
φῆσιν ἐλεύσεσθαι· τοῦ δὲ ὥλετο νόστιμον ἡμαρ.  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον'  
τις πόθεν εἰς ἄνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;  
170  
δηποίης τ' ἐπὶ νηδὸς ἀφίκεο· πῶς δέ σε ναῦται  
ἡγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετῶντο;  
οὐ μὲν γάρ τι σε πεζὸν δίομαι ἐνθάδ' ἵκεσθαι.  
καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, δόφος εὖ εἰδὼ,  
175  
ἢ νέον μεθέπεις, η καὶ πατρώιος ἐσοι

167. θαλπωρή] γρ. ἀλπωρή κατ' ἐνίους τῶν ἀξιολόγων τάνν Schol. E. M. 168.  
φῆσιν] So La Roche and Bekk., following Schol. on Il. I. 129. Al. φῆσει, φῆσιν.  
170. εἰς] The reading of the Alex. Grammarians varied between εἰς and εἰσ. Eustath. 1407. 51 εἰς ὅπα τόν εστίν, διπερ ἀρέσκει τοῖς ἀνθρώποις, βῆμα ἐστιν ἐγκλιτικὸν ἀπὸ τοῦ εἰσι. See Cramer, Aneodot. Ox. 4. 349 εἰμι, εἰς, ὀντόνας εἰμι, εἰς, περιστομέως. Nauck reads ἔστι. 171-173] ἐν τοις οὐκ ἐφέροντο Schol. H. M.; the verses appearing to be considered more appropriate in Od. 14. 188-190, where see Schol. 172. εὐχετῶντο] Al. εὐχετῶνται. 175. ηὲ . . . η] For the rules for accenting η and η̄ see note below.

χεστέρα. For similar constructions cp. Hdt. 3. 65 ἐνώπιον ταχύτερη η σοφάτερα, Plut. de Audit. 2 ἐπὶ δὲ λογικάτερα μᾶλλον η παθητικάτερα, Cic. pro Mil. 29 libentius quam verius.

166. ἀπόλωλε μόρον, so ἀπ. δλεθρον Od. 9. 303.

168. φῆσιν. See Monro, H. G. § 292, 'If the principal is a future (or implies reference to the future) the pure subjunctive with εἰ indicates that the speaker expressly avoids contemplating an actual case arising;' and cp. the reference there given. The force of δέ in τοῦ δέ ὥλετο seems to be strongly adversative. 'Though many predict his return, yet notwithstanding his hopes of return are gone.'

169. ἀτρεκέος, connected with τρέπ-ω, the ο representing π, as in ἀ-ρακ-ρος, and in Lat. *torquo*.

170. τις πόθεν. This is to be taken not as two distinct questions but as two blended into one. Cp. Soph. Phil. 1090 τοῦ ποτε τείχορας οιονόμου μέλεος πόθεν ἐλπίδος; Eur. Hel. 86 τις πόθεν; Soph. Aj. 1185 τις δρενάτος ἐπότε λήγει ἐτέλον ἀριθμός; Ameis quotes Plin. Paneg. 2. 3 εἰς ipso genere gratiarum agendarum intellegatur, cui quando sint

actae. Similar, but not identical in form, are Hdt. I. 35 ἀνθρώπει τις τοις ἐδώ καὶ κόδεν ἤκον; Virg. Aen. 8. 114 qui genus? unde domo? Propert. I. 22. 1 *qualis et unde genus, qui sint mihi, Tulle, penates quaeris.*

171. διπεριτηρη. Here a clause of indirect question, as if immediately in construction with κατάλεξον, breaks in. The direct question is resumed in πῶς.

172. εὐχετῶντο. The past tense limiting the reference to the time when he was on shipboard with the crew.

173. πεζόν. A touch of *naïve* humour, in the mouth of an islander. For expressions in a similar tone cp. inf. 215, 'It's a wise child that knows its own father;' 5. 100, the rueful account given by Hermes of his long voyage, ibid. 119; 8. 552; and for humour of a more ironical cast, Od. 4. 511.

174. ἐτήτυμος, a reduplicated form of ἐτύμος, cp. ἐτέος, to be referred to the root ἐτ-, the substantive verb; so ἐτήτη = 'that which really is.'

175. ηὲ νέον μαθένας, 'whether thou art but now a visitor.' The rules laid down by the grammarians, especially by Herodian, for the accentuation of η, are as follows:—

ξεῖνος, ἐπεὶ πολλοὶ ἵσταν ἀνέρες ἡμέτερον δῶ  
ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.'

Τὸν δὲ αὐτὲς προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
'τοιγάρ ἔγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.  
Μέντης Ἀγχιάλου δαῖφρονος εὔχομαι εἶναι  
νίδος, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάστω.  
νῦν δὲ ἔννυν νηὶ κατήλυθον ἥδ' ἔταροισι,

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177.] *καὶ κείνος non κακείνος* Aristarchus. pariterque alibi constanter quum in hoc pronomine tum in adverbis *καὶ κείθε*, *καὶ κείσε* non *κακείθε*, *κακείσε*. Dind.

(1) The *disjunctive* ἢ (διαζευκτικός or παραδιαζευκτικός) is always oxytone. Schol. V. on Il. 10. 174. ἢ . . . δέμφοι τοὺς συνδέομεν ἐγκλιτέον διαζευκτικό γάρ εἰσι.

(2) The asseverative ἢ (διαβεβαιωτικός) is always circumflexed. Herodian on Il. 1. 77 τὸ δὲ ἢ γάρ δίομαι περιστερέητά τάσει διαγνωστέον διαβεβαιωτεύεις γάρ δὲ σύνδεσμος.

(3) The interrogative ἢ in direct questions (ἐρωτηματικός) is always circumflexed. Herodian on Il. 20. 17 ἢ ἐρωτηματικός δὲ σύνδεσμος καὶ ἀπὸ εἰλημένος κατὰ μίαν διάνοιαν διὸ περισπαστέος.

(4) The second ἢ in a double question, whether direct or indirect, is always circumflexed (ἢ or ἢς διαπορτικός or διπορηματικός). Herodian on Il. 1. 190 ἢ . . . ἢς τὸν μὲν πρότερον σύνδεσμον βαριτογήτον, τὸν δὲ δεύτερον περιστερέον διαπορητικὴ γάρ ἢ σύνταξις καὶ οὗτος ἐν τῷ καθόλῳ. See La Roche, Ημ. Textkiit, 265. The reason for the circumflex accent in the second clause in a question probably is that the second clause is really the principal one, and this fact is marked by the stronger accent. See Monro, H. G. § 340.

178. *ἴων*. Nitzsch follows the interpretation given by Eustath. ἔγνων, ἔμαθον, and takes the word as a pluperfect from *οἴδα*. It is far better to take it as an epic imperfect from *εἴμι* = 'used to come to our house.' The construction is found in Od. 18. 194 εὖτ' ἄν τη χορόν, and is analogous to the use of *ἰεῖνεν*, *ἀφεῖσθαι* with accusative.

179. *ἔπει καὶ κείνος*, 'for that he too was a visitor of men.' Cp. Od. 17. 486 *ἐπιστραφώσι* πόλης.

182. ὅδε. Aristarchus insists that in Homer ὅδε never means 'here,' but always 'so.' Apollon. Lex. 872 ὅδε καὶ Ἄρισταρχον οὐδέποτε συγένον ἦμιν (that is τοικῶς) κείται, δὲλλ' ἀντὶ τοῦ οὗτος τάσσεται. Buttmann combats this, quoting passages which seem to him to refute it: Il. 18. 392 πρόμολ' ὅδε, 12. 346 ὅδε γάρ ἔβρισαν Δαναοί, Od. 2. 28 νῦν δὲ τις ὁδός ἔγειρε; 17. 544 τὸν ξεῖνον ἐναντίον ὅδε κάλεσσον, and the present passage νῦν δὲ οὖν νηὶ κατήλυθον. With such phrases it will suffice to compare στῆθ' οὗτος ἐς μέσον Od. 17. 447, διμφίωλοι στῆθ' οὗτος ἀπόπροθεν Od. 6. 218, ἔρρ' οὗτος Il. 21. 498. What οὗτος can express can equally well be expressed, *mutatis mutandis*, by ὅδε. ὅδε is related to οὗτος, as δῆς is related to οὗτος. Now δῆς refers to that which is nearest to the speaker; οὗτος to that which is at a greater distance from him, or nearer to the person addressed. Thus δῆς is related to δῆμος (cp. δῆμηρ δῆς as a periphrasis for ἔγώ), and οὗτος to οὐσίς (cp. ὁ οὗτος as an address = ὁ σύ). The meaning of δῆς and οὗτος in Homer will be often best expressed by a gesture, e. g. πρόμολ' ὅδε = 'come in this way,' the hand beckoning in the direction of the speaker's self; στῆθ' οὗτος = 'stand in that way,' the hand waving in the direction of a more distant spot. This might readily account for the interpretation assigned in later times to ὅδε, as if it meant 'here.' With ὅδε κατήλυθον in the present passage cp. τέθ' ιεῖνεν inf. 409 with note. See Lehr, Aristarch. 70, and an elaborate analysis of Funk's dissertation on δῆς and οὗτος in Philologus 27. 3, p. 508 foll.





πλέων ἐπὶ οίνοπα πόντον ἐπ' ἀλλοθρόους ἀνθράκους,  
ἐσ Τεμέσην μετὰ χαλκὸν, ἄγω δὲ αἴθωνα σιδηρον.  
νηῦς δέ μοι ἥδ' ἔστηκεν ἐπ' ἄγρον νόσφι πόληος, 185  
ἐν λιμένι 'Ρείθρῳ, ὃπδε Νηίψιον ὑλήσεντι.  
ξεῖνοι δὲ ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι  
ἔξι ἀρχῆς, εἰς πέρ τε γέροντ' εἴρηαι ἐπελθὼν  
Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε  
ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἄγρον πήματα πάσχειν 190  
γρηὴ σὺν ἀμφιπόλῳ, ηἱ οἱ βρώσιν τε πόσιν τε  
παρτιθεῖ, εὐτῇ ἀν μιν κάματος κατὰ γνῖα λάβησιν  
ἔρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οίνοπέδοιο.

185, 186.] προθεοῦντο ὅπδε 'Αριστοφάνους, κατ' ἓντα δὲ τῶν Δυτιγράφων οὐδὲ ἐφέ-  
ροντο Schol. H. M. Q. R. 186. ὅπδε Νηίψιον ὑπονήψι Αριόν. cp. Eustath. 140 οἱ  
μὲν ὑφὲν ἀναγιγγώσκουσι, λέγοντες ὑπονήψιον τὸν λιμένα.

183. πλέων. A monosyllable by synesis.

οἴνοψ may possibly mean 'glittering,' 'gleaming,' like αἴθοψ used as an epithet of οἴνος. But the older commentators combine in rendering it 'dark.' So Eustath. 116. 3 οἴνοψ μέλας, κνάεος, πορρόρεος διτεῖοικε τὸ παλαιὸν δὲ οἴνος μέλας εἶναι τὴν χρόαν, 'white' wines, according to him, being the creation of later luxury.

184. Τεμέση (cp. *Temesaea aera* Ov. Met. 7. 207), of which the later name was Τέμεσα, is put by Strabo, 1. 6. 6, 255, in Bruttium, and assigned to Ausonian colonists. But probably Τεμέση is here to be identified with Τάμασος or Ταμασσός, in the middle of the island of Cyprus, famous for extensive copper mines. The word copper (*cyprium*) is really = *aes Cyprium*.

185. ἥδε, deictic, i.e. explained by a gesture = 'here,' 'yonder.'

ἐπ' ἄγροῦ is not a common expression for a ship drawn up on the beach, for ἄγρος is cultivated land, and there is nothing in the use of τῷ to forbid our rendering it 'beside,' or 'off'; so that the ship might still be afloat. On the other hand, the parallel passage, Od. 16. 324, is strong—οἱ δὲ δὴ δὴ λιμένος πολυβεβόθεοι ἐπὶ τὸς ἵκοτο, | νῆα μὲν οἱ γε μέλαυναν ἦν τηλέροιο ἔρυσσαν. Here ἦν τηλέροιο is an equally unusual expression with ἦν ἄγροῦ, but of course the meaning is made perfectly clear by

the use of ἔρυσσαν, and ἦν must mean 'upon.' Again ἡπερός is as distinct from the *beach* (see II. I. 485) as ἄγρος is. We may perhaps explain the difficulty by supposing that the ship lay not on the open shore, but on the margin of the creek that served as a harbour, and so, well within the coast line. Such a spot as might be described as ἡπερός or ἄγρος. In Od. 16. 383 a person between the harbour and the town is said to be ἐν ἄγρον νόσφι πόληος. The word 'Ρείθρον seems to carry out this idea of the creek.

186. Ρείθρῳ. See appendix on Ithaca.

188. ἐξ ἀρχῆς, 'from of old.' Cp. Od. 2. 254; 11. 438.

εἰς πέρ τε εἴρηαι, as we say, 'if you'll only go and ask.'

190. ἐπ' ἄγρον πήματα πάσχειν, 'lives a hard life on his farm : not with any reference here to sorrowing for his lost son. See Od. 24. 226 foll.

191. ἀμφιπόλῳ. Her name was Σικελή Od. 24. 366.

192. παρτιθεῖ, i.e. παρατίθεται. Parallel to the forms of the -μι conjugation we sometimes find others that must be referred to a present in -ω, as δίδοι for δίδωσι, τεις and τει for ἴησ, ἴησι, etc.

Join κατὰ-λάβησιν, and for μιν.. γυνα  
cp. sup. 64.

193. γουνός. The existence of such names as Γοννοκύνθιλος Livy 39. 25, and Γοννούσσα Lycophr. 906, as towns of the Perrhaebi, gives some support to

νῦν δ' ἡλθον δὴ γάρ μιν ἔφαντ' ἐπιδήμουν εἶναι,  
σὸν πατέρ'. ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθουν.  
οὐ γάρ πω τέθυηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεὺς; 196  
ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ,  
νῆσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἀνδρες ἔχουσιν,  
ἄγριοι, οἵ που κείνον ἐρυκανδώσ' ἀέκοντα.  
αὐτὰρ νῦν τοι ἐγὼ μαντεύομαι, ὡς ἐνὶ θυμῷ 200  
ἀθάνατοι βάλλουσι καὶ ώς τελέεσθαι δῶ.  
οὕτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδὼς.  
οὐ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἷς  
ἔσσεται, οὐδὲ εἴ πέρ τε σιδήρεα δέσματ' ἔχησι·  
φράσσεται ὡς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
εἰ δὴ ἐξ αὐτοῦ τόσος πάις εἰς Ὀδυσῆος.  
αἰνῶς μὲν κεφαλήν τε καὶ ὅμματα καλὰ ἔοικας  
κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμιγόμεθ' ἀλλήλουσι,

208. αἰνῶς μέν] So Aristarch. and Aristoph. Commonly written αἰνῶς γάρ.

the etymology which refers *γονύς* to γόνον, rather than to γόνος in the sense of *sown* land. *γονύς* will then be related to γόνη in the same way as κνημός to κνήμη, and will mean a 'bend' or 'knoll.' Cp. *γονύδης Αθηνάων λεπάνων* whence Pindar's (Isth. 3. 43) ἐν γονοῖς 'Αθωνᾶν, which is more likely used of an upland or rising-ground than of fertile soil, which was not the characteristic of Attica. ἀλεή, used properly of a threshing floor, which, though flat in itself, would probably lie at an elevation, is here employed only of a plot of ground. Translate, 'the upland plot of his vineyard'; literally, 'the knoll of the plot of vineyard.'

194. δὴ γάρ ἔφαντο, 'for they did say that he was on the spot.'

195. βλάπτουσι, 'hinder him from his journey.' Cp. Od. 4. 380 πεδάρ καὶ ἔδρος κελεύθουν, Aesch. Ag. 120 βλαβέντα λουσθίον δρόμων. βλάπτειν is to be referred to a root *mā* (cp. μαλακός, βλάψ), containing the sense of 'weakening,' or 'wearing out.'

198. χαλεποὶ . . . ἔχουσιν. The clause that gives the reason is simply co-ordinated to the preceding; in prose we

should expect ὥπδ χαλεπῶν ἀνδρῶν ἔχομενος.

201. βάλλουσι, perhaps of a sudden thought, stronger than ἐνὶ θυμῷ τιθέναι inf. 320.

203. δηρόν. Curtius (Gk. Etym. 501) connects δηρόν with the adverb δήν, originally δήν, or δῆν, and appearing in Alcman in the form δοάν. δήν or δῆν is probably an accusative form from stem δῆνα, signifying 'day;' Lat. *die*, for *dive*. The transference of a word that properly signifies 'a day-long,' to a general expression of duration, is seen in the use of the Lat. *dīu*.

204. ἔχησι. The subject to this is δέσματα. One feels the want of an expressed object to ἔχησι, so Cobet would write εἴ πέρ Φε, 'him.'

207. εἴ δη .. Ὀδυσῆος, 'if verily, big as thou art, thou canst be son of Odysseus himself.'

208. αἰνῶς, of 'startling' likeness, as in Il. 3. 158 αἰνῶς εἰς ἄντα ἔοικε.

209. θαμὰ τοῖον. We find τοῖον used in the sense of οὐτος as mere adverb Il. 4. 488; 5. 7; 22. 241; Od. 3. 496. As qualifying a noun στρῆψ τοῖον Od. 4. 776; 7. 30. As qualifying an adjective





πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210  
 Ἀργείων οἱ ἀριστοὶ ἔβαν κοῦλης ἐνὶ νησίν  
 ἐκ τοῦ δ' οὗτ' Ὁδυσῆα ἐγὼν ἵδον οὗτ' ἐμὲ κεῖνος.'

Τὴν δ' αὐτὴν Τηλέμαχος πεπινυμένος ἀντίον ηὔδα·  
 'τοιγάρ. ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 μήτηρ μέν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε 215  
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδον γόνον αὐτὸς ἀνέγνω.  
 ώς δὴ ἐγώ γ' ὅφελον μάκαρος νῦ τεν ἔμμεναι νίδος  
 ἀνέρος, δον κτεάτεσσιν ἐοῖς ἐπι γῆρας ἔτετμε.  
 νῦν δ' θες ἀποτυμότατος γένετο θητῶν ἀνθρώπων,  
 τοῦ μ' ἐκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις.' 220

Τὸν δ' αὐτὲς προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'οὐ μέν τοι γενεὴν γε θεοὶ νάνυμιν διπέσσω

211. ἐπι] So written in some good MSS. for the common ἐπί. Cp. Od. 2. 18, 27; 3. 131; 13. 317. *βαίνειν* ἐπὶ νησίν is used in a different sense, Il. 5. 327. 215. ἐγώ γε] On the question between ἐγώγε and ἐγώ γε see Lehr, Quaest. Ep. 132. 222. *νάνυμιν*] So Wolf for the ordinary *νάνυμον*.

or adverb θάνατος...διβληχρός μάλα τοῖος Od. 11. 135; 23. 382, πέλαγος μέγα τοῖον Od. 3. 321, ἐπιεικέα τοῖον Il. 23. 246, κερδαλέον δὴ τοῖον Od. 15. 451, σαρδάνιον μάλα τοῖον Od. 20. 302. The word in each case is 'deictic,' expressing by the speaker's gesture the force, whether qualifying or intensifying, which it adds to the word with which it is joined. Here we might render it by the familiar phrase, 'ever so often,' 'often and often.'

ἐπι introduces the reason of his being able to detect the likeness.

210. ἐς Τροίην ἀναβήμεναι, 'embarked for the land of Troy.' A shorter form of a similar phrase in Od. 4. 473 ἀναβανέμεν δόρα τάχιστα | σὴν ἐς πατρίδ' ἴκοι πλέων ἐπὶ οἴνοι πόντον. So ἐς Σιδωνίην διαβάντες Od. 13. 285.

ἐνθάδε = 'whither;' so in Il. 2. 287 ἐνθάδε is used in the sense of 'hither'; cp. οὐδὲ ἐνθάδε νῆσος ἐνεκαν Il. 9. 306.

211. With οἱ ἀριστοὶ cp. τὰ πρῶτα inf. 257.

213. πεπνυμένος, a perfect passive participle from πνέω, the root of which is πνο-, cp. πνυτός for πνυός. The infinitive πεπνύσθαι is used in the same sense, 'to be wise.' The connection between the ideas of 'breathing' and 'being wise' is sufficiently suggested by

the comparison of *ἀνεμος* with *anima*, *animus*, and *spirare* with the later sense of 'spirit.' See Cic. Tusc. Quaest. 1. 9, 19.

215. τοῦ ἔμμεναι, 'am his.'

216. ὁδὸν γόνον, 'his parentage' in the sense of *γονίν*. The Schol. quotes a similar thought from Euripides, μήτηρ φιλότεκνος μᾶλλον πατρός ή μὲν γάρ αὐτῆς οὐδεν δύθ, δ' οἰσται, and from Menander—

αὐτὸν γάρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο,

δᾶλ' ὑπονοοῦμεν πάντες ή πιστεύομεν.

217. δόφελον, with ὡς δή Od. 5. 308; 11. 548; with ὡς only Od. 14. 274; Il. 4. 315; 6. 345; with αἴθη Il. 1. 415; 24. 253. It is generally used to express a wish which has no hope of fulfilment.

μάκαρος. μάκαρ, as an epithet of the gods, means, according to its etymology (*μακ-ρός*, *mac-to*), 'great,' 'powerful,' and so 'blessed'; just as *lepos* (compare Skt. *ish*) first means 'strong,' and then 'sacred.' From the usage of μάκαρες θεοί, the word has passed into its ordinary signification of 'happy.'

219. νῦν δ' οἱ.. γενέσθαι = nunc vero qui infelicissimus est hominum, eius me filium dicunt esse.

222. νάνυμον διπέσσω, 'inglorious for the time to come.' So διπήν used

θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον  
 τίς δαῖς, τίς δὲ δμιλος δὸς ἔπλετο; τίπτε δέ σε χρεῶ;  
 εἰλαπίνη ἡε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἔστιν. 226  
 ὡς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι

225. τίς δέ] 'Αρισταρχος συνάπτει μετὰ τὰ πύσματα τὸν δαῖς σύνδεσμον 'τίς δαῖς, τίς δαῖ δμιλος' (a. 225) 'πῶ δαῖ τηῦς ἔστρε'; (w. 299). The Venet. on Il. 10. 408 reads δαῖ, but MSS. δέ in both places. For examples of the hiatus δέ δμιλος compare Spitzner, de Vers. heroic. 141. 226. εἰλαπίνη] Al. εἰλάπιν.

of the future, Od. 2. 270. Cp. Il. 1. 343; 3. 411. This is the really graphic way of describing the future; we speak of it as what lies 'before us,' the Greeks looked upon it as what was coming up behind them, that overtook them, and then, still moving on, became 'the past,' lying before their eyes. Thus the past is called τὸ ἡμιρρόθεν Plato, Phaedr. 277 D; and even more strikingly, Il. 1. 70 τὰ τ' ἔντα τὰ τ' ἐσθμένα πρὸ τ' ἔντα.

223. τοῖον. Cp. Virg. Aen. 1. 607  
 qui tanti tamē genere parentes?

225. τίπτε δέ σε χρεῶ; see on 124  
 supra. τίπτε = cur tandem. The meaning is, 'what hast thou to do with all this?'

The so-called idiomatic use of the aorist ἔπλετο, where we should use the present, is really delicately accurate: the moment of time between the observation of the fact and the comment thereon throws the reference to the fact into the past.

226. εἰλαπίνη. A feast given by a single host: ἔρανος is described 375 in infra ὑμᾶς κτήματ' ἔδοντες δμειβόμενοι κατὰ οἴκους. It is doubtful whether an ἔρανος is described in Od. 4. 622 οἱ δὲ ήγον μὲν μῆλα, φέρον δὲ εὐήνορα οἶνον, | στοὺς δὲ σφ' ἀλοχοὶ καλλικρήδενοι ἐπεύποντο (see critical note ad loc.); for the true characteristic of the ἔρανος is not that all the partakers of the feast contribute to it (though that is not excluded), but that the feast takes place at the house of each in turn. This suits better with the Attic use of ἔρανίς αὐτοῖς Demosth. 1484. 2; Aeschin. 60. 4. The same three kinds of entertainment are mentioned together, Od. 11. 415 η γάμῳ η ἔρανῳ η εἰλαπίνῃ τεθαλανῇ. The ἔρανος was naturally the least splendid; it had, that is, already the same character which distinguished it later, and gives point to

the illustration of Arist. Eth. Nic. 4. 2. 20 τὸν ἔρανοντὸς γαμκῶς ἔστιν, which is the characteristic of the βάνανσος. Different again were the συσσίτια of the chiefs with the king, either at his or at the public expense, indicated Od. 7. 49, 99; 8. 41; 13. 8; Il. 4. 344; 9. 70. These were provided daily, or at least frequently, as a matter of course (cp. Od. 13. 8 δόσοι ἐνι μεγάροις γερούσιον ἀλώπαιον | αλε πίνετ' ἱμοῖς), even in war, as appears from the Iliad; and at these, strangers like Odysseus were entertained as public guests. The feast described (if the lines are genuine) in Od. 4. 622, must be one of these συσσίτια, for it is at the king's table, and the δαυτυμόνες being always a king's guests, are distinct from the ἔρανοντα. Hence we should infer, contrary to Nitzsch, that it was no ἔρανος, of which the characteristic was that it was held at each house in turn; and it is no valid objection to this that the δαυτυμόνες contributed; for unless the king had ample means he was not expected to supply the whole entertainment. Cf. Il. 9. 70-74. The means were provided, as Hayman suggests, 'out of his receipt in kind;' whence the 'guests are said δῆμα τίνειν' Il. 17. 250. In the scansion of the line, read εἰλαπίνῃ γέ γά | μος. For the accentuation of γέ in the latter of two questions see on 175 supra.

227. ὡς τέ μοι. There are three ways of rendering ὡς τέ here: (1) as the adverb of comparison, 'videntur mihi insolenter epulari, tanquam superbientes,' as in Il. 2. 289 ὡς τέ γάρ η πάθες νεαροὶ χήραι τε γυνάκες, | αλλήλαισιν διδύρονται. (2) Others take it in the ordinary sense of ὥστε in final sentences = 'so that they seem to me,' comparing Od. 3. 246 τρὶς γάρ δή μή φασιν





δαίννοθαι κατὰ δῶμα. νεμεσοσήσαιτό κεν ἀνὴρ  
αἰσχεα πόλλ' ὅρων, ὃς τις πινυτὸς γε μετέλθοι.'

Τὴν δ' αὐτὴν Τηλέμαχον πεπυμένος ἀντίον ηὔδα·  
‘ξεῖν’, ἐπεὶ δῆτα ταῦτα μὲν ἀνείρεαι ἡδὲ μεταλλᾶς,  
μέλλεν μὲν ποτε οἶκος δόδ' ἀφνειὸς καὶ ὀμύμων  
ἔμμεναι, δῆρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·  
νῦν δὲ ἔτέρως ἐβόλοντο θεοὶ κακὰ μητιώντες,  
οἱ κεῖνον μὲν ἀιστον ἐποίησαν περὶ πάντων  
ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ δόδ' ἀκαχούμην,  
εἰ μετὰ οὓς ἔτάροισι δάμη Τρώων ἐνὶ δῆμῳ,  
ἥε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπεντες.

234. [ἐβόλοντο] τινὲς γράφουσιν ἐβάλοντο ἀντὶ τοῦ μετέβαλον Schol. E. H. M. Q.  
'The reading in the text seems to be that of Aristarchus.' La Roche, ad loc.

ἀνάξασθαι γένεται διδρῶν,—ἢ τέ μοι δόδα-  
ρων ινδάλλεται. This passage comes  
equally well under the construction in  
(1). Or (3) δέ τε may be treated as an  
exclamation = 'how!' so Fäsi renders  
ὣς τις θαρσάλεος καὶ  
δραῦθης ἔσοι προκετης! (1) seems pre-  
ferable in all cases.

229. ὃς τις πινυτὸς γε μετέλθοι, 'who  
should come among them with his  
senses about him.'

232. μέλλεν..ἔμμεναι, 'was like to  
have been;' literally (according to the  
primitive meaning of the word) 'was  
thinking of being.' The verb is only  
capable of this meaning in the imperfect,  
as we might naturally infer. Similar  
instances are Il. 14. 125; Od. 4. 94.

234. ἐβάλοντο. Compare βάλεσθε  
for βούλεσθε Od. 16. 387, and βόλεται  
Il. 11. 319. With ἔτέρως ἐβ. cp. Il. 15.  
51 βούλεται δέλλη, Od. 5. 286 μετε-  
βούλευσαν θεοὶ δέλλας. Eustath. reading  
ἐβάλοντο compares it with τρὶς ἐ<sup>τ</sup>  
βαλούσας τῆς Διὸς (sic) φρικτορίας, as if  
the metaphor were from throwing dice.

235. περὶ πάντων ἀνθρώπων. Cp. Od.  
4. 231 ιητρὸς δὲ ἔκαστος ἐπιστάμενος περὶ  
πάντων | ἀνθρώπων, 17. 388 δέλλ' αἰεὶ<sup>τ</sup>  
χαλεπὸς περὶ πάντων εἰς μητιήρων |  
δημασίν 'Οδυσσῆος περὶ δὲ αὐτὸν ἐμοί. The  
genitive must not be taken as directly  
governed by περὶ as a preposition, which  
should rather be regarded as an adverb  
= *imprimis*. 'Is enim genitivus, quem  
apte dicimus genitivum comparationis,

*e notione excellendi quae inest in par-*  
*ticula nepl sponte ac libenter quasi pro-*  
*fuit. Quo fit ut isti genitivi, πάντων,*  
*δέλλων, facilissime socientur cum particula*  
*περὶ ubi praestantia significatur* (vide  
J. Kuhl, de particulae περὶ forma et usu  
Homericō). Translate, 'who have taken  
him from our sight' (put him out of  
sight) 'utterly, as no man ever was taken,  
for were he but dead, I should not grieve  
so over him.' Note here that in Homer  
the opt. with *dv* or *ev* is sometimes used  
to express what would have taken place  
in an event which has not happened  
(where an Attic writer would use the  
indicative with *dv*): cp. Il. 2. 81; 3.  
223; 4. 223; 5. 311, etc.

238. τολύπεντες, as we say 'wound  
up.' The Schol. renders τολύη as τὴν  
τὸν ἔριον ἥη κατεργασμένην ἐλάσσον,  
and this interpretation (which makes it the  
'ball of spun yarn,' rather than the  
'wool ready for spinning,' as the Lex-  
icons give), suits best with the passage  
Ar. Lysist. 585

—κατεπειτα ποιῆσαι

τολύην μεγάλην, κάτ' ἐκ ταύτης τῷ  
Δήμῳ χλαιίναν ὑφῆναι.  
Cp. also Soph. Frag. 920 Dindorf,  
Pollux 7. 32 τὸ δὲ ταντὸς δλοστημό-  
νους τολύπας Σοφοκλῆς ἀνθμασεν. τολύη  
may be connected with the root τελ  
as in τέλος. For a similar metaphor  
cp. Ov. Heroid. 12. 3 *Tunc quae dis-*  
*pensant mortalia fata sorores Debuerant*  
*fusos evoluuisse meos.*

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοῖ,  
ἡδέ κε καὶ φ παιδὶ μέγα κλέος ἡρατ' ὀπίσσω.  
νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·  
οἰχετ' ἀιστος, ἀπυστος, ἐμοὶ δ' ὁδύνας τε γόνους τε

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239. τῷ] Written by the Grammarians without the iota subscript, probably as a mere lengthening of τὸ. The Venet. A. (prim. man.) gives it so. Cp. Schol. on Il. 2. 373 περιστᾶται, καὶ τὸ τοὺς ἔχει. Photius Lex. 450 τῷ χωρὶς τοῦ: ἀντὶ τοῦ διό. See La Roche, Hom. Text. 368. 242. οἴχετ'] So Bekk. with majority of MSS. and Apollon. for the common φχετ'. So also Schol. B.

239. τῷ, 'in that case.' For ἡρατο see note on ἀρύμενος sup. 5.

240. κλέος, sc. the glory, of which his tomb will be the lasting memorial.

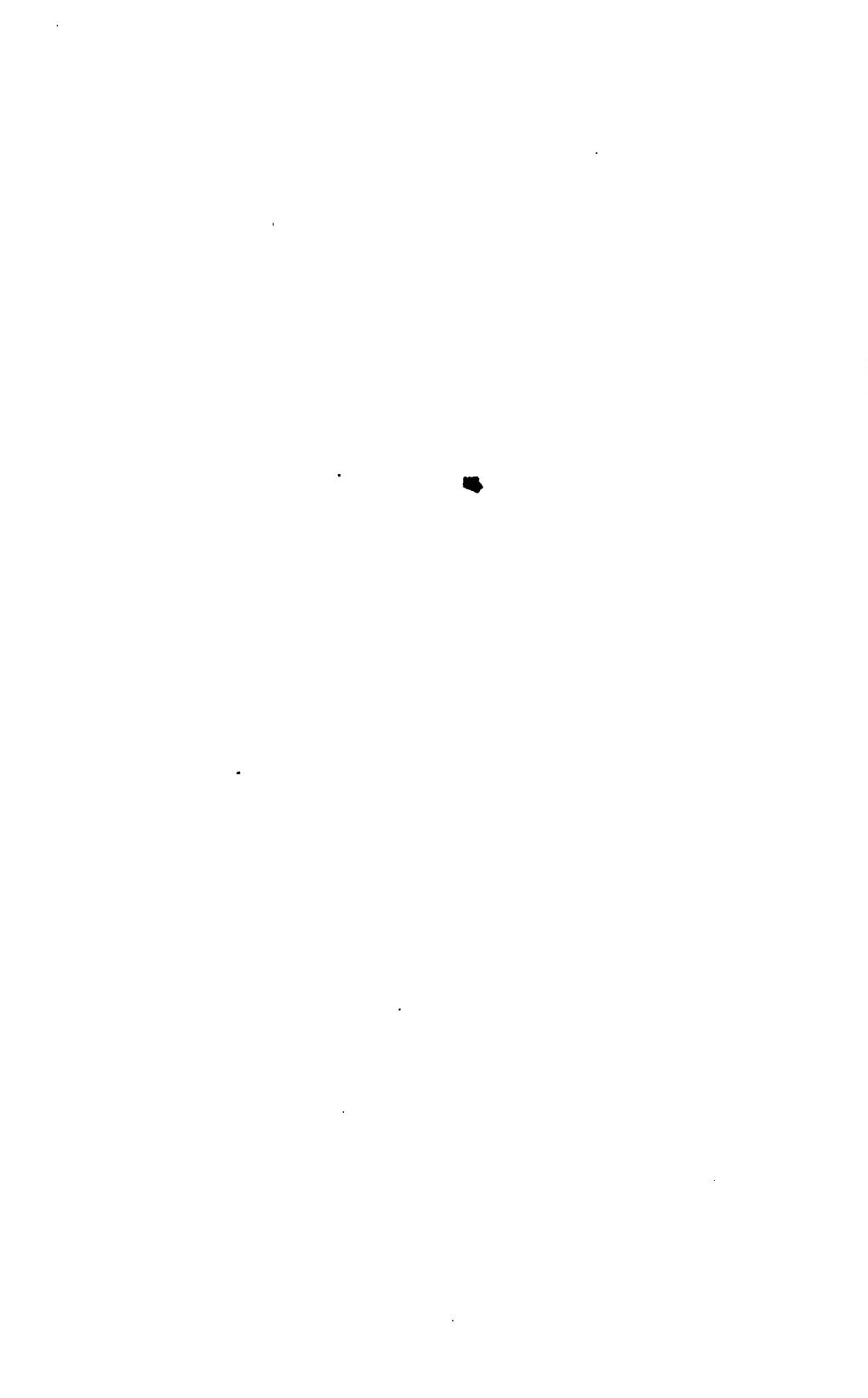
241. ἄρπυιαι, lit. 'the snatchers,' i.e. 'the spirits of the storm.' Cp. Od. 20. 66 ὃ δέ τε Πανδαρέου κούρας ἀνέλοντο θύελλαι with ibid. 77 τόφρα δὲ τὰς κούρας ἄρπυιαι ἀνηρείψαντο. So also Od. 4. 727 παῖδες ἀγαπητὴν ἀνηρείψαντο θύελλαι, and II. 6. 346. These passages seem to exhibit the ἄρπυιαι as the impersonation of the storm-winds. Hesiod (Theog. 267 foll.) thus gives their origin and names, Θάνατος δ' Ὀκεανοῖο βαθυρρέταιο θύγατρα | ἤγαγεν· 'Ἄλεκτρην' η δ' ἀκείων τέκεν 'Ιρις, | ἥκιόμους δ' Ἀρπυιας, Ἀελλώ τ' Ὄκυπετρη τε, | αἵ δέ ἀνέμων πτονῆσι καὶ οἰονοῖς ἀμ' ἔπονται | ἀκείης πτερύγεσσι μεταχρόνιαι γὰρ ἱλλον. In Ap. Rhod. 2. 289 they are called the 'swift messengers of Zeus,' and in Hesych. Διὸς μύνες. See also Il. 16. 150. A later myth respecting them is found in Virg. Aen. 3. 210. Similar personified, but non-mythological, conceptions in Homer are Κλῶθες Od. 7. 197; Κρατεύς 12. 124; and even Ερεύνιος (see Curtius, Etym. s.v.) does not seem originally to be much more than the solemnly uttered evil wish of a deeply injured person, Od. 2. 135, etc.; though we have θεὸς δασπλῆτης Ε. Od. 15. 234. If the reading ἀνηρείψαντο be genuine, it gives a meaning unlike the usual force of ἔρειπον. Fick (die Hom. Odyssee, p. 2) thinks that ἀνηρείψαντο should be read. This he would connect with the root found in Ἀρπυιαι, for which he would read Ἀρένιαι.

ἀλεῖως. 'So that there are no tidings of him.' κλέος in Homer has not in itself the meaning of 'glory' or 'fame,' but simply that of 'report,'

'rumour,' 'tidings;' agreeably with its etymological connection with κλένω. Thus, inf. 283 δόσσαι ἐκ Διὸς ή τε μελιστα φέρει κλέος ἀνθράποισι, Od. 16. 461 ἡλθες δέ Εὔμαιε τί δή κλέος ἔστ' ἀνά δόστον; 13. 415 φέρετο πενθύμενος μερὰ σὸν κλέος ή τους ἔτι εἶης, Il. 2. 325 τέρας . . . δου κλέος οὐ ποτ' διέλειται, Il. 13. 364 δέ ρα νέον πολέμου μετό κλέος εἰληπτούσει, and (in special connection with the present passage), Od. 4. 427 παῖδες ἀγαπητῶν ἀνηρείψαντο θύελλαι | διελέται κε μεγάρον. In accordance with this must be interpreted Od. 5. 311 καὶ μεν κλέος ηγον Ἀχαιοῖ, Il. 22. 513 οὐδὲν σοι γ' δρελος . . . διλλά πρὸς Τρώων καὶ Τρουδάνων κλέος εἶναι ('to be much talked about by'). Similarly the plural in the expression δειδεθεὶς δέ μεν κλέα ἀνδρῶν Il. 9. 189; Od. 8. 73. Cp. Il. 9. 524 οὐτω καὶ τῶν πρόσθεν ἐπενθύμεθα κλέα ἀνδρῶν κ.τ.λ. Only in a few passages in the Iliad, where warlike achievements are referred to as the ground of κλέος, the meaning of 'fame' has supervened, as in Il. 4. 197 τῷ μὲν κλέος, ἀμμὶ δὲ πένθος, 5. 171 Πάνδαρες, ποῦ τοι τόδον λέπερόντες οἰστοι καὶ κλέος; ib. 532 φεγύντων δέ οὐτ' ἀρ' κλέος δρυνται οὐτέ τις διετη, and 7. 100 διελέται αὐτῶν. Of course κλέος may gain the meaning of 'fame' from an epithet attached to it, such as δοθεστον, ἔσθλον, εύρη, μέγα, τόσον, but then the meaning really resides in the epithet. The reason why the word occurs with a more advanced meaning in the Iliad, in connection with war, is that it had been far more used in this connection than in any other.

242. διοτος, διπυστος, 'he has passed out of sight, out of hearing.' That is, that none knew aught of him as an eyewitness, and none had heard of him from one who had so seen him. Cp.





κάλλιπεν· οὐδ' ἔτι κεῖνον δύναμενος στεναχίζω  
οἶν, ἐπεὶ νῦ μοι ἀλλα θεοὶ κακὰ κῆδε' ἔτενέαν.  
δσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἀριστοι, 245  
Δουλιχίῳ τε Σάμη ταὶ ὑλήεντι Ζακύνθῳ,  
ἥδ' δσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,  
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἰκον.  
ἡ δ' οὐτ' ἀρνεῖται στυγεὸν γάμον οὔτε τελευτὴν  
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250  
οἰκον ἐμὸν τάχα δῆ με διαρράσσουσι καὶ αὐτὸν.'

243. οὐδ' ἔτι] It makes better sense to read, with Hentze, οὐδέ τι. 246. Σάμη] Σάμη Apollodor. ap. Strabon. 10. 453.

Od. 23. 40 οὐδὲ ίδον οὐ πυθόμην. See also 283 infra, where εἴησι gives the equivalent action to ίδεῖν, and δύσσαν ἐκ Δύο το πυθέσθα. So Eustath. ad loc. τὸ δυστός δάνατος τὸν τελείων ἀφανῆ σημαίνει, περὶ οὐ μηδὲν ἴσχαι τις, οὐτε αὐτὸς ίδων οὔτε γνὼν ἀντὶ πυθτεών ήτοι μαθήσεος· ἔστι δὲ τοῦτο καὶ ἐφερμηνευτικὸν (erexegetic) τοῦ δκειών Ἀρτιαὶ ἀνηρέματο.

245. νήσουσι, a local dative.

246. Δουλίχιον, called πολύπυρον Od. 14. 335, did not belong to the kingdom of Odysseus, but was under the government of Meges, Il. 2. 625, while in Od. 14. 336 mention is made of a βασιλεὺς Ἀκαστος. In Il. 2. 625 it is mentioned in connection with the Echinades, οἱ δὲ Κακά Δουλίχιον Ἐχινάρων θεράπων νήσων, to which is added αἱ ναίνοι πέρην ἀλός Ἡλίδος δύτη, which seems to throw the islands further south than they really are. Strabo (10. 458) identifies Δουλίχιον with Δολίχη, the only one of the Echinades which in his time was still fruitful, the others being silted up by the deposit from the Achelous (Thuc. 2. 102). Modern Greek story identifies Δουλίχιον with an island that has now disappeared, called Kakaba. According to others, Dulichium was a town on the mainland of Acarnania; or, following the interpretation of Hellanicus (quoted by Strabo 10. 456) who identifies it with Κεφαλληνία, we may take Dulichium to be the larger division of Κεφαλ. lying nearer to the Echinades, while Σάμη may be the other division farthest from Ithaca. Or, possibly (cp. Il. 2. 634), Homer thinks of Κεφαλ.

as actually consisting of two islands, named respectively Dulichium and Same.

Ζάκυνθος (Zante) is made feminine in Od. 9. 24 ὑλήσσα Ζ. For the retention of a short vowel before the Z, compare οἱ δὲ Ζέλειαν Il. 2. 824, δαστὸς Ζελέιρος Il. 4. 103, λειμῶντος Ζελανδρίψ Il. 2. 407.

249. ἀρνεῖται, 'declines,' here used as the contrary, not of καταφάναι, but of συναγεῖν. So Od. 8. 42, 43 ἔρχεσθ' .. μηδὲ τις ἀρνεῖσθω, 358 τεὸν ἔπος δηρίσασθαι, 21. 345 τέξεται .. δόμεναι τε καὶ ἀρνήσασθαι.

250. δύναται. Expressing what we call a 'moral impossibility,' equivalent to 'dares not,' 'has not the heart to do it.' So Od. 13. 331 τῷ σε καὶ οὐ δύναμαι προληπεῖν. With τελευτὴν ποιῆσαι = 'to bring matters to a conclusion,' 'to put an end to the wooing,' compare the similar expression (Od. 24. 126) η δ' οὐτ' ἡρνεῖτο στυγεὸν γάμον οὔτε τελευτὴν.

251. τάχα. Compare Lehrs, Aristarch. p. 92 τάχα nūquām significat fortasse, sed ubique temporis adverbium est. Schol. V. ad locum αὐτὸν η λέξις οὐ τίθεται παρὰ τῷ ποιητῷ διστακτικῶς, ὡς ἐν τῇ συνθέσι, ἀλλ' ἐκάστοτε ἀντὶ τοῦ ταχέως. In such a phrase as οὐ γάρ κέν με τάχ' ἀλλος ἀντὶ παρέπεισεν Ἀχαιῶν Il. 23. 606 (where οὐ τάχα, 'not soon,' is really equivalent to Lat. *aegre, haud facile*), it is easy to see how the idea of 'likely enough,' 'peradventure,' supervened. So Il. 1. 205 γε ἵπερωπλίσοι τάχ' ἀ ποτε θυμὸν ὀλέσσῃ = *haud diu aberit tempus cum quondam sua cum perdet superbia*. Similarly, in

Τὸν δὲ ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθῆνη·  
 ὁ πόποι, ἡ δὴ πολλὸν ἀποιχομένου Ὁδυσῆος  
 δεύη, δὲ καὶ μνηστῆρσιν ἀναιδέσι χεῖρας ἔφείη.  
 εἰ γὰρ νῦν ἐλθῶν δόμου ἐν πρώτῃσι θύρῃσι  
 σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δούρε,  
 τοῖος ἐὼν οἶδα μιν ἐγὼ τὰ πρῶτ’ ἐνόησα  
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἐφύρης ἀνιόντα παρ’ Ἰλου Μερμερίδαο.

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252. ἐπαλαστήσασα] τινὲς γράφουσι δὲ παλαστήσασα Eustath. 1415. 22.

Od. 2. 76 εἰ χ' δμεῖς γε φάγοιτε τάχ' ἀποτε καὶ τίσις εἴη = 'it would not be long before recompense was made.' But, says Lehr, 'ex Hesiodeis iam novimus δις μὲν γάρ καὶ τρίς τάχα (sortasse) τείσει' Opp. 399.

Notice μα καὶ αὐτόν, equivalent to καὶ ἡμαύρον, 'even me myself.'

252. ἐπαλαστήσασα, 'with a burst of passion.' For this frequent use of the aoristic participle of verbs expressive of mental feeling (suggestive not so much of a mere stage of progress in the narrative, as of a new state of mind in the speaker or actor) compare Classen. Homerisch. Sprachgeb. 114, and the use of such words as αἰλεσθεῖς Il. 17. 95, ταφόν Il. 11. 545, θευβήσας Od. 1. 360, ἀγαστάμενος Od. 2. 67, χολωσάμενος Od. 18. 25, δωιηθεῖς Od. 3. 117, δλγήσας Il. 12. 206, δυθήσας Il. 1. 517; Od. 4. 30, etc. θερήσας Od. 3. 76, δακρύσας Od. 1. 336. The poverty of participles in modern languages renders it impossible to give the force in a translation. See the remarks of Classen (ibid.) on an analogous use of φανήσας, εἰπάν, ἀσας, and Monro, H. G. § 77, describes these participles as expressing 'exact coincidence with the action of the principal verb.'

254. δέ καὶ χεῖρας ἔφείη = quia manus inferat. But this opt. after a principal clause of negative meaning is not exactly final; for it expresses the consequence only as a matter of mere supposition, as in Il. 5. 192 ἵπτοι δέ οὐ παρέστασι καὶ ἄρματα τῶν καὶ ἐπιβαῖνη. See Monro, H. G. § 304 b.

255. εἰ γάρ νῦν ἔλθειν. Here begins the wish, which is interrupted by the description of the visit to Ephyra, and is resumed again at τοῖος ἐπενδυμάτησειν

inf. 265; the apodosis to εἰ coming in at πάρτες καὶ ὀπίσμορος γενοίσατο. For, though εἰ γάρ is rightly described as expressing a wish, it only does so because it introduces as protasis a hypothetical sentence to which the apodosis may or may not be expressed.

Cp. Od. 3. 218-224 εἰ γάρ σ' ὅς θέλει φιλέειν . . . then follows a parenthesis of four lines, the apodosis being introduced with τῷ κεν.

Od. 16. 148, 149 εἰ γάρ πως εἴη . . . πρώτον κεν ἐλοίμεθα.

Od. 17. 496, 497 εἰ γάρ τέλος γένοιτο . . . οὐδὲ ἀν τις ἴσαιο.

Od. 18. 366-375 εἰ γάρ ἔρεις γένοιτο, subdivided into ἔγκη δρέπανον ἔχοιμι, οὐ δὲ τοῖον ἔχοι, then the protasis resumed εἰ δέ αὐτὸς εἰλεν . . . τετράγονον δέ εἴη . . . εἰλεο δέ ἵπτος δρέπωρ, and, at last, the apodosis comes, τῷ κέ μ' ίδοις.

Il. 13. 276-287 εἰ γάρ νῦν λεγοίμεθα, then follows a parenthesis of ten lines, then the apodosis, οὐδέ κεν ἔντα τις ἴσαιο, ib. 485, 486 εἰ γάρ δυμλική γε γενοίμεθα . . . αἷψά κεν τῇ φέροστο.

Il. 17. 156 εἰ γάρ νῦν ἔρειν . . . αἷψά κεν ἐρυσαιμέθα. In the foregoing cases an apodosis, however delayed, comes at last; but in the following, it remains unexpressed.

Od. 15. 545 εἰ γάρ κεν σὸν μίμοις.

Il. 8. 538, 539 εἰ γάρ ἔγραν δέ εἴην . . . τιοίμην δέ.

Il. 13. 825 foll. εἰ γάρ ἔγδον εἴην . . . τίκοι δέ . . . τιοίμην δέ. So that εἰ γάρ seems merely to express a wish, but it may generally be translated 'if only.'

259. Ἐφύρη. Probably an Aeolic form of Ἐφόρα (ἐφορά, ἔφορος), and equivalent to Ἐπονή, 'a watchtower.' This descriptive name was naturally





φέχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὄδυσσεως  
φάρμακον ἀνδροφόνον διζήμενος, δόρα οἱ εἴη  
ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐδὲ  
δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,

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261. *ἔφρα οἱ εἴη*] δόρα δαείη Zenodot. γρ. ην που ἐφεύρε Schol. H. M.

applicable to many places; and we find no less than eleven of the name enumerated (Pape, Dict. s.v.). But of these there are but three, or at most four, that come into the Homeric poems. (1) The city afterwards called Corinth, Il. 2. 570; 6. 152, which of course is not intended in the present passage: (2) A town in Thessaly, known in later times as Crannon, cp. Il. 13. 301, with the interpretation of Strabo (9. 442). But for the Ephrya in the Odyssey the question lies only between (3) a town in Thesprotia, called later Κίχυρος (Il. 2. 659), and (4) an old Pelasgic town in Elis on the river Selleis (Strabo 7. 328; 8. 338). Nitzsch declares in favour of (3), because in this passage Athena, in the character of Mentes king of the Taphians, represents Odysseus as having touched at Taphos on his return (*ἀνύστρα*) from Ephrya to Ithaca; and in a direct line Taphos lies between Thesprotia and Ithaca; but a ship sailing round the Leucadian promontory to Ithaca would avoid Taphos altogether, and Leucas had not yet been made into an island by the channel dug across the neck, for Homer calls it *ἄντη θερίποιο* Od. 24. 378. But if, following the Schol. on Ap. Rhod. 1. 747, we place the Taphian isles among the Echinades and so much further S., we shall get an equally good argument in favour of the Eleian Ephrya, as Taphos would then lie between Ephrya and Ithaca. Another argument in favour of the Eleian town is the mention (Il. 11. 741) of Agamede, daughter of Augeias king of Elis, as a sorceress, ή τόσα φάρμακα γύνη δέστη τρέψει εύρεια χθών, which suits well with the description here of the *ἀνδροφόνον φάρμακον* and *θυμοφόρον φάρμακον* in Od. 2. 329. In the latter passage, Ephrya is named along with Pylos and Sparta, as if all three places were in the Peloponnes.

Again, in Il. 3. 627, Meges son of Phyleus is said to have been the leader of the contingent from Dulichium and

the Echinades, αἱ ναιοντοι πέρην δάλος Ἡλιός ἄντα, and in Il. 15. 530, Phyleus is described as having bought a corslet, ἢ Εφύρης περιμοῦ ἀπὸ Σελλήνετος. The statement of the Scholiast that Ilus son of Mermurus was great grandson of Jason and Medea, and was king of Thesprotia, is given on the authority of Apollodorus. Eustath. also mentions a story which makes Medea to have lived for a while in Elis; either story doubtless being invented or acknowledged by those who maintained the claims of the Thesprotian or Eleian Ephrya respectively. See Buchholz, Hom. Real. 1. 1. p. 90.

261. *δέξιμενος*. See Monro, H. G. § 16, who describes δίξημαι (δι-ση) as a non-thematic redupl. present, the Epic equivalent of the Attic ηγέρω. Cp. Curt. Verb. 106.

*δόρα οἱ εἴη χρίεσθαι*, 'that he might have it to anoint his arrows withal,' so δόρα οἱ εἴη σίνειν Od. 9. 248, εἰ δ' αὖ καὶ βύες εἰνεν δλανέμεν 18. 371; cp. 22. 216.

263. *νεμεσίζετο*, used only here with accusative. In the same sense, but without an object, the word occurs Od. 2. 138 (cp. 64) and Il. 17. 254 *νεμεσίζεσθω δ' εἰνι θυμῷ Πάτροκλον Τραῆσι* κυνὸν μέλπηθε γενέσθαι. The meaning is 'to stand in awe of,' lit. 'to be angry with, or ashamed of, one's self before another.' So Il. 11. 648 *αἰδοῖος νεμεσητός*, 13. 122 *αἰδοῖος καὶ νέμετος*. Ilus dared not give the poison, but, in the case of Anchialos, his deep love (*φιλέστεκε γὰρ αἴνως*) for Odysseus overcame every other consideration. There is no mention of poisoned arrows in the Iliad; in the Odyssey (which deals less with openhand fighting than with the shifts and cunning of hunters, or pirates such as the Taphians were), the practice is thus alluded to, but in such words that it is evident there was a strong feeling against it as barbarous or impious. In Virg. Aen. 9. 770, Amycus the Trojan poisons his arrows to slay wild beasts with, and the

ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.

τοῖος ἐὼν μνηστῆρσιν δριλήσειεν 'Οδυσσεύς'

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πάντες κ' ὀκύμοροί τε γενοίατο πικρόγαμοί τε.

ἀλλ' ἡ τοι μὲν ταῦτα θεῶν ἐν γούναις κεῖται,

ἡ κεν κοστήσας ἀποίσεται, ἢε καὶ οὐκὶ,

οῖσιν ἐνὶ μεγάροισι· σὲ δὲ φράξεσθαι ἀνωγα

δῆπτως κε μνηστῆρας ἀπώσεαι ἐκ μεγάρου.

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εἰ δ' ἄγε νῦν ἔννιει καὶ ἐμῶν ἐμπάξεο μύθων

αὔριον εἰς ἀγορὴν καλέσας ήρωας Ἀχαιοὺς

Scythians are described by Pliny (H. N. 11. 53), as using the venom of serpents for the same purpose. Heracles according to the legend shoots Nessus with an arrow that had been dipped in the blood of the Hydra; but the wound that he inflicted on the Centaur became the cause of his own destruction.

265. *τοῖος*. Here the wish is resumed, after the long parenthesis that describes the visit to the Taphians. The word *τοῖος* takes up v. 256 *πήληκα ἔχων καὶ δωπία καὶ δύο δύορε*.

266. *πικρόγαμον*, 'would rue their wooing.' Nitzsch remarks how in sentences expressive of exasperated or excited feeling words coined for the occasion are frequent, e.g. *ἄρος* Od. 18. 73, *κακοτίου* 19. 260, *δύσμητερ* 23. 97, *δύσπαρι* Il. 3. 39, *δυσαριστότεκνα* 18. 54. With *πικρόγαμον* cp. Od. 17. 448 *μητὶ τάχα πικρὴν Λύγων* καὶ Κύπρον *ἴκετον* the threat of Antinous.

267. *θεῶν ἐν γούναις κεῖται*. Eustath. ad loc. διτὶ ἐπὶ πραγμάτων ἀποβάσεων ἀδήλου οἰκείον εἶτεν τὸ ταῦτα θεῶν ἐν γούναις κεῖται, ἀντὶ τοῦ ἐν δυνάμει ἡ *ἴκεσία* θεῶν. Now, as the phrase is used not to denote the *ἀπόθασις* ἀδηλος, but rather something which man cannot influence by wish or prayer, we must, with Nitzsch, reject the interpretation which turns upon *ἴκεσία*, and which is connected with the gods' character as receivers of suppliants (who clasped them by the knees), or of gifts (which were laid on the knees of their statues). But Nitzsch's own interpretation, equivalent to Eustath.'s *ἐν δυνάμει*, is far-fetched, for it is unnatural to say that the strength of the body is in the knees (cp. Il. 9. 610 καὶ μοι φίλα

*γούναρ'* δράρρ, 19. 354 μῆ μοι λιμὸς ἀτέρπης γούναθ' ἵκοτο). Perhaps the proverb *πέντε κριτῶν ἐν γούναις κεῖται* may give a clue to the meaning (Plut. Proverb. Alex. 76), by referring to the prerogative of the gods as *judges*, or *umpires*, on whose knees are placed the prizes for the successful combatants.

270. *δῆπτως καὶ ἀπώσεα*, 'how thou mayest;' indicative future with *καὶ*, as Il. 17. 144, etc. See on this passage Monro, H. G. § 326, 3, where he notices the impossibility of deciding whether *ἀπώσεα* be a future indicative, or aorist subjunctive; and combats Prof. Goodwin's view, that the future 'differs from the subjunctive only by being a more vivid form of statement.' Mr. Monro takes exactly the other view, remarking that the subjunctive is akin to the imperative, and expresses the speaker's *purpose* directly; whereas the future properly expresses *sequence*, and so implies purpose only indirectly.

271. *εἰ δ' ἄγε*, with the varieties *εἰ δ' ἄγε* Il. 22. 381, and *εἰ δέ* Il. 9. 46, 262, has passed into a regular idiom, and so, though in the second person singular, may be used with a plural subject. Cp. Il. 6. 376 *εἰ δ' ἄγε μοι δυοιαὶ νημερτέα μυθίσασθε*. It has been generally taken as an ellipse for *εἰ δὲ βούλει ἄγε*, but is found introducing an apodosis in Od. 4. 832. Dünzter explains *εἰ* as being interjectional, like Latin *eia!* a view maintained by Lange (De formula εἰ δέ ἄγε commentator, Lips. 1873), who remarks that it forms a perfect parallel to the optative of Wish with *εἰ*. See Monro, H. G. § 321. Autenrieth refers *εἰ* to *ἴωτι*, comparing the imperatives *πρόσει*, *ἴεται*.



277. The persons who prepare the feast - the Kinsmen's wife and next -  
the curio - provide the gifts also. [Or 279 not against this (There  
curios bring cattle and sheep as a feast for maidens friends and  
also give splendid presents.)] So In v 342 Tal tells curios that  
he will give "modest" rewards gifts. Segm. 132

μῦθον πέφραδε πᾶσι, θεοὶ δὲ ἐπιμάρτυροι ἔστων.  
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἀνωχθῖ,  
 μητέρα δὲ, εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,  
 ἀψὶ τῷ ἐς μέγαρον πατρὸς μέγα δυναμένοιο  
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔδνα

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273. ἐπιμάρτυροι] Bekk. writes ἐπὶ μάρτυροι on the authority of Ptolem. Ascalonites; ἐπιμάρτυρες, Zenod. 275. μητέρα] μήτηρ Schol. E. H. M. O. ‘μητέρα ex scriptura vetere METEP male intellecta ortum esse opinatur Scholiasta.’ Dind.

273. μῦθον πέφραδε (imp. second aor. redupl. φράσαι), lit. ‘make known your say,’ i. e. announce your will. For the accurate meaning of φράσαι see note on Od. 8. 68; μῦθος is connected with μν, μίω, *mutare*, an onomatopoeic root.

ἐπιμάρτυροι. Ameis has a good note upon such words compounded also Lehrs, Aristarch. p. 109.

275. μητέρα. This word stands naturally in the accusative, as forming the contrast to μνηστῆρας, but the construction thus begun requires to be completed with διπέμπον, as Od. 2. 113; or ἀνώγετο διπέμπον, as Od. 2. 195; instead of which it is made to terminate in a softer expression, involving an anacoluthon. Döderlein proposes to put a period at γαμέεσθαι, and to mark off εἰ οἱ θυμὸς ἐφορμᾶται between commas: but the regular use of ἐφορμᾶσθαι in Homer is with an infinitive, as ἐμοὶ αὐτῷ θυμὸς ἐφορμᾶται πολεμίειν Il. 13. 74, cp. Od. 4. 713. Besides which, the abrupt commencement ἀψὶ τῷ would be most harsh; and the passage given from Il. 1. 179 οἴκαδ' λόν σὺν τηνοῖ τε σῆς καὶ σοῦ ἐτάροισι Μυρμιδόνεσσιν ἀνασσος seems insufficient to justify such a construction, as there has already been an imperative mood earlier in the sentence. For a similar anacoluthon compare Il. 2. 681 νῦν δὲ αὖ τοὺς δοσοὶ τὸ Πελασγικὸν Ἀργος ἔναιοι . . . τῶν αὖ θῆρις Ἄχιλλεύς.

276. πατρός, sc. Icarius. Where he dwelt was an old question. Aristotle (de Poet. cap. penult.) leans to the tradition which places him in Cephallenia; οἰσταν γὰρ αὐτὸν Δάσκαν εἶναι δρονούσον τὸ μῆντον τὸν Τηλέμαχον αὐτῷ εἰς Λακεδαίμονα ἐλθόντα τὸ δὲ ίσως ἔχει ἀστερόν οἱ Κεφάλληνές φασι, παρ' αὐτῶν γὰρ γῆμα λέγοντοι τὸν Ὀδυσσέα, καὶ εἴραι Ιτάδιον ἀλλ' οὐκ Ιάδιον. Strabo

(10. 461) makes him the brother of Tyndarus and son of Oebalus king of Sparta: he and Tyndarus, driven out by Hippocoön, fled to Acarnania. Tyndarus returned, but Icarus got part of Acarnania for himself, and there remained. Notice the quantity of δυναμένοιο lengthened by arsis.

277. οἱ δὲ . . . ἔδνα. Nitzsch gives an elaborate interpretation of the passage, of which the substance is as follows. First, οἱ cannot be the suitors (as Schol.), but οἱ δημότι τὸν πατέρα (as Eustath.).; for (1) in Od. 2. 196 the same words are used by one of the suitors, Eurymachus, and (2) it was the business of the bride's family to provide the γάμος. Cp. Od. 4. 3, where Menelaus is found δανύντα γάμον πολλοῖσιν ἔτροιν, on the occasion of the marriage of his son and his daughter. But then to assign to the same family the duty of ἔδνα ἀρτύνειν involves two difficulties: (a) it seems to contravene the general custom, which was that the suitor should present the ἔδνα —should, in fact, bid for the bride, as Od. 16. 390 ἀλλ' ἐκ μεγάροιο ἔκαστος | μνάσθω ἔδνοντος διζήμενος, Od. 8. 318 εἰς δὲ καὶ πατήρ διποδώσεις ἔδνα | δοσαὶ οἱ ἐγγυαῖαι, Od. 11. 282 τὴν ποτε Νηλεὺς | γῆμεν ἐν δικάλλος ἐπει πόρε μυρλα ἔδνα, Od. 6. 159 ἔδνοντος βρίσας. And (b) it also runs counter to the custom recognised elsewhere by these same suitors; Od. 11. 117 μνάμενοι ἀντιθέντοι ἀλοχοῖς καὶ ἔδνα διδόντες, Od. 15. 16 ἡδη γάρ βα πατήρ τε καστηργοῖ τε κέλονται | Εὐρυμάχῳ γῆμασθαι δὲ γὰρ περιβάλλει ἄπαντας | μνηστῆρας δώροισι καὶ ἔφελλεις ἔδνα.

It may be noticed parenthetically that the suitors made two sorts of offerings; δῶρα, presents to the bride herself, cp. πολύδαρος of Andromache, Il. 6. 394; of Penelope, Od. 24. 294; and ἔδνα (consisting of cattle, whence Il. 18. 593

πολλὰ μάλ', δοσα τοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
τοὶ δ' αὐτῷ πυκνῶς ὑποθήσομαι, αἴ κε πίθαι·  
νῆ ἀρσας ἐρέγησιν ἔεικοσιν, η τις ἀριστη,

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278.] 'Versum qui p. 197 recurrat, et ex a. 292 detortus est, recte a Rhiani editione abfuisse, et ut pugnantem cum ἔδνα nominis potestate omnino delendum esse, luculentissime ostendit Cobet, Mnem. Nov. ii. pp. 177-187.' Nauck.  
279.] οὐτος δὲ δ στίχος ἐν τῇ κατὰ Πιανὸν οὐν ἦν Schol. H. M. 'Non videtur omitti posse hic versus. Fortasse igitur loco mota est Rhiani mentio, pertinebatque ad v. 283 ἐκ Διός ε.τ.λ.' Cobet apud Dind. La Roche refers to v. 280. Cp. crit. note on 278 sup.

παρθένοις ἀλφεοῖσι) to her family: cp. Od. 18. 278 αὐτοὶ τοι γ' ἀπάγοντι βύσε  
καὶ ἴψα μῆλα, | σωρτρ διάτα φίλουσ, καὶ  
ἀγλαδ ὅπρα διδοῦσι.

It is an insufficient explanation of our passage, and of Od. 2. 196, to assimilate ἔδνα here to the later προΐς, a dower: for (1) though we find instances in Homer of such a dower being given, they are the exceptional cases of the father taking a faney to some man and offering him his daughter; cp. Il. 9. 141 foll., where Agamemnon, giving a choice of his daughters to Achilles, says, φίλην ἀνάδενον ἀγέσθω, | πρὸς ὄλκον πηλῆος, ἐγὼ δὲ εἰς μείλια δόνων | πολλὰ μάλ', δοσ' οὐ πώ τις ἐγένετο θυγατρί, and Od. 7. 311-316, where Alcinous expresses a wish that Odysseus would take his daughter to wife, ὄλκον δέ τ' ἐγὼ καὶ κτήματα δοίν— and (2) such exceptional gifts are never called ἔδνα.

The probable solution is that the ἔδνα were applied by the bride's friends, wholly or in part, to furnish her outfit and provide the wedding feast; and thus they were, so far at least, indirectly returned to the bridegroom's side. If such a restoration was sometimes in full, and sometimes in part, as has been just supposed, then the expressions φίλην ἀνάδενον ἀγέσθω (Il. 9. 146, quoted above), and πολλὰ . . . ἔπεσθαι in the present passage admit of explanation. For we may imagine that ordinarily the father retained a part of the ἔδνα, but that he might, where the daughter was a great favourite, or the bridegroom a man of special merit, expend and so return all of it in the bride's outfit: thus she would be δράενος, given away without any of the ἔδνα being retained.

In conformity with this interpretation ἔπεσθαι θύγατρα, Od. 2. 53, is to expend the ἔδνα or part of them upon her;

and ἔδνωτής τακέ (Il. 13. 381) is a father-in-law who exacts large ἔδνα and returns but a small part of them. This passage from the Iliad shows also that terms might be agreed upon beforehand as to the disposal of the ἔδνα—  
Ἄλλ' ἔτει, δέρ' ἐπὶ τηνοὶ συνάμεθα ποντόροσιν | ἀμφὶ γάμῳ ἐτεί οὐ τοι ἔδνωται κακοὶ εἰμεν.

But, after all, this interpretation seems forced; and, if we retain the line (see erit. note), it is much simpler to take of δέ of the suitors, who will 'make a marriage of it,' and so bring to an end this long wooing; and 'will make ready the bride-price,' which must be expected in this case to be costly. Not till Pindar (Pyth. 3. 94; Ol. 9. 10) is ἔδνα used in the later sense of dowry.

See on the ἔδνα, Grote's Greece (ii. 113, 2nd edit.), 'Among the ancient Germans of Tacitus, the husband gave presents not to his wife's father, but to herself (Tacit. Germ. 18); the customs of the early Jews were in this respect completely Homeric; see the case of Shechem and Dinah (Gen. xxxiv. 12), and Ex. 22. 16. Grote goes on to point out the exact correspondence between the Greek ἔδνα and the *mundium* of the Lombard and Alemannic laws. See especially on the whole subject Nägelsbach, Hom. Theolog. (Autenrieth's ed. p. 255 foll.). ἔδνα or ἔ-εδ-να for σε-εδ-να is referred by Curt. G. E. p. 206, to root δε (σεδ), seen in διδινα, διδον, ηδον, *suavis*.

278. ἐπὶ παιδὸς. The preposition gets its meaning of 'along with,' 'accompanying,' from its proper local force of 'upon.' Fäsi quotes Apollodorus, ap. Athenaeum vii. 281 τὸν ἔπεον ἐπὶ τοῦ ἔπειρον καὶ οὐράνῳ ἐσόμενον. Possibly ἐπὶ may be taken adverbially, and φίλης παιδὸς be regarded as a genitive of Price, as Il. 1. 111.





ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ἦν τίς τοι εἴπησι βροτῶν, η̄ δοσαν ἀκούσῃς  
 ἐκ Διὸς, η̄ τε μάλιστα φέρει κλέος ἀνθρώποισι.  
 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἶρε Νέστορα δῖον,  
 κείθεν δὲ Σπάρτην παρὰ ξανθὸν Μενέλαιον 285  
 δις γὰρ δεύτατος ἥλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,  
 η̄ τ' ἀν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν  
 εἰ δέ κε τεθνήστος ἀκούσῃς μηδὲ ἔτ' ἔόντος,  
 νοστῆσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν 290  
 σῆμά τέ οἱ χειναι καὶ ἐπὶ κτέρεα κτερεῖσαι  
 πολλὰ μάλ', δοσα τοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτῆσσι τε καὶ ἔρξης,  
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295  
 κτείνης η̄ δόλῳ η̄ ἀμφαδόνι οὐδέ τί σε χρὴ  
 νηπίας δχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.

285.] See Schol. H. M. Q. R. on Od. 3. 313 who says that Zenodotus wrote 'κείθεν δὲ Κρήτην δε παρ' Ἰδομενῆς ἀνατα.'

281. δὴν. See on δηρόν sup. 203.

282. δοσαν δὲ Διός. So Il. 2. 93 δοσα δεδηι .. Διὸς ἀγγελος. All that is meant is 'rumour,' of which the human origin cannot be traced, as opposed to the report of an eye-witness (η̄ τίς τοι εἴπησι βροτῶν). Ameis compares Soph. O. R. 43 εἴτε τοι θεῶν φήμην δεούντας εἴτ' αὐτὸν δοσάσθα που.

δοσα is connected with root *fē*, (cp. *ēros-ōμ-*); the *o* appearing as *ε* or *c* in Skt. *vāk*, Lat. *voc-īs* 'a voice.'

283. κλέος, 'tidings,' see sup. 241.

286. οἵ, demonstrative.

δεύτερος = *novissimus*, an illogical but natural meaning for the superlative of δεύτερος in the sense of 'later';—δεύτερος ἥλθε Il. 10. 368.

291. χειναι.. κτερεῖσαι.. δοῦναι.. φράζεσθαι are all used with imperative force. This usage in Homer cannot be interpreted as an ellipse (as in later Gk. τὸν Πλάτωνα χαίρειν, sc. κελεύων), it is rather directly derived from that sense of 'purpose' which belongs to the dative form of the termination of the Infinitive.

σῆμα here will not be a tomb, for the body would not be there, but really a 'monument.'

293. αὐτὰρ ἐρξη. This passage is inconsistent with the advice given sup. 274 foll. Nauck marks Il. 293-302 as spurious: so Hentze-Ameis.

τελευτῆσσι, ἔρξης. It is difficult to see the meaning of these two verbs. Is it *ὑπερον πρέπειον*, like *τράψειν* τὸ δέγένεντο, Od. 4. 723; or does *τελευτῆσσι* give the 'settling of the question'; and *ἔρξης* the 'circumstances of its carrying out'?

297. νηπίας. The original form of the word was probably *νηπια-ja*. By the force of assimilation we then get distinct vowels in different cases; e. g. *νηπιή*, *νηπιέρι*, and *νηπίδας*, the last vowel differentiating the preceding one. (See Curt. Explan. G. G. p. 114.)

δχέειν, 'to practise,' expresses a settled deliberate behaviour; so *οὐβριας* inf. 368, *πένθος ἔχοντα* Od. 10. 376, cp. *ἀγλαδας φορέειν* Od. 17. 244, *οὐκέτι τηλίκος ἔστι*, cp. Od. 17. 20 οὐ γὰρ ἐπι σταθμοῖσι μένειν ἔτι τηλίκος εἰμι.

ἡ οὐκ ἀίεις οῖον κλέος ἔλλαβε δῖος Ὄρέστης  
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
Ἄγισθον δολόμητιν, δοι πατέρα κλυτὸν ἔκτα;  
καὶ σὺ, φίλος, μάλα γάρ σ' ὄρδων καλόν τε μέγαν τε,  
ἄλκιμος ἔσσος, ἵνα τίς σε καὶ ὄψιγύνων εὖ εἴπῃ.  
αὐτὰρ ἔγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἡδη  
ἥδ' ἔταρους, οἵ ποι με μάλ' ἀσχαλβωσι μένοντες.  
σοὶ δοι αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξεο μάθων.' 305

Τὴν δοι αὐτὴν Τηλέμαχος πεπνυμένος ἀντίον ηὔδα.  
‘ἔειν’, δοι τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
ώς τε πατὴρ φοιτήδι, καὶ οὐ ποτε λήσομαι αὐτῶν.  
ἀλλ' ἄγε σύν ἐπίμεινον, ἐπειγόμενός περ ὄδοιο,  
δόρα λοεστάμενός τε τεταρπόμενός τε φίλον κῆρο,  
δῶρον ἔχων ἐπὶ νῆα κίησ, χαίρων ἐνὶ θυμῷ,  
τιμῆν, μάλα καλὸν, δοι κειμήλιον ἔσται 310

300. δ] The reading of Aristarchus restored by Bekk. to the text instead of the common δοι, which is inadmissible, as of always has the digamma.

298. ἔλλαβε, like ἔμμαθε, ἔστενα, shows no etymological reason for the doubling of the letter. Probably it is due to analogy of such forms as ἔδεισεν, ἔρρηξεν (ἔ-δει, ἔ-ρηξ-). See Monro, H.G. § 67.

299. ἐπ' ἀνθρώπους, ‘throughout mankind.’ So Od. 23. 124 σὺν γὰρ δρίστην | μῆτριν ἐπ' ἀνθρώπους φάσ' ἔμμενα, cp. Od. 7. 332.

300. δοι πατροφονῆα = πατροφόνος, which means ordinarily a ‘parricide,’ is used here as one *qui alterius patrem occidit*. The words δοι πατέρα κλυτὸν ἔκτα form the very needful exegesis to πατροφονῆα. So Od. 1. 1 πολύτρον . . . δοι μάλα τολλὰ πλάγχθη (on one interpretation), Od. 2. 65 περιτίονας . . . δοι περιαγετάνουσι, 3. 383 ἀδμῆτην . . . Πηρ οὐ ποτὲ γύρδη ἥτταγεν ἀνήρ, 9. 271 Ζεὺς ἔεινος . . . δοι ἔεινοις ἀμ' αἰδοῖοισι δηρδεῖ, II. 2. 212 διμεροεσθί . . . δοι δοι πρεστὸν γένειον τε τολλὰ τε γύρη, 13. 482 ἔποντε . . . δοι μοι ἔπεισιν.

301. ἔστο[ο] – the later ἔστι.

304. οἱ . . . μένοντες. Join μένοντες με. The verb, ἀσχαλάων, may be compounded of the privative a and root *ex* or *se*, cp. ἔχω, σχεδόν, σχαλή. So

that its meaning would be, ‘cannot endure,’ ‘am impatient.’

305. αὐτῷ emphasises σοι to contrast it with ἡδη (303). ‘Now my care and counsel of thee must end; I leave the rest in thy hands.’ So Od. 8. 443 αὐτὸς νῦν θὲ τῷμα.

309. ἔπαιγμένος . . . δῶσο. If (see Curt. G. E. 165) ἐπ-εἴγ-ομαι means ‘to press after,’ ‘hasten after,’ cp. αἴγ-ει-, ἐπ-αἴγ-ει-, it will take a genit. after it, exactly analogous to the construction with ἀφ-ισθα. Cp. ἐπειγόμενός περ Ἀρρος II. 19. 142.

312. κειμήλιον . . . οἰο, for this reference of a single substantive to a general class (i.e. ‘a keepsake—one of those sort of things which’) cp. Od. 5. 422 κῆτος . . . οἴο τε τολλὰ τρέφει Ἀμφιτρίτη, ib. 438 κύματος . . . τά τ' ἐρεύκεται, 6. 150 θεός . . . τοι οὐρανὸν ἔχοντο, 8. 365 χρίσων ἐλαῖφ . . . οἴα θεοῖς ἐπειγόμενος, 12. 97 κῆτος . . . οἴα μυρία βόσκει Ἀμφιτρίτη, 14. 62 κτήσιον . . . οἴλα τε φοιτήδιον ἔδωκε. Similar to this is the usage that sums up the constituent members of a class under one generalising neuter, Od. 13. 60 γῆρας καὶ θάνατος . . . τά τ' ἐπ' ἀνθρώποις πέλονται, ib. 409 βάλανον





έξ ἐμεῦ, οὐα φίλοι ἔεινοι ἔεινοισι διδοῦσι.

Τὸν δὲ ἡμείβετε̄ ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
μή μὲν ἔτι νῦν κατέρυκε, λιλαιόμενόν περ δόδοιο. 315  
δῶρον δὲ δττι κέ μοι δοῦναι φίλον ἡτορ ἀνώγη,  
αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,  
καὶ μάλα καλὸν ἐλών. σοὶ δὲ ἅξιον ἔσται ἀμοιβῆς.

‘Η μὲν ἀρότις ὡς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη,  
δρυς δὲ ἀνοπαῖα διέπτατο τῷ δὲ ἐνὶ θυμῷ 320

316. ἀνώγη] So Bekk. from Voss, instead of the common reading ἀνώγε.  
320. ἀνοπαῖα] The reading of Herodian, who regards it as an adverb. Aristarch. read ἀνοπαῖα, as a substantive; Voss, whom Nitzsch follows, δὲ ὄπαῖα (La Roche thinks this last reading may be that of Crates), Πανθεῖα Cassius Longinus [?] (Epim. Hom. p. 83. 10).

καὶ θύμῳ . . τῷ θένεσοι τρέφει ἀλοιφῇ,  
15. 420 εὖτὴ καὶ φιλότητι . . τά τε φρένας  
ἡτεροπονεῖται.

315. λαλιόμενόν περ. This passage shows that *περ* is not always used in the sense of 'though,' but keeps its radical meaning, which belongs to it as an enclitic form of *περί*, viz. 'very much.' Cp. Il. 1. 353; 23. 79; Od. 8. 187, where the use is distinctly *intensive*, as here. 'Usually, however, *περ* implies a sense of opposition; i. e. it emphasizes something as true *in spite of* a preceding assertion as ἀχνύμενός *περ*, however much vexed, τολέεις περ ἔκπτες, many as they are; τῷ στυγεῖσαν θεοί *περ* which even the gods (gods though they are) dread.' Monro, H. G. § 353. And in the combination καὶ *περ* (generally separated in Homer, as Od. 4. 733; 5. 73; 10. 441; 14. 155; but written together, Od. 7. 224), the enclitic serves to intensify the concessive force of καὶ = 'even,' 'even though.' In ἐπειγόμενός *περ*, sup. 309, we have an instance of the secondary meaning. Compare the use of the Latin *quamvis*.

317. ἀντίς ἀνερχομένῳ, sc. on my way back from Temesa, supra 184.

δόμεναι, with imperative force.

318. ἔλων, 'having taken,' sc. from the store-room, not = ἀλόμενος, 'having chosen;' so ἔξελε, sc. φοριαμάν, Il. 24. 229. It is better to join καὶ closely with μάλα, which it emphasizes. 'A gift very beautiful indeed.' This use of καὶ is not uncommon with adverbs of intensity, compare supra 46 καὶ λίγη κείνης γε ἕουαστι κείται ὀλέθρῳ, 8. 154

καὶδέα μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἡ περ  
ἀεθλοί, Il. 13. 638 τῶν τέρ τις καὶ  
μᾶλλον ἐλέστει ἔξ εἶναι, Aesch. P. V. 728 ἀτράσ οὐ διηγήσονται καὶ μᾶλλον  
δαμένος, Choeph. 879 καὶ μᾶλλον ἡβῶντος  
δὲ δεῖ, Eum. 373 δόξαι τὸ ἀνδρῶν καὶ  
μᾶλλον ἦτορ αἰθέρι σεμναῖ, Soph. Elect. 1455 πάρεστι δῆται καὶ μᾶλλον ἀγῆλος θέα,  
Hdt. 2. 69 οἱ δὲ περὶ Θῆβας καὶ κάρτα  
ἥγονται αὐτοῖς εἴναι ἵρους, Plat. R. P. 342 C συνεχώρησαν ἐνταῦθα καὶ μάλα  
μοργίς, Sympos. 189 Αἴφη εἰνεῖν τὸν  
Ἀριστοφόρην δτι καὶ μᾶλλον ἐπανάστατο.

σοι δὲ ἅξιον ἴσται ἀμοιβῆς. This passage may be interpreted in several ways. The simplest way seems to be 'it will bring you its full value in the shape of a return.' Telemachus had a misgiving that if the guest refused his present, or postponed the receiving of it, it was because he was not prepared to 'cap it' with a return present. Athena, to reassure him, tells him he need not hesitate to give a costly gift, for she pledges herself to meet it handsomely on her return: and so Telemachus will find this gift 'no bad investment.'

320. δρυς δὲ ἀνοπαῖα. Some of the interpretations of this much disputed passage are noted in Apollon. Lex. ἀνοπαῖα. ἔνιοι μὲν δνομα δρυκόν καὶ γάρ ἐν δλλοις φήγη εἰδομένην. ἔνιοι δὲ ἀνοπαῖα δὲ στιν ἀρπάτως. τινὲς δὲ, ἀνά την δπτην, τὴν θυρίδα.

As to the first interpretation, sc. δρυμα δρυέον, according to which the Anopaea is taken to be a sort of 'sea-eagle,' it is insisted that δρυς without the species subjoined is found in Homer

θῆκε μένος καὶ θάρσους, ὑπέμνησέν τέ ἐπατρὸς  
μᾶλλον ἔτ' ἡ τὸ πάροιθεν. ὁ δὲ φρεσὶν γῆσι νοήσας  
θάμβησεν κατὰ θυμόν· δίστατο γὰρ θεὸν εἶναι.

only once and that in a simile, *ὅτι δὲ δρῦς*  
*ἀπῆσι νεοσσοῖς προφέρεσι | μάστας*  
*ἔνει καὶ λάθροις κ.τ.λ.* Il. 9. 323; and  
further that the present passage is no  
simile, but a description of an *eidolon*  
of Pallas. Colour is given to this last  
assertion by the fact that on two other  
occasions Pallas disappears in the form  
of a bird, Od. 3. 371 *Ἄνδρα φωνῆσας*  
*ἀπέθη γλαυκῶς Ἀθῆνα | φήνη εἴδομένην*  
*Θάμβος δὲ ἔχε πάντας ίδεντας*, and 22.  
240 *ἄντη δὲ αἰλαλέντος ἀνὰ μεγάρου*  
*μέλαθρον | ἔξετ' αὐτακά, χελιδόνη εἰκέλη*  
*ἄντην.* But *δρῦς* *ὅτι* cannot describe an  
*eidolon*; it is merely a simile such as  
Odysseus uses of himself, Od. 12. 433  
*τῷ προσφός ἔχόμην ὡς νυκτερίς.* It is  
possible, if the clause before us had  
been less concise, that *δρῦς* *ὅτι* might  
have been expanded into the description  
of an *εἴδωλον*, as in the other two cases;  
but, as it is, it is a concentrated simile.  
It is worth while adding that concentra-  
tion in similes seems to dispense with  
specification. Compare the elaborate  
simile Il. 15. 80 *ὅτι δὲ δρῦς ἀνάδηγν* *νόος*  
*δνέρος κ.τ.λ.* . . . *Ὄς κρατηνώς μεμανία*  
*διέπεπτο πάντια Ἡρη* with the curt  
reminiscence of it Od. 7. 36 *τῶν νέες*  
*ἀκεῖας ὡς εἰ πτέρον ἡ τένημα,* which is  
so abstract as to sound quite modern.  
La Roche (Hom. Stud. § 38) notices  
also that in the passages where a species  
is subjoined to *δρῦς*, as *δρῦς αἰλαρός* Il.  
12. 200, 218; 13. 821; Od. 15. 160;  
20. 242; or *αἰλαρός δρῦς* Od. 15. 548;  
or *δρῦς κίρκος* Od. 15. 525, there is a  
reason for such an addition, as the  
reference is to augury.

Some support is given to the interpretation *dopáros*, by comparing the present passage with Od. 3. 371. Here, Telemachus merely ponders on the sudden disappearance of the goddess, *ὁ δὲ φρεσὶν γῆσι νοήσας θάμβησεν κατὰ θυμόν*, but in the other passage where she is described as flying off *φήνη εἴδομένη*, the wonderful *sight* is the circumstance brought prominently forward, (3. 371) *Θάμβος δὲ ἔχε πάντας ίδεντας*. *θαύμαζεν δὲ γέρων δνως ιδεν ὄφθαλμοῖν.* This according to Schol. on Il. 18. 318; 21. 417 was the view of Herodian.

For the interpretation which renders  
the word 'through the smoke vent,'  
cp. Cramer, Aeneas. Oxon. I. 83 δη,  
*δναια καὶ ἀνόσια ἡ κανούσος χη* οὐτως  
*'Αριστοφάνης τὸν γὰρ ἀρχαῖον οἰκους*  
*ἐν τῷ δροφῇ τὰς ἀνανοὰς ἔχειν, ἡ τὴ*  
*τερρημένη κεραμίς.* Κάσσιος δὲ Λογγίνος  
*'δρυς δις ἀνόσια,'* ή τὸ χελιδόνη ἀνὸ τῆς  
δηῆς κ.τ.λ. For a modification of this  
view see Gerlach (Philolog. xxx. p. 503  
foll.), who regards *δναια* as the inter-  
mediate spaces between the ends of the  
beams that support the roof. The  
beam-ends were, at any rate in later  
times, carved with triglyphs, and in the  
space between (*intertignium*), panels  
with carving (*μετόπαι*) might be in-  
serted; but sometimes an opening  
was left for light, ventilation, etc., cp.  
Eur. I. T. 113 *δρα δὲ γέ εἰσω τριγλύφων*  
*δνων κενὸν δέμας καθείνειν.* This is far  
better than supposing the bird to have  
gone straight up to a hole in the  
roof.

But the simplest and best rendering  
appears to be that suggested by Eustath.  
from the use of the word by Empedocles  
(I. 303 Karsten), *καρπαλίμας ἀνόσιαν.*  
Eustath. says τὸ ἀνόσια .. δοκεῖ τοι  
ἀντὶ τοῦ δνωφερῆς εἶναι, ὀμρημένος ἐπὶ<sup>14</sup>  
τῷ *'Εμπεδοκλέους εἰπόντος ἐπὶ πύρος τὸ*  
*καρπαλίμας ἀνόσιαν.*

This rendering, 'upwards,' is further  
confirmed by the use of *'Ανόσια* as the  
name of the 'steep path' by which the  
defenders of Thermopylae were betrayed  
(Hdt. 7. 216). Mr. Margoliouth sug-  
gests that the name given to the path  
had some relation to the name Πύλαι (cp.  
the form *Πρωτύλαι*); as though the  
meaning was something like 'the trap-  
door,' and was applied by the popular  
wit to a way of getting into Greece  
without going through 'The Doors.'  
The name *'Ανόσια*, from *ἀν-*, may be  
compared with *'Τηρεΐν*, the 'high-  
land' home of the Phaeacians. See  
Od. 6. 4.

*τῷ* 'for him,' sc. *Τηλεμάχῳ.*

323. *δίστατο.* Notice here the force  
of the aorist tenses, expressing the in-  
troduction of fresh points of action.  
'He noticed it—he was amazed—for  
the idea struck him that it was a god.'





αὐτίκα δὲ μνηστῆρας ἐπώχετο ἵσθιεσ φῶς.

Τοῖσι δ' ἀοιδὸς δειδε περικλυτὸς, οἱ δὲ σιωπῆ  
εἴατ' ἀκούοντες δὲ δ' Ἀχαιῶν νόστον δειδε  
λυγρὸν, δὺν ἐκ Τροίης ἐπετελάτο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν  
κούρη Ἰκαρίοι, περιφρων Πηνελόπεια·  
κλίμακα δ' ὑψηλὴν κατεβήσετο οὗ δόμοιο,

330

330. *κατεβήσετο*] The MSS. here give ἐβήσατο for ἐβήσετο. The Venetus A. almost always writes ἐβήσετο, which was probably the reading of Zenod. and Aristoph. See note below.

etc. Consult Curt. (Expl. Gk. Grammar 203 foll.) for an account of this *ingressive* (eintretend) force of the tense. So *δακρύωσα* (336) is not accurately rendered by our English participle 'weeping,' which serves only as a descriptive appendage to *ροσηγόδα*, whereas *δακρύωσα* introduces a fresh point in the narration, 'She burst into tears and accosted the bard.' See Clasen (Hom. Sprachgeb. p. 115 foll.).

326. *νόστον* . . *λυγρόν*. Everything that Phemius sings for the suitors, or Demodocus for the Phaeacians, is taken from the incidents of the Trojan war, with the exception of the lay on the loves of Ares and Aphrodite (Od. 8). The bard began at any point in the Trojan story that the audience desired. We may suppose the *νόστος Ἀχαιῶν* to be a single lay from the cycle of adventures that marked the homeward voyages of all the Greek heroes. So then the Trojan war, ten years after its completion, had, as we should say, become matter of national history. The anger of Pallas here alluded to, was caused by the outrage offered in her temple to the priestess Cassandra, by the Oilean Ajax. But in Od. 4. 499 his death is ascribed to his insolence against Poseidon.

328. *ὑπερωιόθεν*. Homer might have said *ὑπερωιφή*, 'in her chamber,' as Od. 4. 787; but besides the notion that she is in her chamber, we get the additional one that she hears the singing at that distance; cp. Il. 9. 571 ή δέ *ἥροφοῖτις ἔρων* | *ἴλενεν* ἐξ *Ἐρέβεσφιν*, Il. 11. 603 δὲ *κλωτήθεν δευόντας*. So 'Hear Thou from heaven' 2 Chron. 6. 23. The converse of this, expressing not the distance at which a sound is heard, but

the distance over which it travels, is found in *πεύθετο γάρ Κίπρονδε μέρα κλέος* Il. 11. 21.

*Θέσπις*, *Θέσ* and stem *σεω*, as in *ἐπεθετε* Od. 1. 1.

330. *κατεβήσετο*. The greatest uncertainty exists as to the spelling of this word. In the Iliad, with the exception of 5. 352, the Cod. Venetus always gives *ἔβήσετο*, not *ἐβήσατο*, though in some passages it is written over the ε by another hand. The testimony of the Schol. is extremely confusing. Schol. A. on Il. 2. 95 gives *ἀπεβήσετο*: εἰ μὲν δυτὶ τοῦ ἀπέβαντε παρατακοῦ, διὰ τοῦ δὲ γραπτέον, *ἀπεβήσατο*, οὗτος Ἐπαφρόδιτος. Schol. B. δὲ μὲν Ζηρόδοτος διὰ τοῦ ἐ γράφει, δὲ καὶ δμενον, οἱ δὲ ἄλλοι διὰ τοῦ α. Schol. A. on Il. 3. 262 προκρίνει μὲν τὴν διὰ τοῦ ἐ γραφὴν βήσετο, πλὴν οὐ μετατίθουν, ἀλλὰ διὰ τοῦ δὲ γράφει *Ἀρίσταρχος*. Schol. A. on Il. 10. 513 *ἐπεβήσετο*, οὗτος *Ἀρίσταρχος*. The statements are of course irreconcileable. The view of Epaphroditus (quoted above), that the form should be written with α if it had the force of an imperfect tense, with ε if that of an aorist, is not borne out by fact, though it may be noticed that *βήσετο* is written parallel with *ἔβανε* Od. 3. 471, and *ἐπεβήσετο* with *βαῖνε* Il. 11. 517. Cp. Od. 10. 107.

The ancients treated these forms as imperfects, derived from the future stem. Cp. Cramer, Epim. 42. 21 ἐκ τοῦ βίβημ *βήσω* καὶ *μεταγένεται* δὲ μέλλων *εἰς ἐνεστῶτα* (present tense), καὶ γίνεται *βήσω*, δὲ μέλλοντα οὐκ ἔχει. τὰ γάρ διπδ μελλόντων *εἰς ἐνεστῶτα μεταγέμενα βήματα* δέχεται τοῦ παρατακοῦ (imperfect tense), κλίνεται, ὡς τὸ δέον, δέξεται δὲ *Πριάμοιο βίην* (Il. 3. 105), δὲ παρατακός

οὐκ οἴη, ἀμα τῇ γε καὶ ἀμφίπολοι δύ' ἔποντο.

ἡ δὲ δῆ μνηστῆρας ἀφίκετο δῖα γυναικῶν,  
στῇ βα παρὰ σταθμὸν τέγεος πύκα ποιητοῦ,  
ἀντα παρειάων σχομένη λιπαρὰ κρήδεμνα.  
ἀμφίπολος δὲ ὅρα οἱ κεδνὴ ἐκάτερθε παρέστη.

δακρύσασα δὲ ἐπειτα προσηγόρα θεῖον ἀοιδόν

‘Φήμε, πολλὰ γὰρ ἀλλα βροτῶν θελκτήρια οἶδας,

335

337. οἶδας] Bekk. writes γῆς, as a necessary correction of the Zenodotean γῆς, with *varia lectio* εἶδεις. There is a consensus of MSS. in favour of οἶδας, which Eustath. 1773. 31 notices as ἀναξ λεγ. here. In his time οἶδας not οἶδα was the recognised reading. ‘Ipse Aristarchus quid scripserit non liquet,’ La Roche. See his Hom. Textkrit. 320.

ἔβησον, ἐβησόμην, ἐβήσου, ἐβήσετο καὶ  
ἀνεβήσετο. So Herodian on ἀξετε,  
ἀσετε, cp. Cramer (A. O. 4. 202, 209),  
δὲ Ἡροδανὸς ἐνεστάτως φησι ταῦτα  
καὶ παρατακοῦ.

It is more correct to say that  
several stems form a Weak Aorist, as a  
Thematic tense, with ε or ο instead of ᾶ. Cp. ἐβήσετο, πελάσετον (imperat.),  
λέξεο, δρέο, ὁσετε, ἀξετε.

Here we must interpret the accusative  
καλίμακα as expressing the way or path  
along which she goes. Σο ἀπέσυντο  
δδὸν Il. 6. 391, ἀλληρὸν δδὸν ἡλθομεν  
Od. 9. 261, ίσαν λείην δδὸν Od. 10.  
103, προσίθη τρηχέαν ἀπαρνόν Od.  
14. 1. The use is similar with κατα-  
βάνειν, ξεστον ἐφολκαῖν καταράς ib.  
350. This local accusative is quite  
different to such usages as θάλαμον  
κατεβήσετο Od. 2. 337, κατέβαιν' ὑπ-  
εράσια Od. 23. 85.

331. ἀμφίπολος. It was usual for  
ladies to be attended by handmaidens,  
when they came into the presence of  
men. So Helen, Il. 3. 143; Andro-  
mache, Il. 22. 450; as Penelope her-  
self acknowledges Od. 18. 183 οἴη δὲ  
οὐκ εἰσειμι μετ' ἀνέρας. Similarly, two  
attendants sleep at the door of their  
mistress Nausicaa, Od. 6. 18. The  
word ἀμφίπολοι is always feminine in  
Homeric, and the etymology of it points  
to this custom; a custom which, as  
Ameis remarks, was continued on the  
Attic stage.

334. κρήδεμνον (κάρα δέω) was prob-  
ably a broad piece of lawn, which was  
tied round the head with a ribbon, while  
two broad bands hung down from it

which might be drawn across, to veil  
the eyes and cheeks. Cp. Il. 3. 141  
ἀντίκα δὲ δρυγένησι καλυψαμένη ὥδην σὺν  
| ὄμματ' ἐπι θαλάμῳ.

σχομένη 'after she had drawn.'

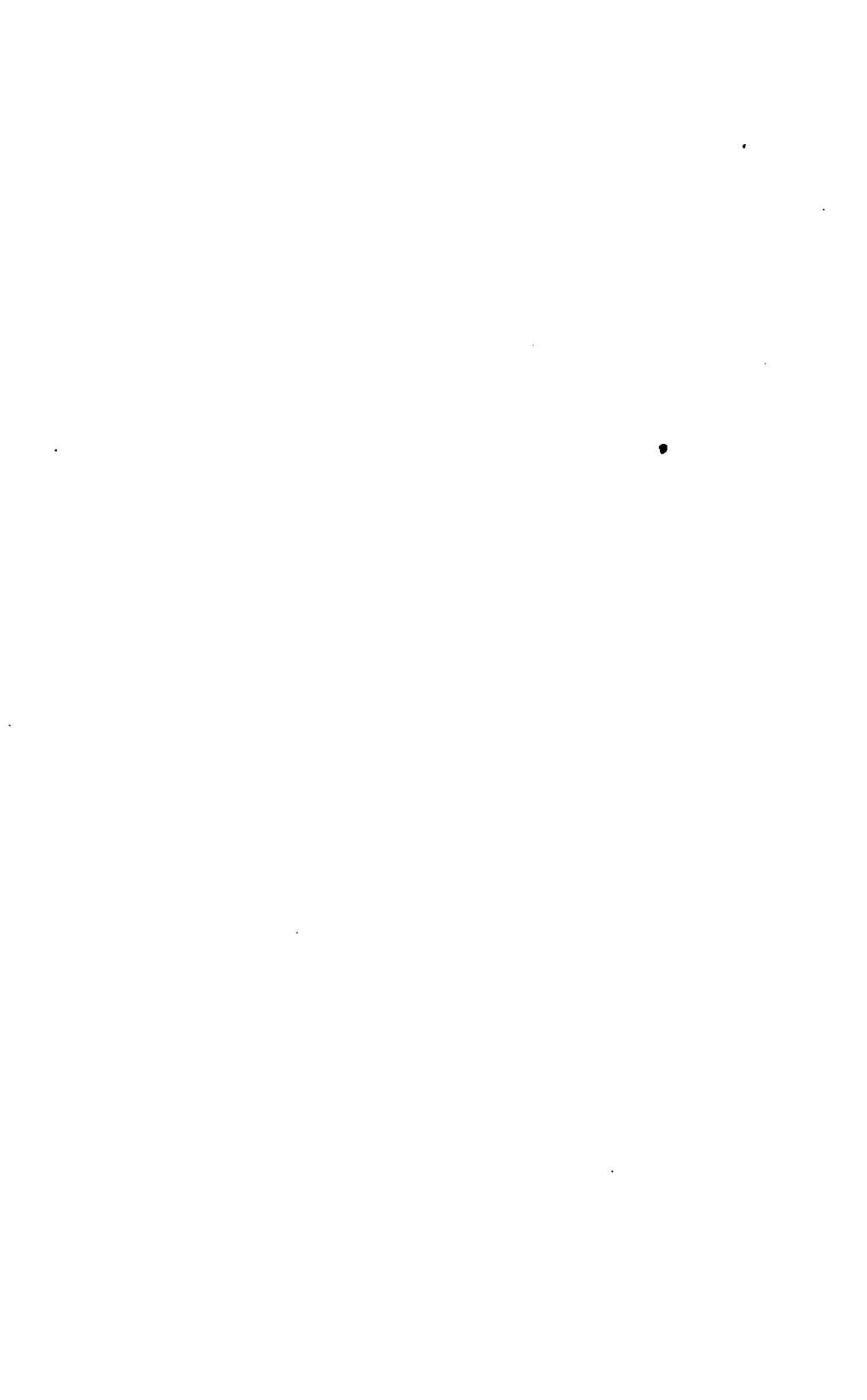
336. δακρύσασα, see on 323 supra.

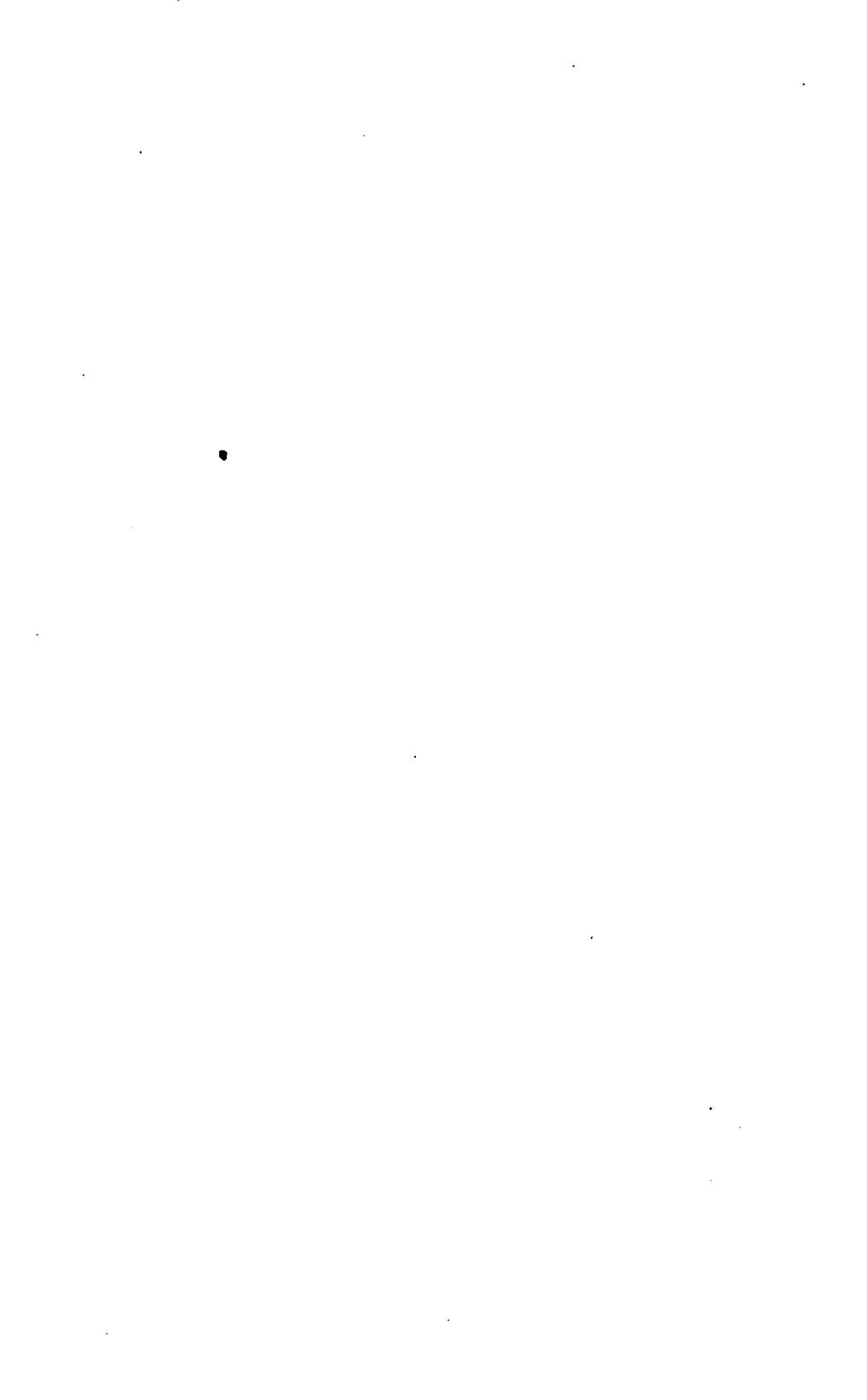
337. Φήμε, πολλὰ γὰρ κ.τ.λ. It is a  
very characteristic feature of Homeric  
syntax, to arrange clauses in the simple  
order in which they come into the  
mind, instead of combining and inter-  
lacing them as in the periodic structure  
of later Greek. This principle shows  
itself very markedly in the way in  
which the explanatory clause precedes  
the clause to be explained. Such  
explanatory clause may be introduced  
with ἵνει, as in Od. 13. 4.

ἢ Οδυσσεῦ, ἵνει ἵνει ἐμὸν τοτὲ χαλκο-  
βατὲς δῶ.

ἱνερέδε, τῷ σ' οὐ τι πάλι πλαγ-  
χθέτα δῶ  
δψ δωροστήσων.

But here there is a real syntactical  
connection between the clauses, by the  
relational force of ἵνει. Often, however,  
the explanatory clause is introduced  
quite parenthetically with γάρ as in the  
present passage, as if in the passage  
quoted above we had found ἢ Οδυσσεῦ,  
ἵνει γάρ ἐμὸν τοτὲ δῶμα . . τῷ κ.τ.λ.  
For other instances of this construction  
cp. Od. 5. 29; 8. 159; 10. 190, 226,  
337, 383, 501; 12. 154, 208, 320; 14.  
402; 15. 545; 17. 78; 19. 350; Il. 10.  
61; 15. 201; 17. 221; 23. 156, 890;  
24. 334. Note here the form οἶδας (for  
οἶδα, οἶσθα) only found in this passage,  
and twice in the Hymns.





ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοῖς·

τῶν ἐν γέ σφιν δειδε παρήμενος, οἱ δὲ σιωπῆ

οίνον πινόντων ταύτης δ' ἀποπαύε' ἀοιδῆς

340

λυγρῆς, ἥ τε μοι αἰεὶ ἐνὶ στήθεστι φύλον κῆρ  
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἀλαστον.

τοίην γὰρ κεφαλὴν ποθέω μεμυημένη αἰεὶ

ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἀργος.

Τὴν δ' αὖ Τηλέμαχος πεπινυμένος ἀντίον ηὔδα·

345

‘μῆτερ ἐμὴ, τί τ' ἄρα φθονέεις ἔριηρον ἀοιδὸν

τέρπειν ὅπῃ οἱ νόος ὅρνυται; οὐ νῦ τ' ἀοιδοὶ

344.] Rejected by Aristarch. (here and Od. 4, 726, 816) Ἀρίσταρχος παρ' Ὁμήρῳ  
Θεσσαλίαν μόνην τὴν Ἑλλάδα φησὶν εἶναι Schol. on Il. 9. 395. Cp. on Il. 4. 171  
ἢ δεπλῆ διὶ Ἀργος τὴν Πελοπόννησον οὐ τὴν πόλιν λέγει.

341. αἰεὶ. This shows that the song was already popular.

343. τοῖν takes up the notion of δᾶστον of the preceding line, ‘so noble a soul have I lost, of a hero, etc.; i. e. noble enough to cause a πένθος δᾶστον by his loss. Cp. Od. II. 548 ὡς δὴ μῆδελον τικῶν τοιῷδ' εἴς δέλθοι | τοῖην γάρ κεφαλὴν ἔνεκ' αὐτῶν γαῖν κάτεσχε | Αἴανθ', and Il. 23. 15 δένορτο δὲ τεύχεα φαγῶν | δάρενοι τοῖον γάρ πένθον μήστορα φόβοιο.

344. καθ' Ἑλλάδα καὶ μέσον Ἀργος. This seems to have been a phrase expressing ‘the whole of Greece,’ analogous to the rough division given of the world by Aeschylus, Eum. 703 οὐρὴ ἐν Σείταισιν οὐτε Πέλοπος ἐν τόνοις. Ἑλλάς is properly a town in Thessalia Phthiotis, cp. Il. 2. 683 οἵ τ' ἀχορ Φθίην τὸν Ἑλλάδα καλλιγύνακα, but it stands also for the kingdom of Peleus between the Enipeus and Asopus, and this may be said to represent southern Thessaly; see Il. 9. 395, 447; 16. 595; Od. II. 496; 15. 80. Ἑλλάς appears as the collective name for all Greece first in Hesiod, Opp. 651 (if the passage be genuine); Pind. Ol. 13. 113; cp. Soph. El. 681. But it was often used to represent extra-Peloponnesian Greece—the north division as opposed to the southern;—and in this way the enumeration of Ἑλλάς and μέσον Ἀργος may have passed into a regular phrase, like the expression from ‘Dan to Beersheba,’ the north and south limit of the land

enclosing its whole length. Otherwise we may suppose that both Ἑλλάς and Ἀργος retain their original meaning as towns, but that the names of the towns really stand for the territories, as Ἀθῆναι for Attica, Od. 3. 278; Τροίη (5. 39) and Λακεδαίμονος (21. 13) for their respective districts. These territories, then, represented by Ἑλλάς and Ἀργος, are put for the whole of Greece, the domain of the greatest hero and of the greatest king. Ἀργος, in Argolis on the river Inachus, was in Homer's time the capital of the kingdom of Diomede, Il. 2. 559, 567. It was called by various epithets, e. g. Ἀχαιῶν Il. 9. 141, ιππόβορον Il. 6. 152, Od. 3. 263; Ιασον with special reference to its being the representative town of the Greek race, Od. 18. 246. μέσον is here added as an epithet to Ἀργος, to point out a contrast to Ἑλλάς, as if the meaning was, ‘His fame spread from the most outlying province of Greece to the very heart of the Peloponnese.’

346. ἔριηρον. See on Od. 8. 62.

347. οὐ νῦ τ'[οι].. ἐκάστῳ. Eustath. gives the sense well, οὐ κείναις ὑπὸ αἰτίαις οἱ δοῦλοι τὸς δυσπλαγχνῶν τῶν ἀνθρώπων ἔδοντες, οὐ γάρ διότι αὐτοὶ ἔδουσι διὰ τούτο τοιῶδε διέβη τὰ πράγματα, ἀλλ' ἔμπαλι τοιῶδε συμπεσόντα, οἱ δοῦλοι ἔδουσι. Translate, ‘It is not indeed minstrels that are to blame for it, but Zeus methinks is to blame, who dispenses to enterprising men severally as he will;’ sc. good or bad.

αῖτιοι, ἀλλά ποθὶ Ζεὺς αῖτιος, ὃς τε δίδωσιν  
ἀνδράσιν ἀλφηστῆσιν, δπως ἐθέλησιν, ἐκάστῳ.  
τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·  
τὴν γὰρ δαιδὴν μᾶλλον ἐπικλείουσ' ἀνθρώποι,  
ἥ τις ἀκούντεσσι νεωτάτη ἀμφιπέληται.  
σοὶ δὲ ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν  
οὐ γὰρ Ὁδυσσεὺς οἶος ἀπώλεσε νόστιμον ἡμαρ  
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες δλοντο.  
[ἄλλ' εἰς οἴκον ιοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
ἔργον ἐποίχεσθαι· μῆθος δὲ ἀνδρεσσι μελήσει

350

355

356-359.] Ἀρίσταρχος ἀθετεῖ, δμεινον λέγων αὐτοὺς ἔχειν ἐν Τιλάδι (6. 490), καὶ  
ἐν τῇ τοφείᾳ τῶν μηροτήρων (Od. 21. 350). Ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὐκ  
ἡσαν Schol. E. H. M. Q. R. The form of address seemed too harsh from Tele-  
machus to his mother.

fortune. The interpretation of the word ἀλφηστῆς by the grammarians, sc. συνετοί, εὐρετοί, ἐπινοητοί, harmonises with the etymology which refers it to root ἀλφ, seen in Gk. ἀλφ-άνω, ἀλφ-ειθεούσαι, Germ. *arb-eit* (work), Skt. *rabbh*, 'to be eager,' Lat. *lab-or*. With the form ἀλφηστῆς cp. δρχηστῆς. The passage quoted by Curt. (G. E. 264) from Aesch. S. c. T. 770 ἀνδρῶν ἀλφηστῶν δλαβος ἄγαν παχνθεῖς shows that Aeschylus interpreted it in a similar way. The notion of men as 'hard-working,' 'gain-getting' creatures, points an appropriate contrast to θεοί ρεῖα σάωτες. Others render 'men that live by bread,' deriving the word from the stem ἀλφ seen in ἀλφίτον, 'meal,' and ἔδω, 'eat,' and comparing this meaning of the word with the epithet στοφάγος applied to a man, Od. 9. 191, and with the phrases οἱ δροῦρης καρπῶν ἰδοντο II. 6. 142, έστι χθονὶ οίτον ἰδοντες Od. 8. 222; 9. 89; 10. 101. This seems also to be the interpretation intended by Sophocles Phil. 7ογ οὐ φορβάν ιερᾶς γῆς στόρον, οὐκ ἀλλων | αἵρων τῶν νεμάσεων ἀνέρες δλφησται.

350. οὐ νέμεσις, 'no ill-will can be felt.'

351. τὴν γὰρ δαιδὴν, 'For men applaud more heartily that lay which comes with greatest novelty on the hearers' ears,' literally, 'that floats

around the hearers.' In ἐπικλείουσι the preposition implies that they give their applause as soon as the lay is ended; 'they add their applause thereto.' Plato (R. P. 424 B) reproduces the lines thus, δταν τις λέγη ὃς τὴν δαιδὴν μᾶλλον ἐπιφρονέουσαν ἀνθρώποι,

ἥτις δειδόντεσσι νεωτάτη ἀμφιπέληται, where he writes δειδόντεσσι for δκούντεσσι, and his reading ἐπιφρονέουσαν suggests ἐπικλίνουσαν as a variant for ἐπικλείουσαν.

356. εἰς οἴκον. The word, as addressed here to Penelope, does not mean the whole house, but, as we should say, special 'quarters' in it. Here referring to the general sitting-room for the mistress of the family and her maids; cp. ἐσ τ' ἐμὰ δρύγ' δρόσοντα καὶ ἀμφιπόλων ἐν οἴκῳ Od. 19. 514. This room lay behind the μέγαρον, and is called θάλαμος in Od. 17. 36. The same phrase recurs in Od. 21. 354; 23. 292: and infra 360 οἰκόνδε βεβήκει, cp. Od. 4. 717 οὐδέ δρ' ἐξ' ἔτλη | δίφροι ἐφέξεσθαι πολλῶν κατὰ οἴκον ἔονταν. From the οἴκος there was an ascent to the οἰκέων.

358. ἐποίχεσθαι, 'to ply.' This word could not properly be used of work which can be done while the work-woman sits still, as the regular usage of the verb implies moving. So στίχας ἀνδρῶν ἐποίχεσθαι II. 15. 279,





πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'

'Η μὲν θαυμάσασα πάλιν οἰκόνδε βεβήκει· 360  
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.

ἐσ δ' ὑπερῷ ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ<sup>1</sup>  
κλαῖεν ἔπειτ' Ὁδυσῆα, φίλον πόσιν, δῆρα οἱ ὑπνον  
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Μνηστῆρες δ' διμάδησαν ἀνὰ μέγαρα σκιβεντα· 365

πάσους ἐποίχετο (of the seals) Od. 4. 451, νηῶν ἱερία ἐποίχεσθαι Il. 15. 676. We must therefore take it of work at the loom (*ἰερός*, see on Od. 2. 94), where the worker had to walk from side to side, following her shuttle as she threw it across. That standing was the ordinary position of women at the loom may be implied in the description in Soph. O. C. 340 of Egyptian customs *ιστοργοῦντες*. See on Hdt. 2. 35 with Stein's note. Cp. also Schol. ἐποίησαν γὰρ καὶ ἐπιπορεύμεναι ὑφαντον αἱ τοιούμεναι τὴν ἴστοργυίαν. Pindar alludes to this constant movement to and fro in *ἴστων παλιμβάμοντος ὅδοις* (Pyth. 9. 33, [18]).

359. τοῦ γὰρ κράτος. As the article is properly a demonstrative pronoun, with a specially deictic force, i.e. interpreted by gesture, etc., there need be no more difficulty in accepting ἐμὸς τοῦ γὰρ than *ἡμεῖς οὐδὲ* supra 76. We may suppose that Telemachus lays his hand on his breast, or does something equivalent, while saying 'most of all to me, for this is he to whom belongs the power in the household.' It is quite true that *ἀνὴρ οὐδείς* as the equivalent for *ἄγα* is post-Homeric, but we have *οὐδείς ἄγα* Od. 16. 205, *οὐδείς αὐτὸς ἄγα* Od. 21. 207, etc. Others, objecting to refer the demonstrative to the first person, make the reference to the class of which ἐμὸς marks an individual, viz. *ἄναξ*, or the like (in the sense in which Telemachus says, infra 397, *αὐτὸς ἔγὼν οὐκοῦ ἄναξ οὐσον ημετέροιο*). Similarly in the analogous passage (Od. 11. 352) *πορεῦθη δ' ἀνδρεσσοι μελῆσαι | πᾶσι, μάλιστα δ' ἐμοί, τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ—τοῦ* may be said to stand for *βασιλῆος*, understood out of *ἐμοί*. Cp. infra 392 οὐ μὲν γὰρ τι κακὸν βασιλεύμενον αἰγάτε οἱ δῶ | αφενεῖσθαι τέλεται καὶ τυμπόστερος

αὐτός, where *οἱ* represents *βασιλῆος*, understood from the predicate of the sentence preceding.

360. θαυμάσασα. The cause of her astonishment was the unexpected wisdom in her young son's words. There must have been something startling in his address to cause her *θαυμός*, and to account for her hasty withdrawal; so that we may fairly doubt the soundness of Aristarchus' criticism in rejecting vv. 356-359.

365. διμάδησαν, 'burst into uproar,' expressing the sound of many voices together (διμοί). Schol. ἐθορύβησαν καινολογούμενοι περὶ τῆς Πηνελόπης, ὅτι συνετῇ γυνῇ, διτὶ εὔμορφος. Cp. infra 369.

. σκιβεντα. The exact meaning of the epithet is doubtful. The rule for the meaning and derivation of Homeric adjectives ending in *-εις*, is that they come directly from nouns substantive, and express the sense of 'full of,' like Lat. *-osus*. This seems to decide against the interpretation of Eustath. τὰ σκιάδη, τὰ καλντικὰ καύσων καὶ χειμῶνος. The epithet is used of clouds, cp. Od. 8. 374; II. 592, meaning only 'dark,' or 'dun'; and of mountains, Od. 7. 268; II. 1. 157, in which last passage Aristarchus reads σκιώντα, which would mean 'shadow-casting,' whereas σκιβεντα points rather to the grey misty colour of distant hills. As an attributive of *μέγαρα* here, it is a constant epithet, expressive of the faint light or rather gloom that is inseparable from large rooms only lighted at best through narrow apertures, either at the ends of the roof-beams (*ὅταῖς*) or in the middle of the roof. The gloom of the interior of a house was all the more marked in contrast to the bright light of a Greek atmosphere.

πάντες δ' ἡρῆσαντο παρὰ λεχέεσσι κλιθῆναι.

τοῖσι δὲ Τηλέμαχος πεπινυμένος ἥρχετο μύθων.

‘Μητρὸς ἐμῆς μυηστῆρες, ὑπέρβιον ὕβριν ἔχοντες,  
νῦν μὲν δαινύμενοι τερπάμεθα, μηδὲ βοητὸς  
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμενον ἔστιν ἀοιδοῦ  
τοιοῦδε οἶος δός ἔστι, θεοῖς ἐναλίγκιος αὐδήν.

ἡθεν δ' ἄγορήνδε καθεδώμεσθα κιύντες  
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,  
ἔξιέναι μεγάρων ἀλλας δ' ἀλεγύνετε δάιτας,  
ὅμδα κτήματ' ἔδουτες, ἀμειβόμενοι κατὰ οἴκους.

370

375

366. ἴρθουντο, must not only mean entertained a wish, but also expressed it aloud, being in short epexegetical of δρᾶσθαν. Telemachus alludes to their language about his mother in the words ὑπέρβιον ὕβριν ἔχοντες. The adverb παρὰ goes directly with κλιθῆναι, ‘to lie by her;’ λεχέεσσι is merely a local addition. Cp. Od. 8. 337 ἔνδειν δὲ λέπτροις παρὰ χρυσέῃ Ἀφροδίτῃ.

370. τόδε καλὸν ἀκουέμενον ἔστιν, ‘This is a fine thing, viz. to listen to a minstrel,’ etc. The following instances of a pronoun followed by an epexegetic infinitive, are from Ameis, τοῦτο φίλον . . . ρωτήσαις Ὁδυσῆα Od. 8.2, τόδε δέμενον . . . ἀνδρὸς βίστον νήτασον ἀλέσθαι ib. 376, τοῦτο γέρας οἶον . . . κείρασθαι κόμην Od. 4. 197, οὐ τόδε κάλλιον . . . εἴναιν χαμαὶ ἥσθαι Od. 7. 159, τὸ γέ κέρδον . . . χρήματ' ἀγυρτάσαι Od. 19. 283; cp. also Il. 2. 119; 5. 665; 8. 7; 15. 599; 17. 406. This epexegetical use of the infinitive is hardly ever found in Homer, except in connection with the nominative or accusative. But in Od. 10. 431 we find καταβήμεναι ἐς Κίρκης ὀλκὸν used to define κακῶν τούτων in the preceding line. But, whatever case the infinitive seems to represent in such combinations, the old dative force of the termination may still be detected; as in the present passage—‘herein is a fine thing, viz. in the listening,’ etc.

373. διοείπειν, ‘may speak out;’ see on supra 91. ἀπηλεγέως from adjective ἀπηλεγής, cp. δυσηλεγής Od. 22. 225, is compounded of δύω and ἀλέγειν, with the idea of freedom from any care or restraint. For the lengthening of the initial vowel of the latter part of a

compound derived from a dissyllabic verbal stem beginning with a vowel, cp. ἵππηλάτα (ελλ.), ἐπήρα-τος (ερα), δι-ημελετος (ημελγ.), δι-ηρεε-ής (ἐνεκ), Monro, H. G. § 125.

374. ἔμεναι is better taken, not as infinitive with imperative force, but as infinitive epexegetical of μέδον, ‘my bidding, viz. that you go.’ For the transition in the same line to the imperative in ἀλλας δ' ἀλεγύνετε δάιτας cp. Il. 15. 665

τῶν ὑπερ ἐνθάδ' ἐγὼ γουνάσσαι οὐ παρεύντων  
ἔσταμενα Ερατερέως· μηδὲ τρωτάσθε φόβουνδε.

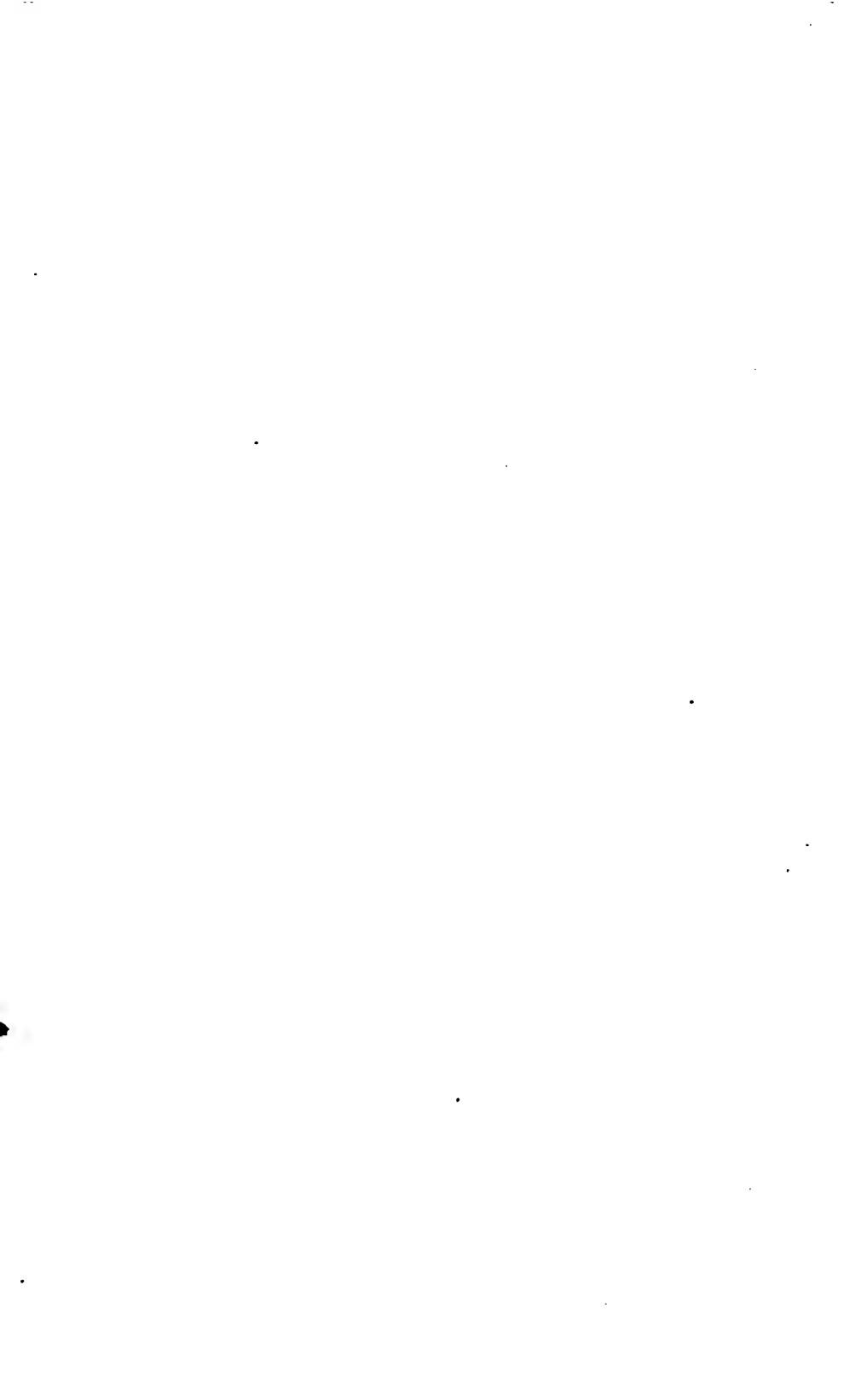
Il. 17. 30  
ἀλλά σ' ἐγώ γ' ἀναχωρήσαντα κε-  
λεύω  
εἰς πληθὺν ἱέναι· μηδὲ διτίος ἵστασ'  
ἔμειο.

But these passages are hardly parallel, and do not really shew a similar harshness of construction. Perhaps, as Kirchhoff holds, the lines here are only an awkward imitation of the passage 2. 139, etc.

ἀλεγύνετε, literally, ‘provide,’ (connected, perhaps, with λέγω=‘reckon’) refers to the custom by which all the company, except the invited guests, helped to prepare the viands. Cp. Od. 2. 300, etc. The phrase therefore represents the suitors ‘making themselves at home.’

375. διοείπεντο. See note on ζεπον, sup. 226.

It has been suggested here to take διοείπεντε as the subjunctive with short vowel, in which case it will be in the government of ἵνα and parallel to





εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἀμεινον  
ἔμμεναι, ἀνδρὸς ἐνδε βίοτον νήποινον ὀλέσθαι,  
κείρετ· ἔγὼ δὲ θεοὺς ἐπιβάσομαι αἰὲν ἔοντας,  
αἱ κέ ποθι Ζεὺς δῆροι παλίντιτα ἔργα γενέσθαι·  
νήποινοι κεν ἔπειτα δόμων ἐντοσθεν δλοισθε.<sup>380</sup>

“Ως ἔφαθ’, οἱ δὲ ἄρα πάντες ὀδᾶξ ἐν χεῖλεσι φύντες  
Τηλέμαχον θαύμαζον, δὲ θαρσαλέως ἀγύρενε.

Τὸν δ’ αὐτὸν Ἀντίνοος προσέφη, Εὔπειθεος νιός·  
‘Τηλέμαχ’, ή μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ  
δῆμαγόρην τὸν ἔμεναι καὶ θαρσαλέως ἀγορεύειν·  
μὴ σέ γ’ ἐν ἀμφιάλῳ Ἰθάκη βασιλῆα Κρονίων

380

385

## 377. δλέσθαι] ΑΙ. δλέσσαι.

*δισείτω.* But see Monro, H. G. p. 41  
'There are no clear instances of Thematic stems forming the subjunctive with a short vowel.'

377. *νήπονον*, here, as *supra* 160, 'without making compensation,' as *πονή* may be used to represent the price or recompense paid for anything, cp. Il. 5. 265 *νήπην* Γαυμῆδος, compensation, as we should say, 'for the loss of his services.' Similarly *νήπονος* *infra* 380, will mean 'unavenged,' i.e. 'without any compensation being exacted from me.' For in Homeric times *πονή* was especially the payment made in lieu of private revenge (*τίσις*); cp. Il. 18. 498 δέος δέος δέος ἐνέκεον εἶνα τονή | δυρδὸς διποιμένου, see also Il. 9. 632.

To such *τίσις* or *πονή* Telemachus would have been liable, had he violated the sanctities of hospitality by slaying the suitors under his own roof without warning. But he has now given them formal notice to quit, *ἴξεναι μεγάρων*, and (says he) 'if after this (*τίσεται*) ye perish within my house, ye will perish without recompense due from me.' For a good account of the *πονή* in early Greece see Grote's Gk. Hist. 2nd ed. vol. ii. p. 128, with notes.

378. *ἐπιβάσομαι*. Though the common practice in Epic is to leave more open vowels than in later Greek, we sometimes find words contracted in Homer that are uncontracted in Attic. With *ἐπιβάσομαι* for *βοήσομαι* we may

compare *ἀγρώσασκε* for *ἀγρούσασκε*, an iterative form from *ἀγρόειν*, Od. 23. 95.

379. *παλίντιτα* *ἔργα*, 'deeds of re-quital.' Cp. Od. 17. 60 αἱ κέ ποθι Ζεὺς ἄντιτα *ἔργα τελέστη* (for *ἄντιτα*).

381. *δδᾶξ*, from root *δακ*, 'bite,' with prefixed δ, compare *δδάσσων*, *δδαγρός*, 'with teeth set.' With φύντες ἐν χεῖλεσι, lit. 'fastening on their lips,' compare *χείρες ἐμεφυκῦαι* Hdt. 6. 91. *δδᾶξ* is not to be connected with *δδούν*, which is from a different root.

382. δ (= 'because,' 'in that'), in all respects analogous to the Latin *quod*, and to the similar form δτι, may be used either transitively after verbs expressive of knowing, seeing, etc., cp. Od. 4. 771 οὐδέ τι οἰδεν δο φύνοντι τετύκαται, 13. 340 ἐν θυμῷ διδέ δο κοστήσαις δλέσσαι πάντας ἑταρόν, 20. 228; 17. 545; Il. 8. 32, 463; 18. 197; 19. 421; 20. 122, 466; 22. 445 etc.; or causally, Od. 11. 540 γηροεινὴ δοι νιδὸν ζέφην ἀρδείκενον εἴναι, cp. also Od. 19. 543; 21. 289; Il. 9. 534; 20. 283. The causal sense is more common in the Odyssey, the transitive in the Iliad. In twenty-four passages out of thirty-three, δ is always followed by a monosyllabic pronoun, generally οι, once by μεν, twice by μν. See La Roche, Homer. Stud. § 41, 13. Monro, H. G. §§ 269, 270.

384. ή μάλα .. αὐτοί. 'It must be the gods themselves that are thy teachers.'

386. οτε γε. The pronoun uttered

ποιήσειεν, δ τοι γενεῇ πατρώιόν ἔστι.'

Τὸν δὲ αὐτὸν Τηλέμαχος πεπυνμένος ἀντίον ηὔδα.  
 'Αντίο', ἢ καὶ μοι νεμεσήσεαι ὅττι κεν εἴπω;  
 καὶ κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. 390  
 ἢ φῆς τοῦτο κάκιστον ἐν ἀνθράποιοι τετύχθαι;  
 οὐ μὲν γάρ τι κακὸν βασιλεύειν αἰψύα τέ οι δῶ

389.] Eustath. *et καὶ μοι*. Schol. M. *εἰ τέρ μοι καὶ ἀγάσσεαι*, which readings form the protasis to *καὶ κεν τοῦτ' ἐθέλοιμι*. Wolf ἦ for *εἰ*. 391. *φῆς* So Aristarch. and Herodian write the 2nd person of *φημί*, Apollon. *φῆς* on analogy of *τίθης*. *φῆς* is the imperf. tense, see on Od. 7. 239.

with strong emphasis; it is not *Telemachus* whom Antinous would wish to see king in Ithaca, but *himself*. Or σέ γε may point a sneer, 'Heaven grant that no such young fire-eater may come to the throne!'

390. Διός γε διδόντος. This may fairly be called an instance of the true genitive absolute in Homer. The tendency of the participial construction with the genitive is to separate itself from the syntax of the sentence, and to stand alone either in a causal sense or as marking a point of time. In such a phrase as (Il. 15. 608) ἀμφὶ δὲ πήληξ | σμερδαλέον κροτάφους τινάσσετο μαρναμένοι, the uncertainty is just felt, whether *μαρναμένοι* is the genitive in close dependence on a substantive, or whether it is approaching the 'absolute' construction - 'as he fought.' Cp. again Il. 16. 581 Πατρόκλῳ δ' ἀρέσκεινος ἄρδοιο, or Il. 2. 153 δινὴ δ' οὐρανὸν ἵκει | οἰκαδε λεμένων, Od. 9. 441 πάτον διὸν ἐπεμαιετο νῶτα δρῶν ἐστάτων.

In such phrases as (Il. 4. 214) τοῦ δ' [διστοῦ] ἐξελκομένου πάλιν δύεται δῆτες δύκοι, or (Od. 5. 432) ἀς δ' δέ τε ποιώντος θαλάμης ἐξελκομένοι | πρὸς κοτυληδονόφιν πυκνὰ λάγγες ἔχονται, we feel that the expression of a point of time belongs quite as really to the participial genitives, though grammatically they may still be described as depending on δύκοι or κοτυληδονόφιν respectively. Clasen (Hom. Sprachgeb. 171 foll.) notices, that where aoristic participles are used absolutely in the genitive they express generally a causal relation or a hypothetical sentence, while the present participle so used has more often the force of marking a point of time.

As instances of absolute aorist par-

ticiples in the genitive, he gives the following list.

(1) With simple mark of time or circumstance—

Il. 11. 458; 13. 409; 15. 328; 16. 306; 19. 74, 75; Od. 1. 16; 14. 475; 24. 535.

(2) In hypothetical or causal sense—  
 Il. 8. 37, 164; 9. 425, 426; 10. 246, 355, 356; 14. 521, 522; 19. 61, 62; 21. 289, 436; 22. 46, 287, 383; Od. 11. 248.

Absolute present participles in genitive,

(1) With simple mark of time or circumstance—

Il. 1. 88; 2. 550; 5. 499-501; 8. 537; 14. 100; 15. 190, 548; 18. 10, 605; 20. 404; 23. 520, 598; 24. 289; Od. 1. 403; 4. 19. 717; 5. 287; 10. 470; 11. 295; 14. 162, 293; 16. 373, 438; 18. 267; 19. 153, 518; 20. 25, 232, 311; 24. 507.

(2) With the addition of a causal or hypothetical sense—

Il. 5. 202, 864; 7. 63; 9. 573; 17. 265, 393, 532; 19. 210; 21. 522; 22. 434; 24. 243, 248; Od. 1. 390; 4. 393; 9. 390; 17. 296; 19. 196; 20. 218.

391. ἢ φῆς, 'thinkest thou (cp. Od. 4. 171; 5. 290; 6. 200) that it is the worst thing in the world to be a king? Nay! it is no bad thing to be a king; not only is his house made rich at once, but he himself is in more honour.' Nitzsch prefers ἢ φῆς = 'or.' The point in this taunt of Telemachus is that he pretends to see in Antinous' words a kindly anxiety for him, in being anxious to spare him the troubles of sovereignty, though he himself was so eager to be king in Ithaca.

392. οἱ refers to *βασιλῆι* implied in *βασιλεύειν*.





ἀφνειδὲν πέλεται καὶ τιμήστερος αὐτός.

ἀλλ' ἡ τοι βασιλῆς Ἀχαιῶν εἰσὶ καὶ ἄλλοι

πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοὶ,

395

τῶν κέν τις τόδ' ἔχησιν, ἐπεὶ θάνε δῖος Ὁδυσσεύς.

αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέροιο

καὶ δμῶν, οὓς μοι ληίσσατο δῖος Ὁδυσσεύς.

Τὸν δ' αὐτὸν Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·

‘Τηλέμαχ', ἡ τοι ταῦτα θεῶν ἐν γούναις κεῖται, 400

ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·

κτήματα δ' αὐτὸς ἔχεις καὶ δώμασιν οἵσιν ἀνάστοις.

μὴ γάρ δ' γ' ἔλθοι ἀνὴρ δι τίς σ' ἀέκοντα βίηφι

κτήματ' ἀπορράσει, Ἰθάκης ἔτι ναιετοώσης.

402. οἰσιν] Most MSS. οἶσιν. Al. σοῖσιν. See note below. 404. ἀπορράσει] Bekk., from Voss, *ἀπορράστει*, to assimilate the mood with ἔλθοι. ναιετοώσης] So Aristarch. for the ordinary ναιετάσης, which would be an exception to the Homeric usage for verbs in -άω. Cp. Didym. on Il. 6. 415 ναιετάσαν, Ἀρίσταρχος διὰ τὸ ναιετόσαν. Al. ναιετάσης.

394. βασιλῆς. ‘However, kings there are doubtless many besides me.’ Thus Antinous is called βασιλεὺς Od. 24. 179; Antinous and Eurymachus βασιλῆς Od. 18. 64; similarly Alcinous was called βασιλεύς, but there were twelve other Phaeacian βασιλῆς Od. 7. 55–65; 8. 301. For the position of the βασιλέων in heroic times, and the hereditary succession to the throne, see Grote, vol. ii. 2nd ed. pp. 84–90.

396. τῶν κέν τις τόδ' ἔχησιν. ‘Some one of them may surely have this (kingship).’ The subjunctive giving the force of Telemachus’ assent, and not merely his statement that the fact is likely to take place. See Monro, H. G. § 275. For a rare use of the mood without διν̄ cp. phrase καὶ νῦ τις ὁδὸς εἴπεις Od. 6. 275.

397. ἡμετέρῳ, ‘our house,’ not the first person plural of modern royalty, but the familiar language of one of a household. So ἡμετέρη μῆτηρ Od. 6. 311.

398. ληίσσατο. Odysseus was not above this freebooting even after his return to Ithaca, cp. Od. 23. 356

μῆλα δ' ἂ μοι μηστῆρες ὑπερφίλαοι  
κατέκειροι,

πολλὰ μὲν αὐτὸς ἤγαν ληίσσομαι.

See too on Od. 3. 73.

400. ἐν γούναις. See note on sup. 267.

401. Join ὃς τις . . . Ἀχαιῶν, and cp. Od. 5. 448 ἀνδρῶν ὃς τις.

402. δώμασιν οἶσιν. As Buttm. says (Lexil. p. 251 note) the choice between σοῖσιν and οἶσιν turns on a few passages; the question to be settled being whether ὃς (the possessive pronoun) is flexible enough to refer to first and second, as well as to third person. On the passage, Od. 9. 28 οὐ γάρ ἔγώ γε | ἢς γαίης δύναμαι γλυκεράτερον ἄλλο ίδεσθαι, the Schol. remarks, οὐκ εἴτε ἔμης ἵνα καβολικάτερος γένηται δ λόγος περὶ τῆς τῶν καθ' ἐκαστον δύνασται πατρίδος. In Il. 19. 174 σὺ δὲ φρεσὶν ἦσιν ιανθῆς, Wolf writes φρεσὶ σῆσι, comparing it with the corresponding lines, Il. 14. 221, 264; 16. 36; etc. The passage Od. 13. 320 φρεσὶν ἦσιν ἔχων δεδαγμένον ἥτορ, where ἦσιν must stand for ἔμησιν, has been rejected from very remote antiquity. But the present passage Wolf has left untouched, retaining οἶσιν as conveying the sense of ‘own.’ Eustath. also reads οἶσιν. In Hesiod. Opp. 381, we have σοὶ δ' εἰ πλούτου θυμὸς ἔλεγεται ἐν φρεσὶν ἦσιν in nearly all MSS., and Göttling retains it; but it is doubtful if the line is genuine. See an account of the whole question in Monro, H. G. § 255.

404. ἀπορράσει σε κτήματα. This

ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,  
δππόθεν οὗτος ἀνήρ, ποίης δ' ἐξ εῖχεται εἶναι  
γαῖης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·  
ἡέ τιν' ἀγγελίνην πατρὸς φέρει ἔρχομένοιο,  
ἢ ἐδν αὐτοῦ χρεῖος ἐκελδόμενος τόδ' ἰκάνει;  
οἵον ἀναίξας ἀφαρ οἴχεται, οὐδὲ ὑπέμεινε  
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὥπα ἐφκει.'

405

410

405. *ἐρέσθαι*] This is technically the right accent, as from aorist *εἰρόμην*, *ἔρομαι* not being in use. It is coupled with an aor. Od. 3. 70, 243; 16. 465. But the Grammarians seem to have preferred *ἐρεσθαι*. Herodian on Il. 16. 47; Eustath. 1045. 1; Cramer, Anecdot. Ox. 4. 208. 8.

construction with the double accusative — a power which the verb gains by composition, as the simple *πάλειν* = 'to strike' — is analogous to the usage with *ἀφαιρεῖσθαι*. The older interpreters regarded it as an archaism; cp. Schol. A. on Il. 1. 275 ὅτι ἀρχαῖκῶς τονδ' ἀφαιροῦ οὐχὶ τοῦδε, and Herodian is quoted as saying that the case is *αἰτιατικὴν* ὅτι γενιτῆς (Schol. B. L. on Il. 16. 59), while Schol. V. strangely enough describes the construction as 'Αἰτιών' (Schol. on Il. 22. 18; 15. 427).

This usage is found not only with *ἀφαιρεῖσθαι* (cp. Il. 1. 182, 275; 8. 108; 16. 689; 17. 177; 20. 436), but also with *ἀπαντᾶ* Il. 6. 17; 10. 495; 16. 827; 20. 290; 23. 560, 808, etc.; Od. 11. 202; 13. 270; *ἴξαφεῖσθαι* Il. 15. 460; 16. 58; 17. 678; *συλλᾶ* Il. 6. 70; 13. 201; 15. 427; 16. 499; 17. 59; 22. 258; *ἴξανθοῦσι* Il. 5. 155; 20. 458; *ἐναρίξειν* Il. 15. 343; 17. 187; 22. 323.

To the same usage belongs the construction of verbs of 'cleansing' with a double accusative, as *λούειν* Il. 23. 41, *καθαίρειν* Il. 16. 667, *νίζεσθαι* Od. 6. 224.

*ναιετάω* is sometimes used of the countries or houses, by a sort of impersonation, as if they stood for the dwellers in them, compare *ναιετάονται* Il. 4. 45, *νήσοι* Od. 9. 23; so *ναιεται* is used with *νήσοι* Il. 2. 626; *δόμοις* Od. 7. 29 (note); cp. Soph. Aj. 596 *ὅ κλεινὰ Σαλαμῖς, οὐ μέν τον ναετας διτηλαγέτος εἴδαιμον*. Here the word does not mean much more than 'while Ithaca stands'; though there is a tendency in meaning towards the interpretation of Schol. *φίουσάντος οἴστος*.

406. *δωτόθεν*, indirect question, ποτῆς, ποῦ, direct: compare supra 171.

408. ἢ . . ἢ. See on supra 175.

409. *χρεῖος ἐκελδόμενος*, so τά τ' ἔλθεται Il. 5. 481; otherwise used with genitive as Od. 5. 210.

τόδε ἰκάνει. This phrase occurs again, Od. 10. 75; 17. 444, 524; 19. 407; Il. 14. 298, 309; 24. 172. Fäsi rightly renders, 'he comes this coming' = 'he comes thus', τόδε standing in cognate relation to the verb exactly as if the phrase had run τήρος ἀφίξιν ίκάνεις. Cp. Od. 5. 215 μή μο τόδε χάρε, Od. 17. 401 μήτ' οὖν μητέρ' ἡμήρας ἀσεν τό γε. Monro, H. G. § 133, describes it as an adverbial accusative, defining the notion of the verb; comparing the use of *τί*; 'why,' i. e. 'in regard to what?' *τό* 'therefore'; *δι*, *διτι* 'because.'

411. *γνώμεναι*, 'for one to know him.' This suppression of the subject to the infinitive is not uncommon. Cp. Od. 4. 195 *γεμεστώμαι οὐδέντινοι λαλεῖν* [sc. τινά], Od. 11. 159 οὐ τοις ἔστι περῆσαι τεῖδε λογτα, Od. 19. 221 *ἀργαλέοντος στόσον χρόνον ἀμφὶ λογτα* [sc. τινά] εἰπέμεν, ib. 555 οὐ τοις ἔστιν ἀποκρίνασθαι διενεργοῦ ἀλλὰ ἀποκλίναται, Il. 6. 268 οὐδέ τη ἔστιν αἴματι πεπαλαγμένον εὐχετάσθαι. Schömann (Redetheil. p. 46 note) comments on this as showing how the thought of the subject lies in the infinitive (even though unexpressed), so that it is often referred to in the following clause. Thus *naturae lege vivere et nihil quantum in ipso sit praetermittere* Cic. de Legg. 1. 21. 56; *Ferias denicales in eos dies conferre ius, ut ne ipsius neve publicae feriae sint* ib. 2. 22. 55. Similarly, *Alienum est a iustitia detrahere quid de aliquo quod sibi assumat* (Cic. de Fin. 3. 21. 70); where no subject is to be found for *assumat* except the one implied in the infinitive *detrahere*. Compare also οὐκ





Τὸν δ' αὐ τηλέμαχος πεπινυμένος ἀντίον ηῦδα.

- 'Εὐρύμαχ', ή τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·  
οὗτος οὖν ἀγγελίης ἔτι πείθομαι, εἰ ποθεν ἔλθοι,  
οὕτε θεοπροπίης ἐμπάζομαι, ήν τινα μήτηρ  
ἐσ μέγαρον καλέσασα θεοπρόπον ἐξερέηται.  
ξεῖνος δ' οὗτος ἐμὸς πατράως ἐκ Τάφου ἔστι;  
Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι  
νιὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

"Ως φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγκω.  
οἱ δὲ εἰς δρυχηστῶν τε καὶ ἴμερβεσσαν ἀοιδὴν  
τρεψάμενοι τέρποντο, μένον δὲ ἐπὶ ἐσπερον ἐλθεῖν.  
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἐσπερος ἥλθε·  
δὴ τότε κακκεόντες ἔβαν οἰκόνδε ἔκαστος.

Τηλέμαχος δ', οὗτοι οἱ θάλαμος περικαλλέος αὐλῆς 425

414. ἀγγελίης] i. e. ἀγγελίας. Eustath. read ἀγγελίης (cp. ίμερο πείθεσθαι Hdt. 1. 126; 5. 33). Bekk. and others read ἀγγελή. 424.] ἔνοι 'ἢ τότε κοιμώσασθο καὶ ὄντος δόρον ἔλοντο,' μεταποιηθῆναι δέ φασιν ὑπὸ Ἀριστοφάνους τὸν στίχον Schol. E. H. M. Q. R.

ἔστω δρῦντος ἡγεῖσθαι ἐὰν μὴ φρόνιμος ἢ  
Plat. Men. 97.

411. οὐ γάρ = as we should gladly have done, for, he was not, etc.

414. εἰ ποθεν ἔλθοι, sc. ἀγγελίη taken from ἀγγελίης. The mood expresses a mere supposition, with little likelihood of such tidings coming. πείθομαι is not equivalent to πέποιθα but means 'let myself be persuaded by.'

416. ξέρεται. ξέρεονται may be used absolutely, as Od. 4. 119; 24. 238. It is found with accusative, as here, in Od. 13. 411.

417. οὗτος is the subject, ξεῖνος ἐμὸς πατράων ἐπάρον the predicate

420. ἀθανάτηρ. Compound adjectives are often of three terminations in Homer, as ἀ-βρότη, ἀ-πειρεσή, ἀ-σθέση, ἀγα-κλετή, ἀρι-γνωτή, ἀρι-ζήλη, εὐ-ξέση, περι-ξέση, ἀμφι-βρότη, ἀμφι-ρύτη, ἀντι-θέτη, εὐ-αλλη, ἐπι-καροτη, δουρι-κτήτη, ἰστη-ηλασή. Conversely, adjectives uncomposed may be used of two terminations only, e. g. ἄγρος = ἀγρή, κλυτός = κλυτή, πολύς = πολή, ἱσθμός = ἱσθμη. Compare also θῆλυς ἀντή, ἦδης ἀντμή, πουλὺς ἄφις ὅγρηρ, ὑλήσετι ζακύνθη com-

pared with ὑλήσεται ζακύνθος, also δλούτας δλούτη Od. 4. 442.

422. μένον δὲ ἐπὶ ἐσπερον ἐλθεῖν. Here ἐπὶ is an adverbial addition to ἐλθεῖν, as the next line shows. 'Waited for evening to come on.' So εἴμαστα δὲ ἡλεῖο μένον τερψήμεναι αὐγῇ Od. 6. 98, η μένετε Τρώας σχεδὸν ἐλθέμεν II. 4. 247.

424. κακκείοντες = κατακείοντες. According to Lobeck, (Rhemat. p. 192 foll.) κείμα = κέμμα, from unused κένημο of which the ο form would be κέω, and κέω or κείω might represent the shortest form of future. We find κέων Od. 7. 342, κέίοντα 23. 292, κέιω Od. 19. 340, κείέμεν Od. 8. 315; subjunctive κατακείετε Od. 18. 419; imperative κατακείσθε Od. 7. 188; 18. 408. Monro, H. G. § 59, speaks of a suffix γε as one form of the desiderative termination, quoting κακκείοντες, π-ομένα, δράμεις.

425. δῆλοι οἱ θάλαμοι.. αὐλῆς. It seems better to describe αὐλῆς as local genitive rather than as a partitive genitive after δῆλοι. In II. 11. 358 δῆλοι οἱ καταεύσατο γαῖς render, 'where his spear had lighted on the ground,' after its flight

ὑψηλὸς δέδμητο, περισκέπτω ἐνὶ χώρῳ,  
ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
τῷ δ' ἄρ' ἀμ' αἰθομένας δαιδαλός φέρε κεδνὰ ιδνῖα  
Εὐρύκλεϊ, Ὡπος θυγάτηρ Πεισηνορίδαο,  
τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐστι,                          430  
πρωθήβην ἔτ' ἔοῦσαν, ἐεικοσάβοια δ' ἔδωκεν,  
ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·  
ἢ οἱ ἀμ' αἰθομένας δαιδαλός φέρε, καὶ ἐ μάλιστα  
δμωάνων φιλέσκε, καὶ ἔτρεφε τυτθὸν ἔντα.                          435  
ἀιγέν δὲ θύρας θαλάμου πύκα ποιητοῖο,

428. κεδνὰ ιδνῖα] So Bekk. for κέδν' εἰδνῖα: and so perhaps Aristarchus. See Didymus on Il. 20. 12: cp. Il. 18. 380, 482; Od. 7. 92. All derivatives from root *fiθ* are very constant in retaining the digamma.

through the air; so that we find no real instance in Homer of *θθt* followed by a genitive, though such a construction would not be impossible on the analogy of ἀλλοθι γάιης Od. 2. 131, του αὐτοῦ ἀγρῶν [I] 4. 639, την πολλῶν Il. 3. 400. But with αὐλῆς as a local genitive we may compare ἢ οὐκ 'Αργεος ἦν'; Od. 3. 251, οἴη νῦν οὐκ ἔστι γυνὴ κατ' Αχαιάδα γαῖαν | οὔτε Πιλόν Od. 21. 107, ἐσχάτης ὁρῶ πυρᾶς τεώρη βόστρυχον τετμημένον Soph. El. 900. If we place the chamber of Telemachus at the corner of the αἴθουσα, which was probably only separated from the πρόδομος by a trellis-work, we shall satisfy the description of its position in the αὐλῇ and shall also account for its being περισκέπτω ἐνὶ χώρῳ, for in this position it might have a view in two or even more directions. Cp. Od. 14. 5, of the visit of Odysseus to Eumeaeo—

τὸν δ' ἄρ' ἐνὶ πρόδομῷ εὐρ' ἡμενον,  
ἴνθα οἱ αὐλὴ  
ἰψηλὴ δέδμητο, περισκέπτω ἐνὶ χώρῳ,  
καλὴ τε μεγάλη τε, περίδρομος,  
which last word serves as explanation of περισκέπτω ἐνὶ χώρῳ, sc. 'with a clear view round it;' not necessarily of places on an eminence. Cp. Od. 10. 211, 253, where the expression is used of Circe's house. A similar phrase for 'clear ground' is found in Od. 5. 476 ἐν περιφανομένῳ, which certainly is not used of high ground, as it is described as

being σχεδὸν ὕδατος. Compare ἐν καθαρῷ Il. 8. 491. Döderlein's interpretation (Hom. Gloss. 2353) 'well-sheltered,' as if σκεπτός = σκεπαστός, seems refuted by the passage quoted above, Od. 14. 6, although on other grounds it appears equally impossible.

428. τῷ . . φέρε, 'carried for him.'  
ἀμ' is adverbial = 'going along with him,' like ἀμ' ἐπομένη.

ιδνῖα. For this shortening of the feminine from εἰδνῖα, compare τεθνῖα Od. 6. 293, μεράκια Il. 4. 435, σεοδ-ρυῖα fr. σεορύῖα Hesiod. Scut. Herc. 268. Cp. Monro, H. G. § 26.

431. ἐεικοσάβοια, perhaps we may supply κτέατα, or some such word. Twenty oxen was a high price for a slave, as (Il. 23. 705) four oxen is the set value of one who πολλὰ ἐπομένη ἔργα.

433. χόλον δ' ἀλέεινε. This sentence gives the reason for his continence, and would have been introduced in later Greek with γάρ, or a participle. Here no further connection between the sentences is marked than their mere juxtaposition or co-ordination (parataxis). For some suggestive remarks on the method of transition from parataxis to hypotaxis or subordination of clauses see Curt. Expl. Gk. Gram. p. 213.

434. οἱ . . 4, both refer to Telemachus, who is the subject also to ἀιγέν.





ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·  
καὶ τὸν μὲν γραῖς πυκιμῆσος ἔμβαλε χερσίν.  
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
πασσάλῳ ἀγκρεμάσασα πάρα τρητοῖσι λέχεσσι, 440  
βῆ ρ' ἵμεν ἐκ θαλάμοι, θύρην δ' ἐπέρυσσε κορώνῃ

439. ἀσκήσασα, 'having smoothed.'  
440. τρητοῖσι λέχεσσι. This epithet is applied to the bedstead, not to the bedding (*εὐθῆ*). The framework was 'morticed' together, the supports fitting into holes in the horizontal pieces. The epithet is used with the plural λέχεα, because it refers to the construction of the bedstead from many pieces. Cp. Od. 23. 195,

καὶ τοτὲ ἔπειτα ἀπέκοψα κόμην τανύ-  
φιλλου ἀλαιῆς.  
κορώνη δὲ εἰς βίῃς προταράντων ἀμφέφεσσα  
χαλκῷ  
εὖ καὶ ἐπισταμένως, καὶ ἐν στάθμῳ  
θύρα,  
ἐρμὸν ἀσκήσας, τέτρηνα δὲ πάντα  
τετρέρῳ.  
ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔρεον, ὅφε  
ἐπέλεσσα,  
τοῦ δὲ ἐτάνυσσος ἱμάντα βοῦς φοίνικε  
φανεύ.

The last line here given might seem to favour the interpretation given by some commentators, that the word *τετρήν* refers to the holes in the horizontal pieces of the bedstead, used for passing cords or straps through, on which to support the bedding. But the explanation given above seems settled by a passage in Plato (Politic. 279 E) τῶν αὐτοθέαν τὰ μὲν τρητά, τὰ δὲ ἀνευ τρη-  
σσαν συνθέται.

441. βῆ ρ' ἵμεν.. ἱμάντη. The explanation given by the Schol. here, and approved by Casp. Sagittarius apud Graev. Thesaur. 455, seems inaccurate from the introduction of modern complications. See especially Eustath. 1900, who attempts to simplify the interpretations offered on Od. 21. 46. The common use of the word *κλῆτις* in Homer is the bar or bolt of the door; called in Il. 24. 453 ἔπιβλήτης, in the description of the pavilion of Achilles—

θύρην δὲ ἔχε μούρος ἔπιβλήτης  
εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον  
Ἄχαιοι,  
τρεῖς δὲ αναιγεσκον μεγάλην κλῆτις  
θυράν.

This was evidently a bar of unusual size. The same thing goes by the name of *δχεῖς*, or, where there were two, *δχῆς* Od. 21. 47, *δχῆς ἐπημαθοῖ* Il. 12. 456. These were especially for folding doors, *σανίδες*. In the present passage the meaning is tolerably simple. On the inside of the door, within the room, a bar or bolt, probably of wood, was made to slide backwards and forwards, horizontally. There was a hole cut in the doorpost or jamb (*σταθμός*) to receive one end of the bar, and when the bar was pushed into this hole the door was fastened.

Any one inside the room could of course move the bolt at pleasure, and fasten or unfasten the door, as the bolt was altogether on the inside of the door. In order, however, to make it possible to work the bolt from the outside, there was a hole or slit made right through the door close to the bolt, and through this slit a strap (*ιμάς*) passed, attached to the bolt, and hanging down on the outside of the door. The strap and its slit were near the doorpost (cp. *σταθμοῖς παρὰ κλητίδα* Od. 4. 838, with *παρὰ κλητίδος ἱμάντα* Od. 4. 802), and it was so arranged that, on pulling the strap after the door was closed, the bolt was shot into the hole in the jamb; ἐν δὲ κλητίδ' ἐτάνυσσεν ἱμάντη, 'she drew home (*ἐπι*) the bolt by its strap.'

On the outside of the door there was a hook, called *κορώνη*, which served as a handle by which to pull the door to (*ἐπ-ερύειν*, in later Greek *ἐπιστάθει*).

But this was not the only use of the *κορώνη*. It was usual, where security was an object, to tie the loose end of the strap (that hung down on the outside after shooting the bolt) round this hook or handle. The more complicated the knot, the more secure the fastening. Cp. Od. 21. 241 θύρας.. κλῆταις θοῶς δὲ ἐπιβλήτης ήλαι. So when Penelope (Od. 21. 46) goes to open the door of the θάλαμος, the first thing was

ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάννισσεν ἵμάντι.  
ἔνθ' δ γε παννύχιος, κεκαλυμμένος οἰδες ἀώτῳ,  
βούλενε φρεσὶν ὥσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ἢ γ' ἴμάττα θῶσε κορόνης, for  
till this was done the bolt could not be  
moved.

So far the interpretation is tolerably clear. But a complication is introduced by the fact that *κλῆις* is also used in another sense, viz. the more ordinary one of 'key.' Cp. Od. 21. 6

εἰλέρο δὲ κληῖδ' εὐκαμπτὰ χειρὶ<sup>παχείη</sup>  
καλὴν χαλκείην, κάπῃ δ' ἐλέφαντος  
ἴστην.

So, when she reached the door, and had untied the strap from the *κορόνη* —

ἐν δὲ κληῖδ' ἦκε, θυρέων δ' ἀνέκοπτεν  
δύγνας  
ἄντα τιτυσκομένη.

It is not easy to describe the shape of the earliest form of *κλῆις*. The epithet *εὐκαμπτή*, Od. 21. 6, is interpreted by Eustath. as *δρεπανοειδής*. This falls in exactly with the *clavis adunca trochi* Propert. 4. 14. 6, on which Paley remarks that the *clavis adunca* is 'a hooked wire,' adding that 'iron hoops

are not unfrequently to be seen at the present day, driven precisely in this manner.' Now such a hooked wire inserted at the slit through which the strap hung would easily catch at any projection, or fall into any hole in the bolt, and so could be used to pull it back from the jamb, and unlock the door. The 'Laconian key,' which must have been of an early pattern, as the Lacedaemonians were credited by the Greeks with the invention of keys, is just such a hook of flat wire with three vertical teeth rising from the hook corresponding with holes in the bolt into which the teeth fitted. Cp. Aristoph. Thesm. 421 *κλειδία μρυτὰ κακοηθέστατα Λακωνίκη* ἄγτα τρεῖς ἔχοντα γομφίους, and the next improvement on this was the more complicated system of the *βάλανος* and *βαλανόγρα*. See Thucyd. 2. 4.

443. ἀώτῳ. For *door* from *ἀντη*, as Lat. *stossus* from *stos*, see Buttm. Lexil. pp. 182-189.





## ΟΔΥΣΣΕΙΑΣ Β.

'Ιθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

*Τίμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡώς,  
ῳριντ' ἀρ' ἔξ εὐνῆφιν Ὁδυσσῆος φίλος νίδος,  
εἴματα ἐσσάμενος, περὶ δὲ ἔιφος δένθ θέτ' ὅμω,  
ποσοὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
βῆ δ' ἴμεν ἐκ θαλάμου θεῷ ἐναλίγκιος ἀντην.  
αἰψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε  
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὥκα.  
αὐτὰρ ἐπεί β' ἡγερθεν δημηγερέες τ' ἐγένοντο,*

5

3. περὶ δὲ ἔιφος δένθ θέτ' ὅμω] περὶ δὲ μέγα βάλλετο φάρος v. l. of Vind. 56, cp. 1. 2. 43.

1. **ροδοδάκτυλος.** If this epithet is anything more than an element in the description of the feminine beauty of Eos, we may perhaps see in it an allusion to the spreading rays of rosy light, like fingers of an open hand, which are often visible just before sunrise. *εἶν δ' ἀν Ἡών δάκτυλοι κατὰ δλληγορίαν αἱ τοῦ ἡλίου δετίνες* Eustath. ad loc.

2. **εὐνῆφιν.** The Aeolic form of which is *αενῶ*, is the same as the Latin Aurora (i. e. *aes-aesa*) and the Sanskrit *as-ar*, *ash-asd*, the root running through all the forms, being *as*, meaning 'to give heat, or light.' See Curt. G. E. p. 358.

2. **εὐνῆφιν.** For the various uses of the case-ending -φι(ν) see Monro, H. G. § 154 foll.

3. **εἴματα ἐσσάμενος.** It was the custom to sit up and put on at least a portion of the clothing, before leaving the bed; see Il. 2. 42; 10. 21.

5. **ἀντην**, 'in presence'; literally, if looked at 'in the face'; cp. Od. 4. 310, etc.

7. **ἀγορήνδε.** The council of kings and chiefs was called *βουλή* or *θῶνος* (cp. infra 26); the chiefs (*γέροντες*) being the recognised heads, whether aged or not, of the noblest families. In the *ἀγορῇ* the people attended, expressing their assent or dissent upon the measures of the council. Cp. Il. 2. 53 *βουλὴν δὲ πρῶτον μεγαθύμων ἵζε γερόντων*, at which *βουλή* Agamemnon and Nestor speak; when the council breaks up, the people come flocking in *ἰλαδὸν εἰς ἀγορὴν* (93). This relative position of chiefs and people resembles the account of the constitution of Crete given by Aristotle (Polit. 2. 10. 16) *ἐκκλησίας δὲ μετέχουσι πάντες κυρία δ' οὐδένες ἐστὶν δλλ' ἢ συνεπιμηφίσαι τὰ δάσκαρτα τοῖς γέροντοι καὶ τοῖς κέρσοις.* Eustath. on Od. 3. 127 gives a similar distinction, *ἀγορὰ μὲν γὰρ . . σύναψις κοινὴ, βουλὴ δὲ ἡ κατὰ σύγκλητον.*

9. This line, which occurs again, Od. 8. 24; 24. 421; Il. 1. 57; 24. 790, is not a mere tautology if we regard the first clause as the gathering together of

βῆ ρ' ἵμεν εἰς ἀγορὴν, παλάμη δ' ἔχει χάλκεον ἔγχος, 10  
οὐκ οἶος, ἀμα τῷ γε δύω κύνες ἀργοὶ ἔποντο.  
θεοπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.  
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο·  
ἔγετο δ' ἐν πατρὸς θώκῳ, εἴξαν δὲ γέροντες.  
τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἥρχ' ἀγορεύειν, 15  
ὅς δὴ γῆραι κῦψος ἦν καὶ μυρία ἥδη.  
καὶ γὰρ τοῦ φίλος νίδος ἀμ' ἀντιθέφ οὐδυσῆι  
ἴλιον εἰς εὔπωλον ἔβη κοιλῆς ἐνὶ νηυσὶν,  
Ἀντίφος αἰχμητῆς τὸν δ' ἄγριος ἔκτανε Κύκλωψ  
ἐν σπῆι γλαφυρῷ, πύματον δ' ὀπλίσσατο δόρπον. 20  
τρεῖς δέ οἱ ἄλλοι ἔσταν, καὶ δὲ μὲν μνηστῆροιν δριλεῖ,  
Εύρυνομος, δύο δ' αὖτε ἔχον πατρώια ἔργα·

11. δύω κύνες] The reading δύω κύνες for κύνες πόδας is given in good MSS, cp. Etym. Mag. 136. 3. It is the reading found by Schol. M. Τηλέμαχος διὰ τὸ δοσφαλέστερον καὶ τὸν ἐπήρεαν τῶν ἔχθρῶν δύω [κύνες] ἐκέτητο. 19, 20.] δέτονται οἱ δύο στίχοι καὶ διελέζονται Schol. Vind. 56. The δέτησος may be supposed to be that of Aristarch. 22. αἵτε] 'Aristarchi editionum altera ἄλλοι, altera αἵτε.' Dind.

the people towards the place of meeting, and the latter as expressing the assembly fully formed, see infra 378.

11. κύνες. The reading δύω κύνες is illustrated by Virg. Aen. 8. 461 'nec non et gemini custodes limine ab alto | praecedunt gressumque canes comitantur herilem.' The epithet ἄργος was generally by the older interpreters rendered 'white' (λευκόποδες Eustath. ad loc., cp. Il. 24. 211 ἄργοπόδες); but the reference is to swiftness and not to colour; the word ἄργος, expressing the same connection between 'brightness' and 'quickness' that appears in Lat. *mico*, etc. See Curtius (G. E. p. 157), who points to μαρμαργαὶ ποδῶν as giving the middle point between the two ideas. The name Ποδάρη for the 'storm-swift' Harpy (Il. 16. 150) is analogous to the phrase πόδας ἄργοι, the v. l. The uses of dogs in Homer are for watching the herds and home-stead (Od. 17. 200; Il. 18. 578); and for hunting (Il. 11. 325); while Achilles keeps dogs as pets, ἴνεα τῷ γε ἀνατι τραπεζῆς κύνες ἡσαν Il. 23. 173.

13. θηεῦντο points to a present θηέμα, instead of the commoner form θέάμα.

14. πατρὸς θώκη. In the place of

assembly (cp. Od. 8. 6; Il. 18. 504) the γέροντες sit upon seats of stone, ἵερῷ ἐνὶ κύκλῳ. Telemachus, as son of the king, takes his father's seat, and the elders 'make way' for him (cp. Od. 17. 61-63; 20. 144-146).

γέροντες. For the various functions of these 'elders' see Buchholz, Hom. Real. vol. 2. § 5 foll.

17. καὶ γάρ. These words may be taken as giving an explanation of his great age, inasmuch as that twenty years ago he had a fullgrown son. Others, more probably, regard them as giving the reason for his being the first to speak, viz. his yearning after his lost son.

20. πύματον. This must mean πύματος ἦν δὲ Ἀντίφος τῶν ἐξ τοῦ οὐδυστέος ἐταίρων οὐδὲ Κύκλωψ ἔθωσατο, for the alternative rendering which Eustath. gives, 'last of all men,' necessitates an un-Homeric version of the story, which Eustath. thus quotes, δὲ Κύκλωψ οὐκέτι ἔφαγε, οὐκαποβαλὼν τῷ φορὶ καὶ τὸ ἅπαν ἀλέγεται. Cp. Od. 9. 369. But perhaps the emphasis should be thrown on ὀπλίσσατο, because, after his blinding, he was, though alive, yet helpless to wait on himself.

22. ἔργα, 'farms,' *opera rustica*.





ἀλλ' οὐδ' ὡς τοῦ λῆθετ' ὀδυρόμενος καὶ ἀχέινων.

τοῦ δὲ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε

'Κέκλυτε δὴ νῦν μεν, Ἰθακῆσιοι, δττι κεν εἴπω  
οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θύωκος  
ἔξ οὐν 'Οδυσσεὺς δῖος ἔβη κοίλης ἐνὶ νησοῖ.

νῦν δὲ τίς ᾧδ' ἤγειρε; τίνα χρειώ τόσον ἵκει

ἡὲ νέων ἀνδρῶν, ή̄ οἱ προγενέστεροι εἰσιν;

ἡὲ τιν' ἀγγελίνη στρατοῦ ἔκλυνεν ἐρχομένοιο,

ἥν χ' ἡμῖν σάφα εἴποι, δτε πρότερός γε πύθοιτο;

ἥέ τι δήμιον ἀλλο πιφαύσκεται ἥδ' ἀγορεύει;

ἐσθλός μοι δοκεῖ εἶναι, δύνμενος. εἴθε οἱ αὐτῷ

Ζεὺς ἀγαθὸν τελέσειεν, δ τι φρεσὶν ἥσι μενοινῷ.'

25

30

24. δάκρυ χέων] So we must read, against MSS. and Schol. on Il. I. 357; for the rules of composition would require δάκρυχόν. κατὰ δάκρυ χέω is found in tmesis, Il. I. 413; 3. 142; 6. 459; Od. 4. 556; 10. 201, 409; 11. 466; 22. 447. See Classen, Homer. Sprachgebrauch, p. 70 foll. 26. ποθὸν] Aristarchus read ποθ. Schol. H. M. S. 30, 32. η̄ . . . η̄] περιστῶντα, ἐρωτηματικὸν γάρ Herodian.

24. τοῦ, 'for him'; so δύνεται τίνος  
Od. 4. 104.

26. θύωκος, 'session'; equivalent to  
Βουλὴ γερόντων, cp. Od. 3. 127.

28. ᾧδε. See on Od. I. 182.

τίνα . . . ἵκει = quoniam necessitas tam  
vehementer invasit?

30. στρατοῦ. The Schol. gives two interpretations, τινὲς πολεμών στρατοῦ  
δμεινον δὲ τοῦ ἐπὶ Ἰλίου στρατεύσαντος. Ameis adopts the latter, because Aegyp-  
tius, in his desire to see his son, would naturally be thinking of the return of the  
Greek army from Troy, which ought to bring him home again.

But it would seem far more reasonable to suppose that the motive for  
hastily convening the assembly might be the tidings of some invasion, some  
raids upon the country, or descent of pirates,  
calling for immediate resistance.

31. The optative εἴποι is changed in  
the corresponding line (infra 43) to the  
subjunctive. The shade of difference  
may be thus explained. In the present  
passage there is an uncertainty not only  
whether such tidings have reached the  
man who has summoned the assembly,  
but also whether he would communicate  
them.

Where Telemachus quotes the words

again, he implies that he should make  
such a communication, if he was in  
possession of the tidings; and this  
distinct intention on his part is marked  
by the change of mood.

33. ὄνήμενος. A participial form  
from the aorist ὄντημην, whence come  
also ὄντος Od. 19. 68, and ἀπόντηρο  
Od. 11. 324. The older commentators  
explained the present passage by the  
ellipse of εἴη, making ὄνήμενος [εἴη] =  
ὄντα, 'may be blessed.' But such  
an ellipse of the optative mood of εἰμί<sup>1</sup>  
with a participle would be unparalleled  
in Homer, though the ellipse of the  
indicative is common enough.

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Classen (Homerisch. Sprachgeb. pp. 60  
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nation of ὄνήμενος with that of οὐλό-  
μενος. The latter he regards as getting  
its meaning directly from the formula  
of imprecation, δλοιο, and as repre-  
senting the condition of the person or  
thing under such a ban; equivalent,  
generally, to 'accursed.' ὄνήμενος on  
the other hand represents the condition  
of one for whom the good wish, 'ὄντος,'  
cp. Soph. O. C. 1042, has been fulfilled;  
that is, 'blessed,' with an implication  
too, that such a one is a blessing to  
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αλλ' οὐδ' ὡς τοῦ λήθετ' δυνόμενος καὶ ἀχεύων.

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ἔξ οὐ ’Οδυσσεὺς δῖος ἔβη κοίλης ἐνὶ νησοῖ.  
νῦν δὲ τίς ὁδὸς ἤγειρε; τίνα χρειώ τόσον ἵκει  
ἡὲ νέων ἀνδρῶν, ἢ οἱ προγενέστεροι εἰσιν;  
ἡέ τιν’ ἄγγελίνη στρατοῦ ἔκλυνεν ἔρχομένοιο,  
ἥν χ’ ἡμῖν σάφα εἴποι, δτε πρότερος γε πύθοιτο;  
ἥέ τι δήμιον ἀλλο πιφαύσκεται ὁδὸς ἀγορεύει;  
ἐσθλός μοι δοκεῖ εἶναι, δνήμενος. εἴθε οἱ αὐτῷ  
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A better interpretation is given by Classen (Homerisch. Sprachgeb. pp. 60 foll.), who closely connects the explanation of δνήμενος with that of οὐλέμενος. The latter he regards as getting its meaning directly from the formula of imprecation, δλοιο, and as representing the condition of the person or thing under such a ban; equivalent, generally, to ‘accursed.’ δνήμενος on the other hand represents the condition of one for whom the good wish, ‘δναιο, cp. Soph. O. C. 1042, has been fulfilled; that is, ‘blessed,’ with an implication too, that such a one is a blessing to others.

<sup>41.</sup> Ως φάτο, χαῖρε δὲ φήμη 'Οδυσσῆος φίλος νέδς,  
οὐδ' ἀρ' ἔτι δὴν ηστο, μενοίνησεν δ' ἀγορεύειν,  
στῆ δὲ μέση ἀγορῆ σκῆπτρον δέ οἱ ἔμβαλε χειρὶ<sup>2</sup>  
κῆρυξ Πεισήνωρ, πεπνυμένα μήδεα εἰδώς.  
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν

<sup>42.</sup> Ω γέρον, οὐχ ἐκὰς οὐτος ἀνὴρ, τάχα δ' εἶσαι αὐτὸς,  
ὅς λαὸν ἤγειρα· μάλιστα δέ μ' ἀλγος ἵκανει. 41  
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,  
ἥν χ' ὑμῖν σάφα εἴπω, δτε πρότερός γε πυθοίμην,  
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,  
ἄλλ' ἐμὸν αὐτοῦ χρεῖος, δ μοι κακὸν ἔμπεσεν οἴκῳ,

<sup>41. ἤγειρα]</sup> Zenodot. ἤγειρε. <sup>42. ἔκλυον]</sup> γελοίως γράφει Ζηρόδοτος ήσον (the reading seems to be censured because *dīw* has *dīov* (Il. 11. 463), not *hīos* for its imperfect) Schol. H. M. <sup>45. κακόν]</sup> So Aristarch. κακά Aristoph. Schol. S. V. adds *μερὰ τοῦτο* (sc. οἴκῳ) ἵποστικτόν, which implies approval of the reading of Aristarch.

35. **φήμη**. The particular significance of this **φήμη** depends on its being a casual utterance, of the full bearing of which the speaker is unaware. Here Aegyptius is unconscious that he is blessing Telemachus, who only acknowledges himself as the summoner of the assembly in verse 40. In Od. 18. 117; 20. 120, *κλεψάων* is used in a sense almost identical; indeed, in the latter passage what is called *κλεψάων* in l. 120, had already been called *φήμη* in l. 105. Autenrieth (Nägelsb. Hom. Theol. p. 170) attempts to distinguish the two, by making *φήμη* mean a significant word in general, while *κλεψάων* takes rather the form of a direct personal address, but this seems doubtful.

36. **84v.** See on Od. 1. 203. 'He sat not long, for he was fired to speak.' The force of *δέ*, in parataxis, being equivalent to *γάρ*.

The aorist *μενονῆσε* is used as if bringing to a point the process expressed in the present *μενονῶν*.

37. **σκῆπτρον**. This staff was the badge of public office, and as such we find it carried by kings (Od. 3. 412), priests (Il. 1. 15), prophets (Od. 11. 91), heralds (Il. 7. 277), judges (Il. 1. 238). Thus, when a man spoke in the assembly, the herald, by placing the

σκῆπτρον in his hand, invested him for the time being with a public office.

39. **καθαπτόμενος**. This expression implies a certain degree of earnestness or animation, but not necessarily of roughness. So we find it used of an urgent though submissive appeal, *μαλακοῖς καθαπτόμενος ἐπέσσοι* Od. 10. 70; see *infra* 240. It expresses also an angry retort, *ἀντίθισος καθ. ἐπέσσοι* Od. 18. 415. Here *γέροντα* seems to be governed both by the participle and the verb, 'pointing his speech to the chief he addressed him.'

40. **οὐτος ἀνήρ**, not equivalent to *ἀνὴρ δέ*, as a periphrasis for *ἐγώ*, but = 'this man (about whom you ask) is not far off, and thou shalt soon know that for thyself;' sc. shalt know that he is not far off, when I tell thee that it is I, δε λαὸν ἤγειρα. For the use of δε with the first person compare note on Od. 1. 359.

43. **εἴπω**. See on sup. v. 31.

45. **χρεῖος . . δοιά**, 'but [I speak of] my own business.' The rendering of the next clause will depend upon the reading accepted. If with Aristoph. we read *κακά* and remove the comma from the end of the line, we get the simplest construction, 'in that' [δ = δη, Lat. *quod*] 'two evils have fallen upon my house.' If with Aristarchus we





**δοιά:** τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν 45  
τοίσδεσιν βασιλεύει, πατὴρ δ' ὡς ἡπιος ἦν·  
νῦν δ' αὖ καὶ πολὺ μεῖζον, οὐδὲ τάχα οἰκον ἀπαντα  
πάγχυ διαρράσει, βίστον δ' ἀπὸ πάμπαν ὀλέσσει.  
μητέρι μοι μηηστῆρες ἐπέχραον οὐκ ἔθελούσῃ, 50  
τῶν ἀνδρῶν φίλοι υἱες οὐ ἐνθάδε γ' εἰσὶν δριστοι,  
οὐ πατρὸς μὲν ἐς οἰκον ἀπερρίγασι νέεσθαι  
'Ικαρίου, ὡς κ' αὐτὸς ἐεδνόσαιτο θύγατρα,  
δοίη δ' φ' κ' ἔθέλοι καὶ οἱ κεχαρισμένοι ἔλθοι.

51.] After this verse, 'Αριστοφάνης προστίθησιν 'Ἄλλοι δ' οἱ νήσοισιν ἐπικρατέουσιν  
δριστοι | Δουλιχίῳ τε Σάμῃ τε καὶ ὄληντι Ζακύνθῳ,' οὐκ ὄρθως Schol. H. M.

prefer *κακόν*, then *δοιά* must have a semi-adverbial force ('Αρίσταρχος τὸ δοιά ἀντὶ τοῦ δύχος Schol. H.), or it must be considered as assimilated in number to the double trouble, described as *τὸ μέν* and *πολὺ μεῖζον* in vv. 46, 48. Inasmuch as evil hath fallen upon my house—evils twain,' etc.; others make *δ κακόν* equivalent to *κακὸν δ* = 'the evil which,' etc. But the former way is preferable; cp. Il. i. 120 λενσεστε γὰρ τό γε πάντες δ μοι γέρας ἔρχεται δέλλη, where δ without doubt means 'that.'

46. *ὑμῖν τοισδεσιν* = 'you here'; the persons alluded to being described by a gesture, a sweep of the hand. This form is accounted for by supposing the Epic dative termination to have been joined to the already inflected case = *τοισδε-σι*.

48. *νῦν δ' αὖ καὶ πολὺ μεῖζον*, sc. *κακὸν ἔμπεσε*. The balance of the sentence requires *τὸ δέ* after *τὸ μέν* (v. 46).

50. *μοι*. Ethical dative, nearly = 'I would have you know.'

ἐπέχραον, 'beset my mother unconsenting.' Cp. Il. 16. 352, 356 ὡς δὲ λίνοι δρεσσοις ἐπέχραον.

51. *τῶν ἀνδρῶν*. The number of the suitors, and the places whence they came, Telemachus tells to Odysseus (Od. 16. 247) ἐκ μὲν Δουλιχίου δύο καὶ πεντήκοντα... | ἐκ δὲ Σάμης πίσιν τε καὶ εἴκοσι φύτες ξανιν, | ἐκ δὲ Ζακύνθου εἴσον εἴκοσι κούροις Ἀχαϊοις | ἐκ δ' αἰτῆς Ιθάκης δυοκαίδεκα πάντες δριστοι. The Schol. tells us it was an old difficulty why the Ithacan suitors alone [ἐνθάδε γε] are complained of here, and he gives us the explanations—ἴδιον τὸ δέκιμη

ἔποισσεν, ὡς καὶ τῶν δλλων τούτους δικολουθησάντας. This may be expanded into the true interpretation, namely, that the Ithacan suitors had the privilege of familiar access to the court, which they enjoyed from living so near it; and it was by their abuse of this privilege that the others were emboldened to the like licentious behaviour; and hence they specially are the objects of Telemachus' anger.

52. of *πατρὸς μέν*. Schol. H. Q. διαβάλλει τὴν μηηστείαν ὡς πρόφασιν οἷσαν τῆς δραγῆς τῶν χρημάτων. ἔξει γὰρ κατὰ νύμους μηηστεύεσθαι παρανόμος ἡμῖν ἐνοχλούσιν. The Schol. thinks that the phrase *εἰς οἴκον*, instead of *πρὸς δόντα* or *πρὸς γάιαν*, implies that Icarus was living in Ithaca. Aristotle (De Poet. 25. 26) quotes a form of the legend which made Icarus king of Cephallenia.

53. *ἐεδνόσαιτο*. See on Od. i. 277. Here the meaning probably is not 'to dower' his daughter, which is a modern usage, but 'to accept gifts of wooing for his daughter.' See note 5 in Butcher and Lang (Appendix), where the meaning is given 'to make terms about the marriage,' as in Il. 13. 381 δόρα.. συνάμεθα.. ἀμφὶ γάμῳ. So Cobet, Misell, Crit. 244 'paciscitur pater quibus donis sponsalibus acceptis daturus sit filiam.' The optat. *ἐεδνόσαιτο* follows here after a virtual present in the principal clause, because the clause bears a negative meaning, so that the occasion is necessarily imaginary. Monroe, H. G. § 306.

54. καὶ οἱ κεχαρισμένοι θύσι. We

οἱ δὲ εἰς ἡμέτερον πωλεύμενοι ἡματα πάντα,  
βοῦς ἵερεύοντες καὶ δις καὶ πίονας αἶγας,  
εἴλαπινάζουσιν πίνουσι τε αἴθοπα οἴνον  
μαψιδώς τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἐπ' ἀνὴρ  
οἶος Ὁδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμύναι.  
ἡμεῖς δὲ οὐ νῦ τι τοῖοι ἀμυνέμεν ηὶ καὶ ἔπειτα  
λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.

60

55. *ἡμέτερον*] ‘ἡμέτερον Aristarchi videtur,’ La Roche, ad loc. Possibly on a false analogy from such phrases as *ἐς πατρός*, *ἐς Αἰγάλεον*, or by an interchange between the personal and the possessive pronoun, as if *ἐς ἡμέτερον* = *ἐς ἡμῶν*, sc. *οἴκον*. Cp. Hdt. I. 35, ad fin. *ἐν ἡμέτερον*, h. Hom. Merc. 370 *ἡλθεν ἐς ἡμέτερον*, al. *ἡμέτερον*, where see Hermann’s note. A few MSS. give *ἡμέτερον*.

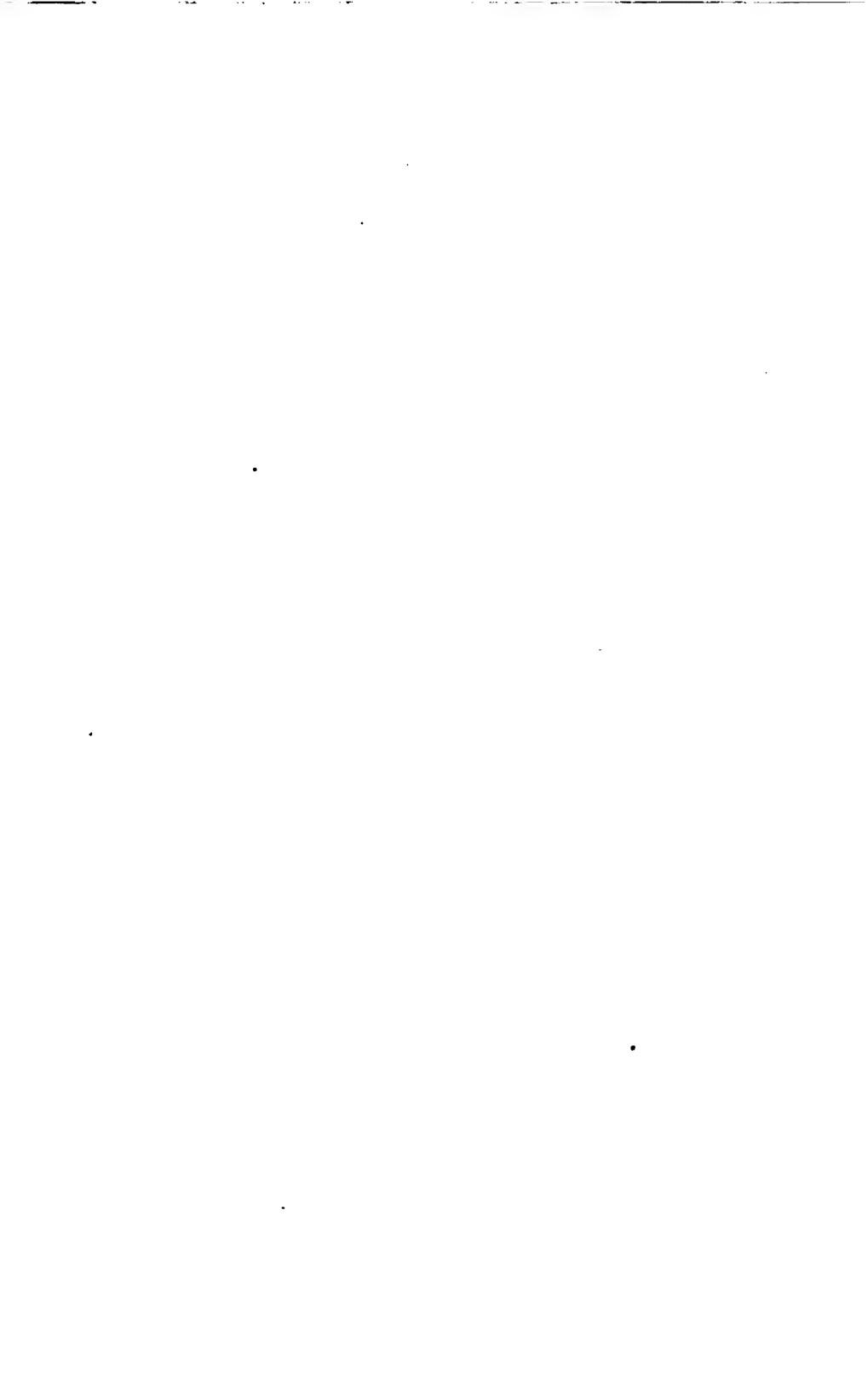
might expect καὶ δος οἱ. It is common in Homeric syntax where two relatival clauses come together to omit the relative in the second clause, or to pass into a construction with the demonstrative. Compare *ἀνωθεὶ δὲ μν̄ γαμέσθαι* | *τῷ δορῇ τε πατῆρ κέλεται καὶ ἀνδρεῖς αὐτῷ* inf. 113, *πάντας δρᾶ .. οὖς κεν ἐν γνοῖης καὶ τὸ οὐρανὸν μιθοσάλιμ* Il. 3. 235. Similar to this is the usage which introduces in the second clause the oblique case of a personal pronoun instead of repeating the relative pronoun that stands as subject to the first clause. Compare *εἰμὶ Ὁδυσσεὺς Λαερτίαδης δὲ πάσι δόλοισι* | *ἀνθράκοις μέλω, καὶ μεν κλέος οὐρανὸν λει* Od. 9. 19, *τέμφον δὲ οἰωνὸν ταχὺν ἀγγελον, δὲ τε οὐδὲ αὐτῷ | φλεγτας οἰωνὸν καὶ εὐ κράτος ἐστὶ μεγιστον* Il. 24. 310, δὲ δέ κε Πάτροκλον .. *Τρῶας ἐς ἱπποδάμους ἔρουσ, εἰξῃ δέ οἱ Άιας* Il. 17. 229, καὶ μὲν θυσμένες καὶ διάροιοι, οἱ τὸ ἐπὶ γάινος | *ἀλλοτρίης βάσιν καὶ σφὶ Ζεὺς ληδὰ δάρῃ* Od. 14. 85, ηὶ γὰρ δύομαι δύορα χολωσέμεν δὲ μέγα πάντων | *Ἀργείον κρατέει καὶ οἱ πείθονται Αχαιοι* Il. 1. 78. Cp. Herodot. 3. 31 *δέλφετ* .. τῇ καὶ συνοίκεε, καὶ ηὐ οἱ δὲ ἀμφοτέρον δέλφετ. See Mayor’s note on Juv. I. 157.

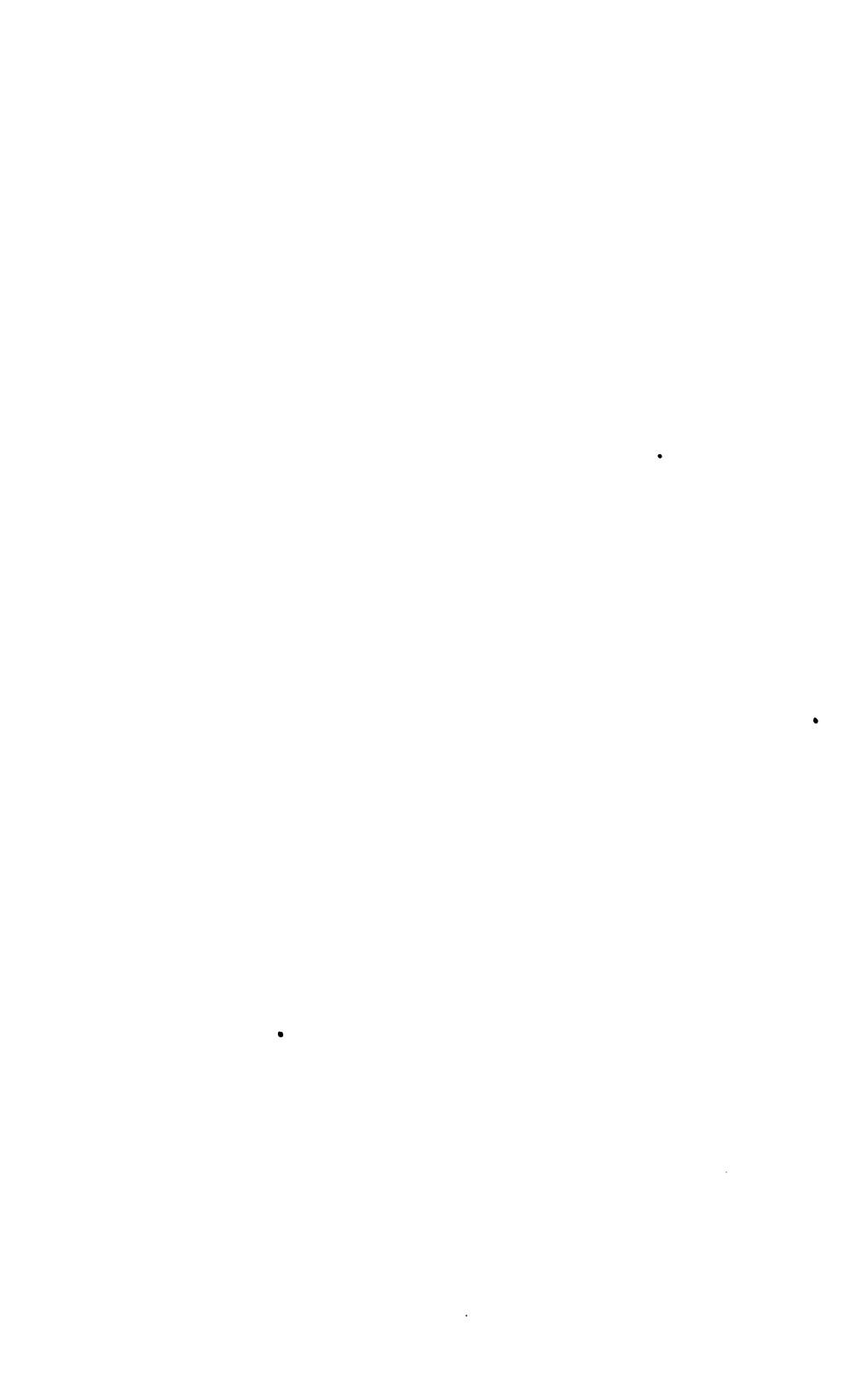
58. τὰ δὲ πολλά. ‘A world of things they waste,’ Chapman. Lit. ‘and these things largely go to waste.’ We must not join τὰ πολλά in the later sense, ‘most of these things,’ for τὰ is a demonstrative and not the article, cp. Od. 5. 323 ηὶ οἱ πολλὴ ἀρδε κρατὸς κελάρυζεν, Od. 22. 272 αὐτὶς δὲ μωσῆτῆς δικόντισαν δέτα δούρα | ίμενον τὰ δὲ πολλὰ ἐπάνια θήκεν Ἀθήνη.

60. *ἡμεῖς*. Cp. Ov. Heroid. I. 97  
'Tres sumus imbellis numero; sine viribus uxor | Laertesque senex, Telemacusque puer.'

τοῖοι ἀμνύμεν, ‘we are not such [as he was], that we should drive it away.’ Similarly Od. 7. 309 *φεύ*, οὐ μοι τοιούτοις ἐνὶ στήθεσσι φύλον κῆρ | μαριδός κεχολώσθαι, my heart is not such [i.e. so prone as thou thinkest] to be lightly angry;’ and Od. 24. 254 *τοιούτῳ δὲ ξουτας, ἐπεὶ λοσσατο φάγοι τε, | ειδέμεναι μαλακῶς*, ‘but thou art like to such an one [not in slavish appearance, but in this] that he should have a soft bed to sleep on,’ etc. So in Od. 17. 20 οὐ γὰρ ἐπὶ σταθμῷσι μένειν ἐπὶ τηλίκος εἰμ, | ὃν τὸ ἐπιτελαμένῳ στρατορῷ πάντα πιθέσθαι. See Monro, H. G. § 232. For the mere infinitive cp. Thuc. 1. 50 μὴ αἱ νῆσες δάλγας διμενεῖν θνατον, Aesch. Pers. 87 δέκιμος δὲ οὐρανὸς εἴργειν δραχον κύμα θαλάσσης, and Od. 21. 195 ποῖοι καὶ εἰτ’ Ὁδυσση ἀμυνέμεν, εἰ ποθεν ἐλθον;

ἡ καὶ ἐπειτα, ‘verily, if we do (καὶ) try, we shall prove but weaklings, and little skilled in prowess.’ ἐπειτα, as distinguished from διπέσσον, points to an immediate future: so in Soph. Antig. 611 τὸ τὸ ἐπειτα καὶ τὸ μέλλον, καὶ τὸ πρὸν ἐπαρκέσσει νόμος. Cp. Lucret. I. 461 ‘Tum quae res instet, quid porro deinde sequatur.’ See Od. I. 65, and cp. inf. 273 οὐ τοι ἐπειθ’ ἀληθὶς δόδες ἔσσεται, and similarly v. 280. This is nearly what the Schol. must mean by interpreting it μετὰ τὸ ἐπιχειρῆσαι.





ἢ τ' ἀν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη.  
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδὲ ἔτι καλῶς  
 οἶκος ἐμὸς διόλωλε· νεμεσοσήθητε καὶ αὐτοὶ,  
 ἀλλοις τ' αἰδέσθητε περικτίονας ἀνθρόπους, 65.  
 οἱ περιναιετάνοι· θεῶν δ' ὑποδείσατε μῆνιν,  
 μή τι μεταστρέψωσιν ἀγαστάμενοι κακὰ ἔργα.  
 λίστομαι ἡμὲν Σηνὸς Ὄλυμπίου ἡδὲ Θέμιστος,  
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίει·  
 σχέσθε, φίλοι, καὶ μ' οἷον ἔσαστε πένθει λυγρῷ  
 τείρεσθ', εἰ μή πού τι πατήρ ἐμὸς ἐσθλὸς Ὄδυσσεὺς 70.

70. καὶ] So Aristarchus. Aristoph. wrote *μή*, as he seems to have rendered *σχέσθε* by 'defend,' i. e. *ἀντίσχεσθε*.

62. With ἢ τ' *ἄν*, i. e. ἢ τε *ἄν*, not ἢ τε *τοι* *ἄν*, Nitzsch compares ἢ τε *κεν* Il. 3. 56.

63. οὐ γὰρ ἔτ' ἀν[α]γορά, 'beyond patience ... and beyond all show of excuse' (οὐδὲ ἔτι καλῶς).

64. αὐτοὶ, ἀλλοις τ'. Notice the antithesis between these two words = reproach yourselves for it in your own hearts, and be ashamed of what others will think, or, perhaps, 'come, show some indignation on your part, even as I do.'

66. of *περιναιετάνοι* is the epexegetis of *περικτίονας*.

67. μὴ τι...ἔργα, 'lest they make some change, in wrath at evil deeds.' For the construction of *ἀγαστάμενοι* with *ἔργα* cp. Od. 23. 64. ὑθριν *ἀγαστάμενος θυμαλύτης*, καὶ κακὰ ἔργα, and for *μεταστρέψειν* in a quasi-intransitive sense, viz. 'change their attitude,' as here, from passive indifference to active interference, cp. Il. 15. 202 τόνδε φέρω Διὺς μήδοις διητέα τε πρατερόν τε | ἢ τι μεταστρέψεις; στρεψάται μὲν τέ φρένες ἐσθλῶν. Fäsi joins *μεταστρέψαις* καὶ ἔργα in the sense of 'punish,' 'bring down on the head of the guilty,' comparing *μετάρτονα ἔργα* Hesiod, Theog. 89. With this rendering, *ἀγαστάμενοι* will mean 'in wrath.'

69. καθίει, transitive, as in Il. 3. 68.

70. σχέσθε, φίλοι, 'let be, my friends, and suffer me to pine in sorrowful grief all by myself.' By the title φίλοι Telemachus addresses not the suitors, but the Ithacans, and especially

the γέροντες, whose sons were among the number of the suitors. After the speech of Antinous, however, he addresses the suitors directly (inf. 138 foll.), and it seems clear that they had considerable support among the citizens of Ithaca, as Antinous implies, at a later period in the action, where he acknowledges λαοὶ δ' οὐκέτι πάμπαν ἐφ' ημῖν ἡρα φέρονται (Od. 16. 375). Nitzsch rightly observes that the wooing of Penelope was not their real purpose and aim, except as a means to, or a cloak for, their designs upon the power and property of the absent Odysseus (cp. Od. 22. 49-53); and this view serves to justify the signal vengeance that was taken on them.

71. εἰ μή πού τι = *nisi forte*. Telemachus argues as follows: Citizens of Ithaca, my sorrow for my father no one can cure, yet let me indulge that sorrow in peace and quiet, without the vexatious presence of these suitors (*ἴδαστε μὲν οὖτοις*). I can only think that my father must have done some cruelty to the Greeks, though that would not be like him (*ἐσθλὸς Ὄδυσσεύς*); and that you are making a return of this cruelty to me (*δυσμενέοντες*). It will not do to say that you have nothing to do with my present distress, for you are verily guilty of it by your encouragement of these suitors, (*τούτοις διηρέντες*); indeed, you do me more harm by your acquiescence in their acts than you would by pillaging me yourselves; 'better were it for me that *you*

δυσμενέων κακὸν ἔρεσεν ἐγκυῆμιδας Ἀχαιοῦς, 72-81.  
 τῶν μὲν ἀποτινύμενοι κακὰ ρέγετε δυσμενέοντες,  
 τούτους διτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη  
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75  
 εἰς χ' ὑμεῖς γε φάγοιτε, τάχ' ἀν ποτε καὶ τίσις εἴη.  
 τόφρα γάρ ἀν κατὰ δότο ποτιπτυσσούμεθα μύθῳ εἰπειτ  
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθεῖται  
 νῦν δέ μοι ἀπρήκτους δόδυνας ἐμβάλλετε θυμῷ!

\*Ως φάτο χωθμενος, ποτὶ δὲ σκῆπτρον βάλε γαίη, 80  
 δάκρυ ἀναπρήσας· οἰκτος δ' ἔλε λαὸν ἀπαντα.

78. [ἔως] Nauck calls [ἔως] 'vitiosum,' as this is the only passage where [ἔως] scans as an Iambus; but the MSS. give no v. l. 81. δάκρυ ἀναπρήσας] Zenod. δάκρυα θερμὰ [ἔως], which Aristarchus rightly rejected, because ἐκλέκουτε τὴν μεγαλειώτητα τοῦ στίχου Schol. H. M. Q. R.

[rather than they] should eat my stock and store. If you were to consume it, it would not be long ere amends should be made, for we would constantly accost you in every street of the town with our demands, asking back our possession, till the whole had been restored.' But as it is I am more or less helpless (*διπρήκτους δόδυνας*) since I have no direct claim on you.

73. τῶν = *quorum*. For the genitive compare τολέων ἀπεινύτο ποιηῆ Il. 16. 398.

75. κειμήλια, τὰ κείμενα, διστοι τὰ παρ' ἡμῖν ακίνητα, πρόβασιν δὲ, ἀπειρημένοι φαμὲν αὐτοκίνητα, τὰ διὰ τοδῶν προβαίνοντα. ἐξ οὐδὲν κατά τινα ἴσχοιν ἐκλήθησαν τὰ πρόβατα Eustath. ad loc.

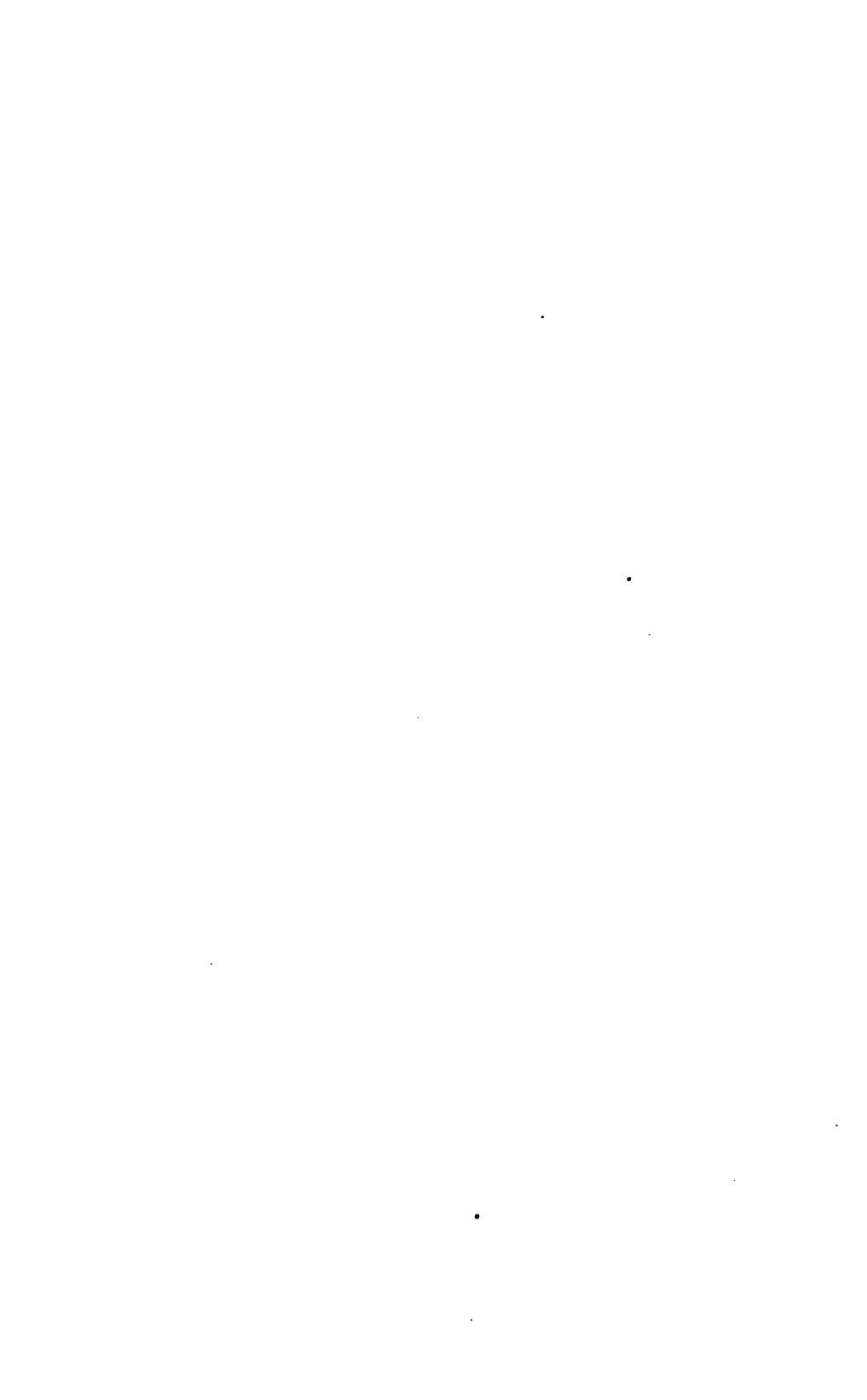
78. [ἔως κε. The regular use is for [ἔως] to be followed by a pure optat. Here we may say there is a stress laid on the *particular* time contemplated. Monroe, H. G. § 307.

80. ποτὶ .. γαῖη. The Homeric rule appears to require that we should not regard *γαῖη* as directly governed by the preposition *ποτὶ*, but rather consider *ποτὶ* as used adverbially (or, possibly, in *tmesis*) with *βάλε*, and *γαῖη* as an addition, serving to define the general direction of *ποτὶ* .. *βάλε* more closely. It seems right to say that according to Homeric usage no real separation is possible between the preposition and its noun, so that the Herodotean phrase (lib. 7. 149) πρὸ

δύντος ἥλιου would be inadmissible in Homer, because δύντος expresses a direct predicate. In such collocations as περὶ κταμάνης ἄλαρον Il. 16. 757, οὖν οὐλομένην ἀλάχω Od. 11. 410, ἀπὸ δηρομένοις σύνεσσι Od. 16. 3, the participles must be regarded as simply equivalent to adjectives. Particles and enclitic pronouns can stand between the preposition and its case, as πρὸς γῆρας Διός Od. 6. 207, μετ' ἀρά δημητῆν Od. 17. 493, ἐπὶ καὶ τῷ θήκῃ Il. 24. 538, μετὰ γε κλυτὸν Πρίσαν Od. 11. 310, παρὸ δὲ ἀρά μν Ταφίαν πρίσαν Od. 14. 452. So may the attributive genitive depending on the noun, as περὶ δὲ ἔγχεος αἰχμῆς Il. 16. 315. The preposition may also be separated from its noun by stronger words when a peculiar emphasis is produced by the collocation, as πρὸ δὲ τοῦ Il. 10. 224, παρὸ οὐκ ἐθέλων ἐθελόνση Od. 5. 155. But in the present passage and in similar ones, as infra v. 427 ἀμφὶ δὲ κύμα στρέψι . . ἵαγε, or ἀνήλυθεν ἐκ δύρου γαῖης Od. 6. 167, or δῆμες δὲ ἐν πήματα οἰκεῖ, it is better to give an adverbial force to the preposition and to take the appended noun as an exegesis. See on the whole question Schnorr, de verb. colloc. apud Homerum.

81. δάκρυ ἀναπρήσας. See Buttum. Lexil. s. v. πρήσω. For the scene cp. Schol. Ven. on Il. 1. 349 ἔτοιμον τὰ προικὸν πρὸς δάκρυα, καὶ οὐδοσεῖς δὲ γυνῇ κλάγοις (Od. 8. 538). καὶ η παροιμία δεῖ δὲ αριδάκρυες ἀνέρες ἐσθολο.





ἔνθ' ἀλλοι μὲν πάντες ἀκὴν ἔσται, οὐδέ τις ἔτλη

Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·

Ἄντινοος δέ μιν οὸς ἀμειβόμενος προσέειπε·

· Τηλέμαχ' ὑψαγόρη, μένος ἀσχετε, ποῖον ἔειπες

85

ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.

σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἴτιοι εἰσιν,

ἀλλὰ φίλη μήτηρ, ή τοι περὶ κέρδεα οἴδεν.

ἥδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ' εἰσι τέταρτον,

90

ἔξι οὐ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.

πάντας μέν ρ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστῳ,

ἀγγελίας προεῖσα: νῦν δέ οἱ ἀλλα μενοινῷ.

ἢ δὲ δόλον τόνδ' ἀλλον ἐνὶ φρεσὶ μερμήριξε·

στησαμένη μέγαν ἴστον ἐνὶ μεγάροισιν ὑφαινε,

86. ἄθελος δέ κε] Many MSS. give ἄθελες, the Harl. reads ἄθελος δὲ καί, from which Wolf adopted the present reading. Bekk. writes ἄθελες δ' ἐκ. 91. ρ' ἔλπει] Bekk. omits ρ' as ἔλπει naturally takes the initial F. 94. ἐνὶ μεγάροισι] See crit. note inf. 338.

82. ἀκέντην. Possibly an adverb of the form of a feminine accusative, from a form *ἄκαντην*, *ἀκένταν*, Ionic *ἀκέντην* and *ἀκένην*, (*a* priv. and root *χα-* as in *χανδάνειν* = *hiscere*). Curtius (Gk. Gram. Expl. p. 193) describes *ἀκένην* *ἔστω* as a true 'internal accusative' with the substantive verb, as though we might say, 'to be a quiet being,' i.e. 'to be [at] rest.'

86. μάρτυρον ἀνάψαι, 'to attach blame to us.' So μὴ μῶμον ἀνάψῃς. Pseudo-Phocylid. ap. Bergk. v. 65. With Bekker's reading ἄθελες δ' ἐκ μ. d., compare *ἐκ* δ' *αὐτοῦ περί* *ἀνάπτειν* Od. 12. 51, *ἔκανε* *δύσκειαν* Eur. Orest. 829. Compare also θεοῖς: *ἔπειτα* *ἀναψάμενος* Eur. Troad. 845.

88. περί, adverbial, 'beyond all others.'

89. εἰσι τέταρτον. A comparison of infra 106 δις τρίτερος μὲν ἔληθε . . . ἀλλ' διτε τέταρτον ἥδεν ἔτος, and Od. 13. 377 οἱ δὲ τοι τρίτερος μέγαρον κάτα κοιταζέοντο | μωμενοι ὀντιθίην ἀλοχον, must decide the rendering of this line. 'Already is it the third year,' (εστίν has the sense of 'is completed,' as Il. 2. 295 ημὲν δ' εἴνετος τοτε πετραπέτων ἵναντος | ἔνθάδε μωμενοσι, compared with ibid. 13.4 ἔντεα δη βεβάσαι διός μεργάλον ἵναντο), 'and the fourth is fast passing.'

So *ἴναι* is used to signify 'move away' in Il. 9. 701 ή κεν ἴρων ή κε μένην. The here renders *ἔσται* by διελένθεται, πληρωθήσεται, and Nitzsch interprets it by 'is coming,' 'bald wird gehn, d. h. kommt das Vierte,' but this rendering would seem to necessitate the reading *ἴνεται* for *τρίτερος* infra 106, and δὴ *τρίτον* for *τέταρτον*, a reading to which Aristonicus alludes.

92. ἀγγελίας, plur. of ἀγγελίη, = 'messages'; as ἀγγελίαν inf. 255; 5. 150; and cp. 1. 414; 24. 354. Ameis here renders ἀγγελίας, 'messengers,' from a supposed ἀγγελίης accepted as an Ionic form by Schol. D. on Il. 3. 206 = ἀγγελος, so Apoll. Lex. For a discussion of the question see La Roche, Hom. Stud. p. 31 foll. and Ameis, Anh. to Il. 3. 206.

93. δόλον τόνδ' ἀλλον, 'this stratagem besides.' To give ἀλλον its ordinary sense here, we must consider Penelope's practice of buoying her suitors up with false hopes represents one piece of treachery, and the device of the loom, the second. Penelope herself describes the loom as her *first* scheme, φάρος μέν μοι πρώτον ἐπένευσεν μέγα δάίμων Od. 19. 138

94. στησαμένη ἴστον, 'having set up the warp,' for weaving. Here *ἴστος*

λεπτὸν καὶ περίμετρον ἀφαρ δὲ ἡμῖν μετέειπε<sup>97.</sup> 95  
 κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεὺς,  
 μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς δὲ καὶ φᾶρος  
 ἐκτελέσω, μή μοι μεταμόνια νήματ' ὀληται,  
 Λαέρτη τὴν ταφῆιον, εἰς δὲ τέ κέν μιν  
 μοῖρ' ὀλοὴ καθέλησοι τανηλεγέος θανάτοιο, 100  
 μή τίς μοι κατὰ δῆμον Ἀχαιαδῶν νεμεσήσῃ,  
 αὐτὸν δέ τε σπείρου κῆται πολλὰ κτεατίσσας.  
 ὡς ἔφαθ', ἡμῖν δὲ αὐτὸν ἐπεπείθετο θυμὸς ἀγήνωρ.

97. *eis δ κε]* Most MSS. give εἰσοκε. But cp. Schol. B. L. on Il. 3. 409 διο-  
 ροῦσι δὲ τινες εἰ τὸ εἰσόκεν ἐν συνθέσει (sc. as one word) ἐστίν ή ἐν παραθέσει καὶ  
 λέγομεν διτὶ τὴν παραθέσει. See La Roche, Hom. Textk. 243. 98. μεταμόνια] 99. *eis δ τέ κε]* So  
 Al. μεταμόλια, described by Eustath. ad loc. as ἀπτυῶν. 99. *eis δ τέ κε]* So  
 La Roche for *eis δτε κεν* or *eisōbre κεν*. 100. *κῆται*] Wolf's conj. for κείται,  
 which Buttm. defends (Larger Gk. Gr. § 109) on the ground that this verb has no  
 distinct subjunctive form. He quotes Plat. Phaed. 84 E, where, however, δάκειμαι  
 may be and doubtless is indicative. In Il. 24. 554 κείται is altered to κῆται by  
 Hermann. Monro, H. G. § 81, retains κείται as a subjunctive here, and in Il.  
 19. 32; 24. 554; Od. 19. 147, regarding it as contracted from κείεται, the regular  
 form answering to the non-thematic κῆται (Curt. Stud. vii. 100).

stands, not for the wooden vertical frame, or loom, which we may suppose was a fixture, but for the perpendicular threads (*στήμονες*) which had to be suspended from the top bar of the frame (*ὕρων*) as the first process; the next step being to pass the cross threads or woof (*κρικη, στήνη*), between the *στήμονες* by means of the shuttle. The addition of the epithets λεπτὸν καὶ περίμετρον points to the care and the time which would have to be bestowed on the work.

97. ἐπειγόμενοι τὸν ἐμὸν γάμον, 'though eager for this marriage with me.' μίμνεται is to be taken closely with *eis δ κε*.

98. μεταμόνια. Apion ap. Apoll. Lex. μάρται, διπλὸν μετὰ τῶν ἀνέμων λέναι. This seems very doubtful.

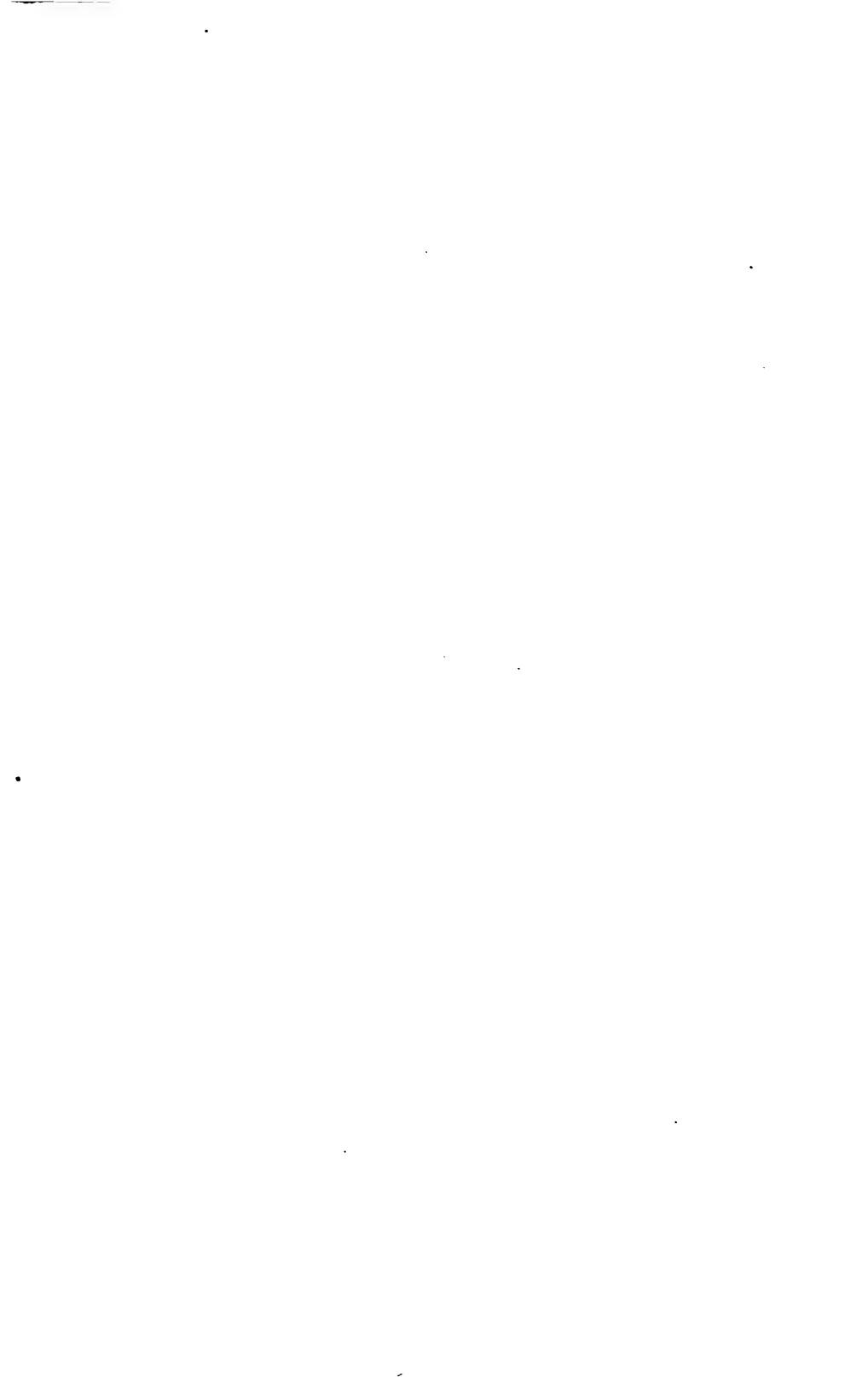
99. *eis δ τέ κεν*, as we say, 'against the time when.'

100. τανηλεγής is generally described as a graphic epithet of Death, viz. the 'outstretcher,' the allusion being to the body 'streaked' for burial. The ordinary derivation (*τανάδις .. λέγω, 'to lay'*) has however this difficulty, that the root of λέγειν being λέχ, the form should be τανηλεχής. Dünzter, ad loc.

refers this word, and δυσηλεγής Od. 22. 325, to δλγεῖν, comparing δλεγειός with δλγεινός. The change from the α to the η illustrates by δυ-ηκετος from δκετομαι. Hesych. gives both lines of interpretation; (1) παρατεταγένην ἔχω-  
 τος τὴν δλγειόν, and (2) μακροκομήτον, in which second rendering he seems to take τανάδις as referring to 'length of time.'

101. μή τίς μοι. In this clause μή does not (like μή μοι v. 98) follow upon ἐκτελέσω, but upon the idea contained in ταφῆιον. 'A robe for his burial ; that no one may have cause to blame me.'

102. κτεατίσσας, 'after having won great possessions.' The word applies to γέρα, guerdons given as marks of honour, either for good service or for athletic prowess. In Laertes' case; one such possession was a τέμενος, see Od. 24. 205 δύρον ἵκοντο | καλὸν Λαέρτος τετυγμένον, δύν βά τον' αὐτὸς | Λαέρτης κτεατίσσεν ἔτει μάλα πόλλ' ἐμόγησεν. To the same usage we may refer Od. 7. 150 γέρας θ' τι δῆμος ἐδουκεν, Il. 9. 406 ληστοῖ μὲν γάρ τε βόες . . . κτητοὶ δὲ τριποδές τε καὶ ἵππων ἔνθα κάρηνα, Il. 16. 56 κούρην ἦν ἄρα μοι γέρας ἔξελον τις Ἀχαιῶν, | δουρὶ δὲ ἐμῷ κτεατίσσας.



16. The violence <sup>continues</sup> begins in the commencement of the seventh year after they fell.

ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ιστὸν,  
νύκτας δὲ ἀλλύεσκεν, ἐπὶ δὲ δαιδαλοῖς παραθεῖτο.

105

ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἐπειθεν Ἀχαιούς·  
ἄλλ' δε τέτρατον ἥλθεν ἔτος καὶ ἐπήλυθον δραι,  
καὶ τότε δῆ τις ἔειπε γυναικῶν, ἦ σάφα ἥδη,  
καὶ τὴν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαδὺν ιστόν.

ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης·  
σοὶ δὲ ὁδε μνηστῆρες ὑποκρίνονται, ἵνα εἰδῆς  
αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοῖ.

110

μητέρα σὴν ἀπόπεμψον, ἀνωχθὶ δέ μιν γαμέεσθαι  
τῷ ὅτεφ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.

εἰ δὲ ἔτ' ἀνιήσει γε πολὺν χρόνον υἷας Ἀχαιῶν,  
τὰ φρονέουσαν ἀνὰ θυμὸν δὲ οἱ περὶ δώκεν Ἀθήνη,

115

105. ἐνήρ] So nearly all MSS. Bekk. reads ἐνεῖ with Eustath. See note on Od. 4. 221. 106, 107. τρίετες . . . τέτρατον] According to Aristonicus, some editions gave τρίετες and δὴ τρίτον. See notes on v. 89. 116. δὲ οἱ] Harl. Schol. gives τινὲς δὲ οἱ, ὅτι αὐτῇ, which Ameis adopts.

104. ἔνθα καὶ, ‘so there all day long she wove,’ the word *καὶ* serving to express the connection of this sentence with the foregoing. She made up her mind to weave, and *so* she did weave.

105. ἔντιν δαῖδας παραθεῖτο, ‘when she had had lights set at her side.’ παραθεῖτο is the optative of recurring action. Although the use of ἔτην with the optative is not found in Attic Greek, yet it is supported here by a large preponderance of MSS. We may compare too Il. 24. 227 ἔτην γάροι ἐξ ἐρωτήν, Hesiod, Opp. et D. 133 ἀλλ' ὅτι δὲ ηθήσεις, where however editors have altered the MS. reading to δαῖδ' ὀπότεν' or δαῖδ' ὅτι δρό.

107. καὶ ἐπήλυθον δραι, equivalent to ἐπειθουσῶν ὄπων in later Greek. Cp. Od. 11. 295; 14. 294; 19. 152; 24. 142.

108. καὶ τότε δῆ. Here begins the apodosia. A similar usage is frequent with καὶ τότε ἔνειται, δὴ τότε, and (Od. 11. 112) τότε by itself.

110. τὸ μὲν, sc. τὸ φάρος, or, possibly, the neuter is used with a vague reference to the work generally, cp. Od. 12. 73 οἱ δὲ δύο σκόπελοι, δὲ μὲν οὐρανὸν εὑρίνειν | οἵεις κορυφῆ, νεφέλη δέ μν ἀμ-

φιβέβηκε | κυανέη, τὸ μὲν οὖν ποτ' ἔρωει.  
See also on Od. 9. 359.

114. τῷ ὅτεφ . . . αὐτῇ. The sentence would run in full, φτινι (=ὅτεφ) πατὴρ γαμέεσθαι κέλεται, καὶ δὲ ἀνδάνει αὐτῇ. See on sup. 54, and cp. inf. 128.

115. εἰ δὲ ἔτ' ἀνιήσου. No grammatical apodosia follows this. The virtual apodosia is at inf. 123, but after the parenthesis the sentence is cast in a different form.

116. τὰ φρονέουσα. If the reading of the Harl. be adopted, viz. δὲ οἱ, we may compare Il. 9. 493 τὰ φροτέαν, δὲ μοι οὖν τι θεοὶ γάρον ἐξετέλειον ἐξ ἐμοῦ, where the force of the word δὲ is equivalent to that of δῆτα in the line τὰ φρονέουσα καὶ θυμὸν δῆτας καλλίτριχες ἴττοι | βεῖα διέλθομεν Il. 10. 491, or to δῆτα in τὰ φρονέαν δῆτα οἱ βλάβεν δρματα Il. 23. 545. With the reading δὲ we must remove the comma after Ἀθήνη. If we read δὲ, the translation will run, ‘pondering in her heart of those gifts which Athena has richly (περι) given her, both skill in exquisite work, and shrewd wit, and cunning, the like of which we have never yet heard that anyone even of the dames of old knew, (repeat ἐνισταθεῖ), of those who lived long since,’ etc.

ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς  
κέρδεά θ', οἵ τιν' ἀκούμεν οὐδὲ παλαιῶν,  
τάων αὖ πάρος ἡσαν ἐυπλοκάμιδες Ἀχαιαὶ,  
Τυρώ τ' Ἀλκμήνη τε ἐνστέφανός τε Μυκήνη·  
τάων οὖτις δομῆς νοήματα Πηνελοπέρ  
γῆδη· ἀτάρ μὲν τοῦτο γ' ἐναίσιμον οὐκ ἐνδῆσε.  
τέφρα γὰρ οὖν βίστον τε τεὸν καὶ κτήματ' ἔδονται,  
δέφρα κε κείνη τοῦτον ἔχη νόον, δν τινά οἱ νῦν  
ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῷ  
ποιεῖτ', αὐτάρ σοι γε ποθὴν πολέος βιβτοῖο·  
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,  
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν φ' κ' ἐθέλγοσι.'

119. [ἐυπλοκάμιδες] So Bekk. and La Roche, following the guidance of Herod. and Eustath. from nom. *ἐύπλοκάμις*. Al. *ἐπλοκαμίδες* from *ἐύπλοκαμίς*.  
120. *βίστον*] *βίστος τε τεός* Aristoph. He must have taken *ἴδωνται* in a passive sense.  
121. *ποθὴν*] La Roche quotes from Apollon. de Pronom. 101 C δέον ποιεῖν ποθὴν σὺν τῷ ν. Two MSS. give *ποθή*, which may have been the reading of Aristarch.

117. Here φρένες ἐσθλαὶ has no moral significance, but refers only to intellectual qualities, cp. Od. II. 367; II. 17, 470. The word is used in a similar connection, II. 13. 431 πᾶσαν γὰρ δύμαλικίν ἐκέναστο | κάλλει καὶ ἔργουσιν ίδε φρεσὶ, where, as here, ἔργα specially refers to the work of spinning or weaving.

118. κέρδεα is broad enough to express any way of carrying out one's own interests, whether honest or the reverse. See note on *κερδοσύνη* Od. 4. 251. The three words ἐπίστασθαι . . φρένας . . κέρδεα stand as the object of δάκεν, or at any rate in apposition to δ. For an infinitive used as parallel to an accusative cp. II. I. 258 δα περὶ μὲν βουλὴν Δαναῶν, περὶ δὲ ἐστὲ μάχεσθαι. Cp. also II. 7. 203.

119. τάων αἱ. For this use of the demonstrative as the preparation for a relative sentence cp. II. 5. 320 συνθετικῶν τάων αἱ, ibid. 331 θεῶν τάων αἱ. Here the whole sentence is only a periphrasis for τάων εὐπλοκαμίδων Ἀχαιῶν.

120. Τυρώ, daughter of Salmoneus, king of Elis, was the mother of famous heroes, Neleus, Pelias, and Aeson. Od. II. 235. Ἀλκμήνη, Od. II. 266 foll.; Μυκήνη is represented in the 'Hōsai

μεγάλαι as daughter of Inachus, and as having given the name to the town Μυκῆναι.

121. δομᾶ .. Πηνελοπέη, equivalent to δομᾶ νοήματι Πηνελοπέτη. With this brachylogrical form of comparison cp. Od. 4. 279 φανὴν Ἰσκονός διδόσισιν, II. 17. 51 κόμαι χαρίτεσσιν δομαῖ. A similar expression is οὐ μὲν σοι ποτε λοιπόν ἔχω γέρας (II. I. 163), where οὐδὲ ίσον means τῷ σῷ ίσον. Cp. also Cic. Tusc. Quaest. I. I 'quae tam excellens in omni genere virtutis in ulla fuit ut sit cum maioribus nostris comparanda?' Tibull. 3. 4. 70 'nec similes chordis reddere voce sonos'

122. ἐνδῆσε takes up the word νοήματα from the preceding line; 'however, this (device for putting us off) she hath not devised righteously.' See Od. 7. 299 and cp. 5. 190.

123. ποιεῖτ', sc. ποιεῖται, 'she is making fame for herself; but for thee the loss of much substance.' If we read ποθή we must supply ἐστί, as in Od. I. 5. 514 οὐ γάρ τι ἔγειρον ποθή.

124. πάρος γε serves merely as the preparation for πρίν γε. We find in similar combination in Homer, πρὶν .. πρίν, πρίν .. πρίν γε.

125. Ἀχαιῶν φ' κ' ἐθέλησον. Here the genitive that precedes depends on





*Τὸν δ' αὐ τηλέμαχος πεπυνμένος ἀντίον ηῦδα·  
 Ἀντίο', οὐ πως ἔστι δόμων ἀέκουσαν ἀπώσαι  
 ἦ μ' ἔτεχ', ή μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἀλλοθι γαίης,  
 ζώει δ' γ' η τέθνηκε· κακὸν δέ με πόλλα' ἀποτίνειν  
 Ἰκαρίῳ, αἴ κ' αὐτὸς ἐκῶν ἀπὸ μητέρα πέμψω.  
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἀλλα δὲ δαίμων*

133. [ἐκάν] The MSS. are divided between ἐκάν and ἐγάν; there is a preponderance in favour of the former; Bekk. adopts ἐγάν on the ground that ἐκάν takes the F. Schol. B. M. V. implies the l. ἐκάν by the words φασὶ γὰρ ἔθος ην εἰ τις ἐκάνει οἶκον κ.τ.λ.

the relative φ, as in Od. 5. 448 ἀνδρῶν  
 ὃς τις, 4. 613 ὑάρων δ' οὐσα, 8. 204  
 τῶν δάλλων δτίνα, 9. 94 τῶν δ' ος τις,

130. οὐ πως ἔστι, 'it is by no means possible;' whether spoken of physical or moral impossibility. So οὐ πως ἔστι Διὸς νύν παρεξελθεῖν Od. 5. 103, οὐ πως ηὲν ἐπ' ὄμου . φέρειν Od. 10. 170. The use is less frequent in the Il., cp. 13. 114 ημέας γ' οὐ πως ἔστι μεθίμενα πολέμοι, also 12. 65, 337.

131. πατὴρ . τεθνήκε. With the strongly resumptive pronoun δ γε in the second clause, it seems wrong to translate merely, 'My father, elsewhere in the world (see Od. 1. 425) is haply alive or dead.' But rather, 'As to my father, he is away elsewhere in the world—whether he be alive or dead' [we know not]. In this way ζώει δ γ' η τέθνηκε is an expression of doubt thrown into the form of an indirect question, so that (by rule given Od. 1. 175) η in the second clause takes the circumflex. Cp. οὐδέ τι θύμεν ζώει δ γ' η τέθνηκε Od. 4. 109, οὐ μὲν κείνον .. ἀγορεύων ζώει δ γ' η τέθνηκε ibid. 837; cp. Od. 11. 464. Probably, the ultimate explanation is that we really have here a direct question, 'Is he alive or dead?' But it is a question which is asked of the speaker's own mind; so that it easily passes into a mere expression of uncertainty. See Monroe, H. G. § 341.

132. πόλλα' ἀποτίνειν. The 'heavy restitution' which Telemachus would have to make to Icarus cannot mean paying back the θύνα which came with Penelope, when she married Odysseus, θύσας τούτη φίλης ἐπὶ πατέρος ζευσθαί. See note on Od. 1. 277, where this interpretation is combated. We must refer

it generally to some act of vengeance on the part of Icarus for the slight put upon his daughter. Eustath. says that this way of rendering the sentence συμκρολογίας αἰτίᾳ προσάπτει τῷ Τηλέμαχῳ, in the judgment of οἱ παλαιοί, διὸ καὶ θέλοντιν οἱ τοιούτοις στίζειν τελείαν (to put a full stop) ἐν τῷ πόλλῳ ἀποτίνειν, so as to join 'Ικαρίῳ πτοεῖμα.

134. ἐκ γὰρ τοῦ πατρός, 'for from him, her father.' So τοῦ πατρός Od. 16. 149. The demonstrative serves to give additional emphasis to contrast πατὴρ with δαίμων. The evils which Telemachus would suffer from the πατὴρ he has already described as πόλλῃ ἀποτίνειν, the necessity of restitution. But it is very possible that τοῦ πατρός may mean 'that father of mine,' sc. Odysseus, whose return might come at any moment, although there was such uncertainty about his fate. For τοῦ πατρός it has been suggested to read οὐ πατρός in the sense of θυμῷ. See on 1. 402.

δαίμων. Nitzsch distinguishes between the meaning of δαίμων and θεός in their Homeric use, as if the former represented the darker and more dangerous side of superhuman powers. Nägelsbach (Hom. Theol. p. 72) sums up the uses of both words as follows: δαίμων stands indifferently for θεός five times in the Il. (1. 222; 3. 420; 6. 115; 10. 188; 23. 595), and once in the Od. (15. 261); while the two words are used as interchangeable synonyms in Od. 21. 196, 201; 6. 172-174. Compare with these Il. 17. 98, 99; Od. 5. 396, 397; Od. 3. 27; which seem to show that δαίμων stands to θεός as *persona divina*; and that originally there is nothing in δαίμων which tends in

δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσετ' ἔρινῦς  
οἴκου ἀπερχομένῃ· νέμεσις δέ μοι ἐξ ἀνθρώπων  
ἔσσεται· ὡς οὐ τοῦτον ἐγώ ποτε μῆθον ἐνίψω.  
ὑμέτερος δὲ εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
ἔξιτέ μοι μεγάρων, ἀλλας δὲ ἀλεγύνετε δαῖτας  
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.  
εἰ δὲ ὑμῖν δοκέει τόδε λωίτερον καὶ ἀμεινον  
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,  
κείρετ· ἐγὼ δὲ θεοὺς ἐπιβάσομαι αἰὲν ἔντας,  
αἱ κέ ποθι Ζεὺς δῷσι παλίντιτα ἥργα γενέσθαι.  
νήποινοι κεν ἔπειτα δόμων ἔντοσθεν δλοισθε.  
140  
145

ἌΩς φάτο Τηλέμαχος, τῷ δὲ αἰετῷ εύρύοπα Ζεὺς

137.] Niconor says of this line διετέται μὲν τὸν Ἀριστάρχου στικτέον δὲ δόμας  
μετὰ τὸ ἔσσεται, ἵνα τὸ δὲ κέπται δυτὶ τοῦ οὔτος. Nitzsch prefers ὡς. 146. τῷ]  
Al. τῷ.

*malam partem.* In this general sense of *numen divinum* or *voluntas divina*, *δαίμον* occurs six times in the Il. and eleven times in the Od. With the additional notion of kindness or goodness it is found in two instances (Il. 11. 792; 15. 493) in the Iliad; but nowhere in the Odyssey. The phrases *ἐπέσαντο δαίμονι τοσο*, occurring ten times in the Il., carries with it the idea of a violent and evil power; and two instances (Il. 9. 600; 15. 468) assign to *δαίμον* a distinctly malignant action, while in one passage in the Il. (8. 166) *δαίμον* is used to mean fate or death. In the Odyssey there are at least twenty instances of *δαίμον* used in this sinister sense, sometimes with such epithets as *στυγερός*, *κακός*, *χαλεπός*, etc., sometimes standing alone. The tendency in this direction is especially noticeable, as Nitzsch here remarks, in the significance of the adjective *δαίμονιος* as opposed to *θεῖος*.

135. *ἔρινῦς*. This word Lobeck connects with *δρίνω*, or *ἔρενάω*; others find in the *Ἐρινῦς* the representatives of the Indian *Saranyūs* (speeding—see Curt. Gk. Et. p. 309); comparing the Sophoclean (Aj. 837) *τανύσσοδες Ἐρινύες*. They appear in Homer as the agents of the gods below, of *Ζεὺς καταχθόνιος* and *Περσεφόνεα* Il. 9. 454, etc. They are especially the avengers of perjury (Il. 19.

260); and the executors of the parental curse (as here, and Od. 11. 280, etc.); so that *Ἐρινῦς* may even stand as synonymous with the curse itself (Il. 21. 412). Cp. *Ἀρᾶ δὲ ἐν οἴκοις γῆς ἦνται κεκλημένα* Aesch. Eum. 417. They accompany aged (Il. 15. 204) and poor (Od. 17. 475) persons, and are ever ready to defend their rights. In a word, their office is the punishment of crimes against the family, and against society generally.

136. *νέμεος*. The ills rehearsed here, namely, impoverishment, the curse of heaven, and the reproach of men, may have suggested to Aeschylus the form of the passage in which Orestes describes what he had to expect if he had left his father unavenged, Choeph. 275-296; though additional judgments are interwoven with these. We have there (275) *διωρημάτοις ἡγιαῖς*, (283) *ἀλλας τ' ἐφίνει προτβολᾶς Ἐρινύος*, and (291) *καὶ τοῖς τοιούτοις οὐδὲ κρατήρος μέρος*.

137. *μῆθον*, ‘this bidding,’ sc. that my mother should depart.

138. *ὑμέτερος* to be joined closely with *αὐτῶν*, like the Lat. *mea ipsius sententia*. Cp. *νοιτέρον λέχος αὐτῶν* Il. 15. 39. Similar is *ὑμέτερον ἐνάστον* Θυμὸν δέκα Il. 17. 226.

146. *εὐρύοπα Ζεύς*. Interpretations are divided between ‘far-seeing’ and ‘far-sounding.’ Eustath. and Hesych. give

*Ιταεησετ' ων τοι κανειν  
καρυέατο στρυγέας ο' επεκίκλετ' Ερνός*



ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.

τὰ δ' ἔως μὲν ρ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοι,  
πλησίω ἀλλήλοισι τιτανομένῳ πτερύγεσσιν  
ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἵκεσθην,  
ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνὰ,  
ἐσ δ' ἰδέτην πάντων κεφαλὰς, δσσοντο δ' δλεθρον,  
δρυψαμένω δ' ὄνυχεσσι παρειὰς ἀμφὶ τε δειρὰς  
δεξιὰ ἦιξαν διά τ' οἰκία καὶ πόλιν αὐτῶν.

151. πυκνά] So La Roche, with eleven MSS. for the common reading πολλά.  
Cp. Schol. S. τὰ συνεχῆ αὐτῶν πτερά. 154. αὐτῶν] αὐτοῖς or αὐτῶν Aristoph. See

both renderings. Curtius (G. E. 414) accepts the latter, but the difficulty involved is, that in Homer δψ is used mostly of articulate sounds, or of the voice of living things, as lambs (Il. 4. 435), or cicadas (Il. 3. 152), but not of what we call *noises* properly. Still it is a simple poetical notion to regard the thunder as the voice (δψ) of Zeus and not merely as a loud sound. Cp. h. Hom. Cerer. 441 τῆς δὲ μετ' ἀγγελον ἡκει βαρύτεντος εὔροντα Ζεύς. This form of the nom. of 1st declension is a characteristic of the Aeolic dialect. Compare νεφεληγερέα, etc. At any rate these forms are 'evidently part of the archaic and conventional style of Epic poetry.' Monroe, H. G. § 96.

148. ἔως μὲν, 'for a while.' So in Il. 12. 141; 13. 143; 15. 277; 17. 727. 730; Od. 3. 126, with which we may compare the use of δς in the sense of *ότρος*, and, generally, the forms of the relative with the force of the demonstrative. Others explain ἔως μὲν as a protasis with an unexpressed apodosis, which seems less likely. Cp. Hdt. 8. 74 ἔως μὲν δὴ ἀνὴρ δυρδὸς παραστὰς σιγῇ λόγον ἐπούετο, τέλος δὲ, κ.τ.λ., where Bekk. reads τέως μέν.

μετὰ πνοιῆς. The preposition from its meaning 'among' passes easily to that of 'accompanying.' In Od. 1. 98 the phrase is ἄμα πνοιῆς. Compare Virgil's 'rapido pariter cum flamine' Aen. 4. 241.

150. πολύφημον, elsewhere (Od. 22. 376) used as the epithet of Phemius the bard. With a reference to this passage, the answer of the Pythia (Herod. 5. 79) directs her inquirers ἐς πολύφημον ἐξεῖσαι, meaning thereby ἐς δῆμον or ἐς

κοινὸν, and so they evidently understand it, ἐξεῖσον τὸ χρηστήριον ἀλλίγων παιγνόμενοι. Transl. 'straining forwards on the wing, abreast of each other, they kept flying for a while along with the moving wind, but when they reached the midst of the voiceful assembly, there wheeling round they shook out of each other a shower of feathers.' This seems to give the reciprocal force of τιναξάσθην, as expressed below by δρυψαμένω and in Od. 4. 179 by τερπουμένων. For τινάσσων in this sense cp. Il. 13. 242 δοτεροῦ ἐναλγκον ἦν τε Κρονίον | χειρὶ λαβὼν ἐτίναξεν δε' αἰγλήντος Ολύμπου. The change from their quiet flight alongside each other is marked by ἐπιδινηθέντε, which the Schol. S. interprets ἐκεῖσε δὲ ἐνταῦθα συστραφέντες ἐν τῷ καταράσσειν τὰ συνεχῆ αὐτῶν πτερά. If, however, we follow the majority of commentators in rendering 'they flapped their thick-plumed wings,' we shall have the contrast between their gliding flight and the angry movement of fighting birds.

152. δσσοντο, 'their look boded.'

153. ἀμφὶ τε δειράς. It is better to take the accus. παρειάς and δειράς in direct government of δρυψαμένων and to make ἀμφὶ an adverbial addition, = 'having torn each other's cheeks and throats all about,' cp. Il. 10. 572 αὐτοὶ δ' ἔρω πολλὸν ἀπενίσσοντο θαλάσσην | ἐσβάντες, κυήμας τε ιδὲ λόφον ἀμφὶ τε μηρούς. Others retract ἀμφὶ to the first clause, and, understanding it as a preposition, take it to govern both παρειάς and δειράς, comparing Od. 12. 27 ἡ δάλς ἡ ἐπὶ γῆς, where see note.

154. δεξιῶ, i.e. eastward. Cp. Il. 12. 239 εἴτ' ἐπὶ δεξὶ λασι πρὸς ἥν ήλειν τε.

θάμβησαν δ' ὅρνιθας, ἐπεὶ ἦδον ὀφθαλμοῖσιν  
ῳρμηναν δ' ἀνὰ θυμὸν ἢ περ τελέεσθαι ἔμελλον.  
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης  
Μαστορίδης δὲ γάρ οἶος δημητικίην ἐκέκαστο  
ὅρνιθας γνῶναι καὶ ἐναίσιμα μυθῆσασθαι·  
δ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·

155

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, δττι κεν εἴπω·  
μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω.  
τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὁδυσσεὺς  
δὴν ἀπάνευθε φίλων ὡν ἔσσεται, ἀλλά που ἥδη  
ἔγγὺς ἐὼν τοίσδεσσι φόνον καὶ κῆρα φυτεύει  
πάντεσσιν πολέσιν δὲ καὶ ἀλλοισιν κακὸν ἔσται,

160

165

Dind. on Schol. ad loc. This change of reading may have been suggested by a mistaken idea that αὐτῶν would refer to the eagles. Cp. Schol. B. πόλιν πλάττει ίδαι τοῖς alegοῖς δ "Ομηρος. 156. [ἔμελλον] not ἔμελλε. Schol. Harl. δά τὸ δ. τοῦτο γὰρ Ὁμηρος σύνηθες. 157. [Ἀλιθέρσης] ψιλωτέον, εἰ καὶ παρὰ τὸ δέ ἄγνετο εἰς ίδιστητα τοῦ δικαιατος Schol. E. M. This seems to have been a rule in compounded proper names.

**84** = 'across' the city and men, although high above them; just as (150) ἀγορῆις ικεσθην only implies that the assembly was just below them.

πόλιν αὐτῶν. By αὐτῶν are indicated the living inhabitants as opposed to the buildings, οἰκία. Cp. Od. 7. 43 λιμένας καὶ νῆσον έισας | αὐτῶν θ' ἥρων ἀγοράς, 9. 40 ἵνθα δ' ἔγω πόλιν ἐπραθον ἀλεσα δ' αὐτῶν. Nitzsch understands it, less naturally, to mean 'these same persons,' sc. on whose heads they had just threatened vengeance.

The import of the whole omen is sufficiently set forth presently by Halitherses. The eagles represent no particular persons, not (as Eustath.) Odysseus and Telemachus; but, tearing each other, they prefigure φόνον καὶ κῆρα (165). Similar is the omen observed by Teiresias (Soph. Ant. 1001) ἀγνῶτ' ἀκον φρέγγον ὁρίθων . . . καὶ σπῶτας τν χράσισιν ἀλήγους φονᾶις | ἔγνων πτερῶν γὰρ δούλωος οὐκ δέσμοις ήν.

156. ἔμελλον. A few MSS. give ἔμελλε, but the plural verb with the neut. plur. is common in Homer; cp. Il. 2. 36; 11. 310; Od. 8. 233, etc.

158. δημητικήν ἐκέκαστο, 'surpassed his peers in his knowledge of birds and

his utterance of words of fate.' Cp. καίνουσσιν δρεποι Od. 4. 725.

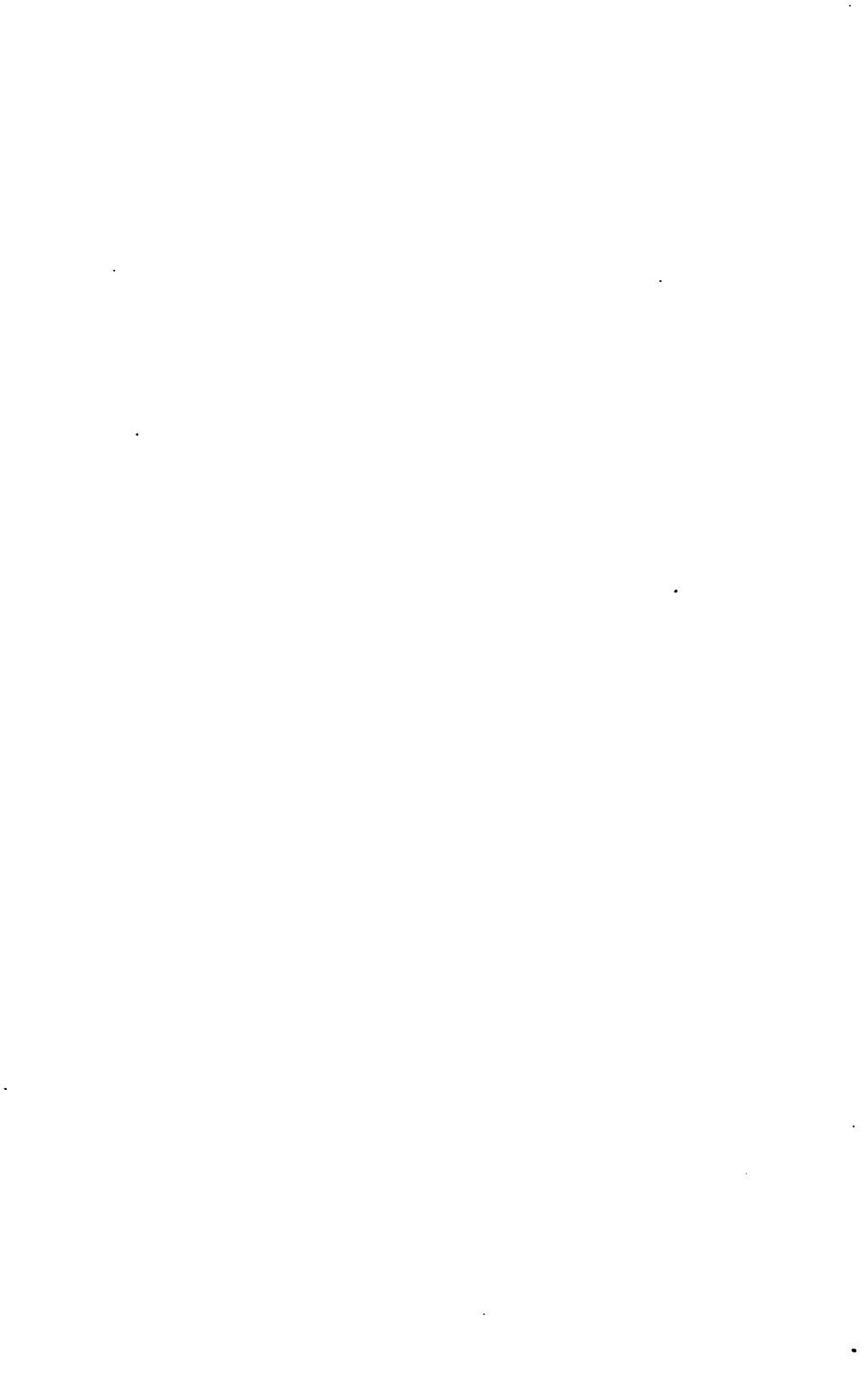
160. δ σφιν ἐνφρονέων. Join σφιν with the finite verbs. The common interpretation of ἐνφρονέω in this formula, which occurs sixteen times, is 'with well-meant counsel.' But Nitzsch on Od. 7. 73 οἰσίν τ' εὐ φροέστο, quotes the Schol. Venet. on Il. 1. 105 δτω δὲ τό, δ σφιν ἐνφρονέων, φρονίμους προσδεκτών λόγους· φρόνιμον γὰρ τὸ τὰς αἵριας πάντας ἐνεστάντας εἰπεῖν καὶ μετὰ ταῦτα ἐπάγει τὰ ποιητά, and also compares Soph. Ant. 1031 εὐ σολ φροήσας εὐ λέγω. But this latter passage would rather suggest the construing of σφιν with ἐνφρονέων, and the context in Od. 7. 73 certainly adds weight to the rendering 'intending well;' rather than to that of Nitzsch, 'understanding well.'

162. εἴρω, 'I say,' used as a present only here and in Od. 11. 137; 13. 7.

163. πῆμα κυλίνδεται. So in Il. 11. 347; cp. Il. 17. 688; the metaphor seems to be from a wave, as Il. 11. 307.

166. πολίσιν 84, 'and then he will be the ruin of many more of us,' of the abettors of the suitors, those chiefs with whom Telemachus had remon-





οἱ νεμόμεσθ' Ἰθάκην εὑδείελον. ἀλλὰ πολὺ πρὶν φραζώμεσθ' ὡς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ πανέσθων· καὶ γάρ σφιν ἀφαρ τόδε λωιόν ἔστιν.  
οὐ γάρ ἀπέρητος μαντεύομαι, ἀλλ' εὐ εἰδώς·  
καὶ γάρ κείνῳ φῆμι τελευτθῆναι ἀπαντά

strated. The nominative to ἔστεται is 'Οδυσσεῖς, as in Od. 16. 103 καὸν πάντεσσι γενούμεν, cp. Od. 4. 667.

167. εὐδέλεον. The Scholia give various interpretations of this word, εὐ πρὸς τὴν δεῖλην κειμένην, δεῖλη γάρ η δύσις . . καὶ γάρ ἐπιφέρει πρὸς ζόφον . . ἐλλή γάρ ἔστιν η τοῦ ἥλιου αὐγῆ, δύεται καὶ τὸ εἰληθερεῖν τὸ ἥλιον χρῆσθαι. This represents generally the view taken by Butt. Lexil. p. 220 foll., and so Dūntzer, who translates the word 'abendschön,' describing a place 'that slopes to the western beams.' (Shelley, 'Arethusa.') The other interpretations given in the Scholia are εὐπεριόριστος, πᾶσαι γάρ ηῆσοι εὐκατάλλητοι ἔχοντο τὸν περιορισμὸν ὡς πρὸς τὴν ἴημερον, or again ἐπιφανῆς, and this indeed seems to be the right rendering, if with Curt. (Gk. Etym. 213) we take εὐδέλεος as only another form for εὐδέλος, i.e. εὐδῆλος from the root δέλ-

168. καταπαύσομεν, (subjunctive mood), sc. μηδοτήπας, 'how we may best stop these men; nay, of their own selves let them stop.' The addition of ἀφαρ, 'forthwith,' seems to show that the advantage comes immediately upon the performance of the act.

170. ἀνείρητος. The interpretations vary between 'unskilled,' and 'unproved.' He can hardly mean that his prophecies about the ultimate fate of Odysseus had proved his prophetic powers, as the fulfilment had not yet appeared, though the prophet confidently expects it: so it seems better to accept the interpretation of the Schol. sc. ἀνείρητος καὶ ἀμάθης. In Il. 12. 304 ἀνείρητος is used actively, 'without making an effort;' ep. Il. 17. 41. In both these passages, however, we seem to see that περάσθαι implies 'awaiting an alternative of possibilities,' so that ἀνείρητος here would mean, 'without abiding the ordeal of the [still future] event,' i.e. without challenging the event to prove me false or true, or, more literally still (assigning a semi-middle sense to the verbal as well as to

the verb), 'without allowing myself to be tested.'

171. τελευτθῆναι. The aorist infinitive in Greek retains, as far as possible, the force of the aorist indicative; but, of course, it does not give the notion of past time, as the augment, which alone carries with it that force, is not continued into the infinitive. In stating this, however, it is right to draw a distinction between the aor. infin. as used in *oratio obliqua* (or sentences equivalent to *oratio obliqua*) from all other usages. For in such sentences the aorist represents the aor. indicat.; whereas in others it does not. There is therefore nothing strange in finding the aorist infinitive simply denoting the fact of the verb—as here 'fulfilment,' so that the finite verb with which the infinitive is construed, or the context in which it is used, is able to transfer its own point of time to the aorist. Thus with such verbs as φημι, εἴπον, δοκῶ, ξλαίζω, etc., expressing promise or expectation, the aorist infinitive seems to take the force of a future, as in inf. 280; 3. 125; Il. 13. 666 πολλάκι γάρ οἱ έστε γέρων . . νόσοφ τῷ ἀργαλέῳ φύσθαι, sc. περιτύραμ ἔσσει; Aesch. S. c. T. 427 ἐκπέρσειν . . φρονήν, οὐδὲ τὴν Διὸς Βολὴν σχεθεῖν, non fore ut cum īnhibeat. Compare also ἀμενοὶ ἔκεισθε λοιποὶ ὁ δρικομένοις ἐλπῖς ἔστιν οὐ διὰ βίου ἤρων τυχεῖν Plato, Phaed. 67, μῶρος, εἰ δοκεῖ με τλῆναι σῆρα καβαμέναι δέρρη Eur. Orest. 1527, οὐκ εἰκός εἰ νῆσον τοῦς Δακεδαιμονίους περιασθῆναι Thuc. 5. 109. See Madvig (Gk. Synt. § 172 R), who however remarks that such a combination as νομίζω κρατῆσαι is impossible and must be accounted for on the ground of faulty reading; but we may compare Soph. Aj. 1082 ταύτην νόμισε τὴν πόλιν χρόνῳ ποτὲ | ἐξ οὐρών δραμούνταν εἰς βαθόν πεσεῖν. That πεσεῖν here stands with the same force as πεσεῖν ἀν we gather from ibid. 1077 δὲλ' ἀνδρα χρῆ καὶ σῶμα γεννήσῃ μέγα | δοκεῖ πεσεῖν ἀν καὶ διὸ σμερῷ πακοῦ. But, in the former passage,

ώς οἱ ἐμυθεόμην, δτε Ἰλιον εἰσανέβαινον  
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὄδυσσεύς.  
 φῆν κακὰ πολλὰ παθόντ', δλέσαντ' ἀπὸ πάντας ἑταίρους  
 ἀγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ      175  
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται·'

Τὸν δ' αὐτὸν Εὐρύμαχον, Πολύβου παῖς, ἀντίον ηῦδα·  
 ὡς γέρον, εἰ δ' ἄγε νῦν μαντεύοντα σοὶσι τέκεσσιν  
 οἴκαδ' ἴων, μή πού τι κακὸν πάσχωσιν ὅπίσσω  
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.      180  
 δρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἥελοιο  
 φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὄδυσσεὺς  
 ὥλετο τῇλ', ως καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
 ὕφελες. οὐκ ἀν τόσσα θεοπροπέων ἀγόρευες,  
 οὐδέ κε Τηλέμαχον κεχολωμένον ὥδ' ἀνιείης      185

182. οὐδέ τε] δ δὲ τὸ σύνδεσμος περισσός. ἐν δὲ ταῖς εἰκαστέραις γράφεται 'οὐδέ τι' Schol. H. M. S.

*τεσεῖν* is really the infinitive of a gnomic aorist. A good instance is Aristoph. Nub. ἐνεχυράσσοι φάσιν, 'they say they will distract upon me;' where editors have needlessly altered to *ἐνεχυράσσειν*. See also Vesp. 160; Od. 20. 121. It is of course possible in the present passage to retain the preterite force in *τελευτήσαντα*, and to make the seer say 'that everything has been accomplished;' which, indeed, was all but true; the last act of the drama was even now opening, as he describes it with closer accuracy, *infra* 176, 'all these things are now being accomplished.'

172. Ιλιον εἰσανέβανον, equivalent to the similar phrase, Od. I. 210 ἐς Τροίην ἀναβήμεναι.

174-176. See Eustath. καὶ δρα σύνοφιν τῆς Ὄδυσσειας ἐνταῦθα ἐν οὐδὲ δλοις τρισὶ στίχοις. συνελόντα γάρ φάναι, ή τῆς Ὄδυσσειας περιοχῇ οὐδὲν ἄλλο ἐν καιρῷ ιστορεῖ ἀλλ' ή τὰ ἐπελευστικῶν ἐνταῦθα βῆθεντα.

178. μαντεύοντα σοὶσι τέκεσσιν. See for a similar tone of contempt, Virg. Aen. II. 399 'capiti cane talia demens | Dardanio rebusque tuis.' Trans. 'interpret omens for thy children.' Compare αὐτὰρ δ μάντις δ Τήλεμος ἔχθρος ἀγαρέων | ἔχθρος φέροιτο πρὸς οἴκον, οὗτος τεκέσσιν φυλάξγ Theocr. 6. 24.

180. ταῦτα, κ.τ.λ. Join ἔγε δὲ πολλὰ δμέναιν σέο μαντεύεσθαι ταῦτα.

181. ὧν' αὐγὰς . . φοιτῶσι, 'move about in the sunlight.' So Διὸς αὐγᾶς II. 13. 837. φοιτᾶν ὧνό with accusative is a natural construction; but in Od. II. 498, 619 ὧν' αὐγάς is also used with a verb of rest. Cp. Eur. Hec. 1154 ὧν' αὐγᾶς τάσσει λεύσσονται πέπλους, sc. holding them up to the light to examine.

182. ἐναίσιμοι, 'fateful,' 'teaching fate,' 'significant'; so Schol. μαντικοὶ, τὸ εἰμαρμένον σημαίνοντες. The first business of the seer is to discriminate the ἐναίσιμοι, which Prometheus implies in his description of his revelations to men (P. V. 484 foll.) τρόπους δὲ πολλοὺς μαντικῆς ἔστοιχοι, | μάκρια πρῶτος ἐξ ὀνειράτων δὲ χρῆ | ὑπάρ γενέσθαι, κλρδνοις τε δισκρίτους | τυγάριοις αὐτοῖς. Compare the words of Theoclymenus, Od. 15. 531 οὐ τοι διεν θεοῦ ἔπτατο δεῖδος δροῖς | ἔγρων γάρ μη ἔστατα διὰν οἰλον ἔντα.

185. ἀναίτης, 'nor wouldest thou thus be urging on Telemachus, already roused to wrath.' So in Lat. 'cone tu servos ad spoliandum sanum immittere ausus es?' Cic. in Verr. 4. 101. There is a distinction between the potential use of the optat. with *se*, and the force of *de*





## 2. ΟΔΥΣΣΕΙΑΣ Β. 186-199.

69

σῷ οἰκῷ δῶρον ποτιδέγμενος, αἴ κε πόρησιν.

ἀλλ’ ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
αἴ κε γεώτερον ἀνδρα παλαιά τε πολλά τε εἰδὼς  
παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἔσται,

190

[πρῆξαι δ' ἐμπῆς οὐ τι δυνήσεται εἶνεκα τῶνδες]

σοὶ δὲ, γέρον, θωὴν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ  
τίνων ἀσχάλλης· χαλεπὸν δέ τοι ἔσσεται ἄλγος.

Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·

μητέρ' ἔην ἐς πατρὸς ἀνωγέτω ἀπονέσθαι·

195

οἱ δὲ γάμον τεῦξουσι καὶ ἀρτυνέουσιν ἔεδνα

πολλὰ μάλ', δοσα τοικε φίλης ἐπὶ παιδὸς ἐπεσθαι·

οὐ γὰρ πρὶν παύσεσθαι δίομαι νέας Ἀχαιῶν

μηντστόνος ἀργαλέης, ἐπεὶ οὐ τίνα δεῖδιμεν ἐμπῆς,

190. *ἀνιηρέστερον*] Ameis with Bekk. fr. Vindob. 56 reads *ἀνιηράτερον*, but needlessly. The Alexandrines called this form *'Αρρικον*. Schol. S.; cp. also Etym. Magn. πῶς οὐκ ἀνιηράτερος, which implies the reading in *ἀτερόν*. 191.] This verse, wanting in two Venet. MSS, among others, was rejected by Wolf, as made up from Il. I. 562, with a variable latter half; for which some read εἶνεκα τῶνδες, others οἷος δὲν ἀλλοι. Neither Eustath. nor Scholl, notice it. 198. *παύσεσθαι*] Wolf's conjecture for *ταύτασθαι* or *παύεσθαι*. But *ταύτασθαι* might stand; see note on sup. 171.

δηρόνες *sup.* which takes its colour from the suggested clause *εἰ σὺν ἐκείνῳ κατέβισο*.

186. δῶρον. The reproach of seers. So Oedipus calls Teiresias (Soph. O. T. 388) δῶλον δηρότης δοτις ἐν τοῖς κέρδεσι | μόνον δεῖδορκε, τὴν τέχνην δὲ ζήν τωφλός. So Antig. 1055.

189. Join παρφάμενος ἐπέεσσιν, as Π. 12. 248 ἡει τιν' ἀλλοι | παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο. The 'varied lore' in which Halitherses was versed (παλαιά τε . . . εἰδὼς) would the better enable him to impose on Telemachus.

190. οὐτῷ οἱ, i.e. ξανθῷ.

*ἀνιηρέστερον*. With this metaplastic form from *ἀνηρός* compare *αἴσιόστατος* Pind. O. 3. 42, *ἀμορφίστατος* Hdt. I. 196. 2.

191. εἶνεκα τῶνδες. If we have to attempt an interpretation of a spurious line, this phrase may mean 'because of the [resistance of] these suitors here.' But *τῶνδες* is an unsatisfactory equivalent for *ἡμέαν*. Perhaps we might

render 'by help of all these omens' of thine. Not only is the verse deficient in authority, but it spoils the antithesis between *αὐτῷ μέν οἱ* and *σοὶ δὲ*.

192. Join ἦν τίνεν and ἐνὶ θυμῷ ἀσχάλλης.

194. *ἐν πᾶσιν = coram omnibus*. Cp. Il. 9. 121 ὅμη δὲν πάντεσσι περικυτά δέρη δωμάτην, ibid. 528 ἐτ δ' ὅμης ἐρεις πάντεσσι φίλοις.

195. *ἀπονέσθαι*. As parallel instances of the lengthening of an initial long syllable in words where many short vowels come together, Ameis quotes *δθάνατος*, *δκάματος*, *δπονέστορος* Od. 24. 7, *ἐπίτονος* Od. 12. 423, *ζέφυρης* Od. 7. 119, *δηράσθε* Il. 2. 337.

199. οὐτὲ οὐ τίνα δεῖδιμεν ἐμπῆς. The same expression occurs in Il. 7. 196. It is difficult to settle the question whether the meaning of *ξμῆς* (i.e. *τινάσσω*) be really 'altogether' or 'for all that.' Most commentators lean to the latter as being the only true rendering in Homer. Bäumlein however (Griech. Partik. 115 foll.) insists on its primary

οὗτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἔόντα· 200  
 οὔτε θεοπροπίης ἐμπαζόμεθ', ήν σὺ, γεραιὲ,  
 μυθέαι ἀκρδαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἵσα  
 ἔσσεται, δῆρα κεν ἢ γε διατρίβησιν Ἀχαιοὺς  
 δὺ γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα 205  
 εἶνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἀλλας

206.] See note below.

meaning being 'wholly,' 'quite,' quoting the present passage, and comparing Il. 5. 190 foll.; 7. 196; 14. 98 foll., 173; 17. 632; 19. 308; 24. 522. He would even assign this force to the word in Od. 5. 205; 3. 209; 15. 214; especially claiming it for Od. 19. 37 foll. He also compares Aesch. P. V. 48; Eum. 229; Soph. Aj. 122. Granting this then as the original and rightful meaning he allows that where the word stands as pointing a distinctly adversative relation to some previous statement, this primary sense easily passes into the secondary one of 'notwithstanding,' compare French *toutefois*. As instances of this he gives Il. I. 561; 8. 32; 17. 229; Od. II. 350; 14. 214; 20. 311; 23. 83; Pind. Pyth. 4. 86 foll.; 5. 55; Aesch. P. V. 186 foll.: Eur. Alc. 906; Cycl. 535: Theocr. 10. 29; 22. 17. This adversative force is even more strongly exhibited in the combination of *περ ἔμπης* with the participle, Il. 9. 517 foll.; 14. 1; 15. 399; Od. 15. 361; 18. 165; 19. 356.

200. οὔτε . οὔτε. These two separate clauses are subdivisions of 'οὐ τινὰ δεῖδιμεν ἔμπης.'

202. μυθέαι ἀκρδαντον, 'which thou protest to no purpose,' i.e. because nothing will come of thy predictions. μυθέαι is a shorter form for μυθέαι, the ε being dropped, as in πόλεαι Od. 4. 81, q.v. Compare also δροαιρεο Il. I. 275, ἔκλεο Il. 24. 202. Krüger (Dial. § 30. 3) compares also from Herodot. ποιέαι, ποιέο, ἔποιεο, though elsewhere in the same writer we find δέεαι (7. 161), διαρέαι (7. 47). Compare also ὑφάγεο Theocr. 2. 101. In Od. 8. 180 we find the form μυθέαι.

203. οὐδέ ποτ' ἵσα ξόντεαι. Eustath. misunderstands this, rendering it *δοτέοις* (i.e. euphemistically) εἰρηγναι δύτι τοῦ

δει ἐλαττωθήσεαι· εἰ γὰρ μὴ ἵσα, πολλῷ μᾶλλον οὐ μείζονα· ξόνται δρα ἐλάττονα. But ἵσα does not agree with χρήματα, being a neuter adjective used substantively; 'never will recompense be made.' With this usage cp. Il. 14. 98 Τρωοί μὲν εἴησαν γένηται, Il. 16. 128 καὶ οὐκέτι φυκτὰ πέλωνται (cp. Od. 8. 299), Il. 21. 533 οἷοι λογίγι· ἔσεσθαι, Od. 8. 384 ήδ' ἄρ τέομά τέτυκτο, etc.

204. διατρίβησον Ἀχαιούς δύ γάμον. We have διατρίβειν γάμον in Od. 20. 341, cp. inf. 265, but no instance of διατρίβειν with a personal object. The simplest explanation of the double accusative is that the verb follows the analogy of διφαιρεῖν, which is commonly so used; or we may describe δύ γάμον as an accusative of nearer definition, sc. 'in the matter of her marriage.'

206. εἶνεκα τῆς ἀρετῆς. Cp. Schol. H. M. Q. R. δ' Ἀρίσταρχος λέπειν φησι τὸ δόρον, ήν δὲ εἶνεκα τῆς ταύτης ἀρετῆς Ἱακὼν δὲ τὸ ἔθος εἶναι. Ἀριστοφάνης δὲ ὑπάπτειν τὸν στίχον, νεοτερικὸν λέγον δύομα τὸ τῆς ἀρετῆς πιθανὸν δὲ συναθεῖν αὐτῷ καὶ τὸν τρόπον αὐτοῦ καὶ τὸν μετ' αὐτὸν. Accordingly commentators are divided; some explain τῆς as = Πηνελοπεῖς, comparing Il. 9. 133 τῆς εἴηντος (sc. Βρασίδος), ibid. 275; Il. 19. 176; others take it to mean 'this,' i.e. 'such' excellence; cp. Il. II. 762 Ἄχιλλεὸς | οἵος τῆς (al. ἦς) δρετῆς διανήσεται. See Monroe, H. G. § 261. Penelope describes or alludes to her ἀρετή (which is not used here with a moral significance) in Od. 18. 251 δὴ τοι ἔμηρ δρετήν εἶδος τε δέμας τε | ὁλεον διδάνατο. Here ἐριδαίνομεν takes almost a future sense, as Od. 24. 475 δὴ φύλοπιν αἰτήν | τέθεις, δὴ φιλότητα μετ' ἀμφοτέρους τέθεσα; The general sense is, 'we will vie with each other—the prize, her pre-eminent excellence.'





## 2. ΟΔΥΣΣΕΙΑΣ Β. 207-222.

71

έρχόμεθ', ἂς ἐπιεικὲς δπνιέμεν ἔστιν ἑκάστῳ·'

Τὸν δ' αὐ τηλέμαχος πεπνυμένος ἀντίον ηδα·  
 'Εύρύμαχ' ἡδὲ καὶ ἄλλοι, δσοι μηστῆρες ἀγανοὶ,  
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·  
 ἥδη γὰρ τὰ ἵσσαι θεοὶ καὶ πάντες Ἀχαιοί.  
 ἀλλ' ἔγε μοι δύτε νῆα θοὴν καὶ εἴκοσ' ἑταῖρους,  
 οἵ τε κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.

εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθέντα,  
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ήν τίς μοι εἴπησι βροτῶν, ή δσσαν ἀκούσω  
 ἐκ Διὸς, ή τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
 εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,  
 ή τὸ δν, τρυχόμενός περ, ἔτι τλαίην ἔνιαυτόν·  
 εἰ δέ κε τεθνητός ἀκούσω μηδ' ἔτ' ἔντος,  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν  
 σῆμά τέ οι χείω καὶ ἐπὶ κτέρεα κτερεῖξω

209. ἀγανοὶ] γρ. ἀγανοί [?], οἱ δὲ Ἀχαιοί Schol. H. 214. Σπάρτην] Zenodot. Κρήτην. See on Od. I. 285. 222. χείω] Πτολεμαῖος δ' Οροάνθου χείω γράφει, καὶ Ἀρίσταρχος: Ἡρακλαῖος δὲ χείω, ίν' γ' ἔνεστάς διτὶ τοῦ μέλλοντος Schol. H. M. See Dind. on Schol. ad loc.

209. ἀλλοι... ἀγανοί. The word *μηστῆρες*, which belongs properly to *ἄλλοι*, is drawn into the relative clause, as II. I. 566 μῆ νύ τοι σὸν χραΐσμασιν δσοι θεοὶ εἰσ' ἐν Ὁλύμπῳ, II. 5. 877 ἀλλοι μὲν γὰρ πάντες, δσοι θεοὶ εἰσ' ἐν Ὁλύμπῳ, and 8. 341. Here the sentence would run in full, ἀλλοι μηστῆρες ἀγανοὶ δσοι ἔστε. The form of expression is analogous to ἀλλοι δντιοῦν in later Greek; for though in our phrase there is no patent attraction, the step which makes attraction possible has been taken, viz. the ellipse of the verb.

211. τὰ ἵσσαι. This word, which always has the initial *F*, is, according to Ameis, used eight times with the first syllable short, and ten times with it long; the latter would seem to be the original quantity, pointing to an earlier form *ἵσσαι*. Monro, App. B. 2.

213. ἔνθα καὶ ἔνθα = 'there and back.'

222. χείω. The form of the word does not decide whether it is the future indicative or the potential used for the

future, and Buttm. gives both suppositions equal claims. In Il. 7. 86 χείωσι occurs as the conjunctive of the aorist, and in Eurip. El. 183 δάκρυσι χείω must be taken as a syncopated future, as Euripides would not have admitted the potential mood here. Hesych. seems to regard it as a form of the present indicative (χείει, βεῖ), as it certainly is in later Greek writers. Porson and Dindorf, however, read δάκρυσι χορέων in the passage of Euripides. In Il. 7. 336 we have this form co-ordinated with an unambiguous aorist subjunctive, τύμβον δ' ὅμοι πυρῆν ἴνα χείουμεν ἔγαγόντες | δικριτῶν ἐν πεδίον ποτὶ διάτον δείμομεν, κ.τ.λ. Here on the contrary χείω appears to go along with an equally unmistakable future indicative, sc. δάσσω (223). This fact, and the greater simplicity gained by it, give some weight on the side of its being a future. See generally Veitch (Irreg. Gr. Verbs) on χείω, who remarks (p. 602), 'In the late recensions of the Iliad and Odyssey, the future and aorist with σ

πολλὰ μάλ', δοσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'

<sup>225</sup> Η τοι δ' γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
Μέντωρ, δις δὲ Ὁδυσῆς ἀμύμονος ἦν ἑταῖρος,  
καὶ οἱ ἴων ἐν ηνουσὶν ἐπέτρεπεν οἴκον ἀπαντα,  
πείθεσθαι τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν  
δ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·

'Κέκλυτε δὴ νῦν μεν, Ἰθακῆσιοι, διττὶ κεν εἶπω·  
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω  
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,  
ἄλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἰσυλα ρέζοι,

232, 233.] For the punctuation of these lines and the accentuation of ὡς cp. Schol. Q. βραχὺ διαστατέον ἐπὶ τῷ δίξιοι, τῷ γάρ ὡς ἀντὶ τοῦ διττοῦ ἔστιν.

have disappeared.' But we must not attach too much weight to the fact that *χέων* appears to be parallel with *δώσω*. It is at least as probable that *χέων* is a subjunctive, with its radical sense of purpose or intention; so that (Monro, H. G. § 275 a) 'the subjunctive expresses the decisive action to be taken by Telemachus: viz. to acknowledge his father's death: the fut. *δώσω* expresses what would follow as a matter of course.' To this, however, we must add that it does not appear that *ἔχενα* ever had an *σ*. See Curt. Verb. p. 459; Monro, H. G. App. A. 5.

225. *Μέντωρ*. This is the only passage in which Mentor appears *in propria persona*; elsewhere it is Pallas personating him. Pallas does, however, in the assembly of the gods (Od. 5. 8-12), use, as though they were her own, the very words of Mentor in vv. 230-234. Fäsi notices the similarity of the name of the Taphian Mentes, whose appearance is likewise assumed by Athena, Od. 1. 105. Odysseus, in addressing the simulated Mentor (Od. 22. 208), thus accosts him, *Μέντωρ, δμυτον ἄρην, μῆτος δ' ἔταροι φλοιοι, | δις δ' ἀγαθὸς δέσκοιον, δμηλική δ' ἔμοι ἔσσι*.

227. πείθεσθαι τε γέροντι. Eustath. τὸ δὲ πείθεσθαι γέροντι δέστι τῷ Λάέρτῳ, φιλοπατορίαν διδάσκει· ὡς γάρ οἱ κατ' οἴκον τῷ Μέντωρι, οὐτοις αὖτος τῷ τοῦ Ὁδυσσέας πατρὶ πείσεται. Compare for the expression Λάέρτῳ δέ γέρων Od. 4. 111, 754; 16. 153. The meaning according to this interpretation is, 'Odysseus entrusted all his house to

Mentor, to obey his aged father, and keep all secure.' Nitzsch and others find fault with the reference to Laertes, and understand by γέροντι Mentor himself; but this hardly tallies with the description given above of Mentor's age. If we take the sentence so, οἴκον must be supplied as subject of πείθεσθαι and Μέντωρα as subject of φυλάσσειν, sc. 'he entrusted all his house to him, that it should obey the old man, and that he,' etc. Monro, H. G. § 231, justifies this sudden change, pointing out that the infinitive may be so far an abstract noun, as that the action which it denotes is not predicated of an *agent*. So here, if we regard πείθεσθαι, φυλάσσειν, as equivalent to 'for obeying,' 'for guarding,' the harshness of the apparent change disappears. For the change from the relative sentence δις δὲ Ὁδυσῆς, κ.τ.λ. to the demonstrative καὶ οἰ see on 54 supra.

230. πρόφρων, 'in earnest,' 'with full purpose of heart.' Not co-ordinated with ἀγανὸς καὶ ἥπιος, but taken adverbially with ἔταντα. It is nearly always used in Homer as an adverbial adjunct to a verb, except in the phrases πρόφρων κραδίῃ II. 10. 244, and πρόφρων θυμῷ II. 22. 184. In Hesiod, Opp. et D. 612, it is found expressing a malicious purpose, εἰ μὴ δὴ πρόφρων ἐθέλησαν δέσσου. It is better in this sentence not to join closely τις σκηπτοῦχος βασιλεὺς, but rather to render, 'Let no one be kind, etc., as a sceptred monarch.'

232. αἰσυλα. If αἴσιμα (supra) means what is 'fair,' 'right,' from αἴσια,





## 2. ΟΔΥΣΣΕΙΑΣ Β. 233-243.

73

ώς οὐ τις μέμνηται 'Οδυσσῆος θείοιο  
λαῶν, οἰσιν ἀνασσε, πατὴρ δ' ὡς ἥπιος ἦεν.  
ἀλλ' ἡ τοι μνηστῆρας ἀγήνορας οὐ τι μεγαίρω  
ἔρδειν ἔργα βίαια κακορραφίῃσι νοοῖσι·  
σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαλῶς  
οἴκον 'Οδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
νῦν δ' ἀλλῷ δήμῳ νεμεσίζομαι, οἷον ἀπαντες  
ἥσθ' ἀνεφ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι  
παύρους μνηστῆρας καταπαύετε πολλοὶ ἔντες.'

Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·  
'Μέντορ ἀταρτηρὲ, φρένας ἡλεῖ, ποῖον ἔειπες

236. *κακορραφίῃσι* [κακορραφίῃσι] Schol. H. M. S. 240. *ἀνεφ*] So Herodian. *ἀνεψ* Aristarch., see note below. 241. *καταπαύετε*] 'Ριανὸς γράφει *καταπαύετε*, καὶ λόγον ἔχει Schol. H. M. Q. S. Vulg. *κατερύκετε*.

i.e. ἡ Ιση, ξιση, it is possible that *ἀνεψ* may be the exact contrary, viz. *ἀ-ισ-υλος*, 'unfair', 'unrighteous.'

234. πατὴρ δ' ὁ. This clause, though introduced by δέ, is equivalent in meaning to 'though he was mild as a father.'

236. *κακορραφίῃσι*. Compare the phrase *κακὰ ράπτειν* Od. 3. 118; 16. 423. For this use of the plural with the force of an abstract substantive in Homer compare *ἄφραδας* Od. 19. 523, *βίας* Il. 5. 521, *δίκης* Il. 16. 542, *ἴστουσνάω* Il. 16. 776, *ἐπεροτίζησι* Il. 1. 205, *πολινδρείροις* inf. 346; etc. Translate here, 'base scheming.'

237. *παρθέμανος*, 'staking'. Schol. *παραβάλλοντες*, cp. Il. 9. 322 οὖν ἡμὴν ψυχὴν παραβάλλομενος πολεμίζειν. See also Od. 3. 74. The emphasis lies in the participle; 'it is at the hazard of their own lives that they violently consume.'

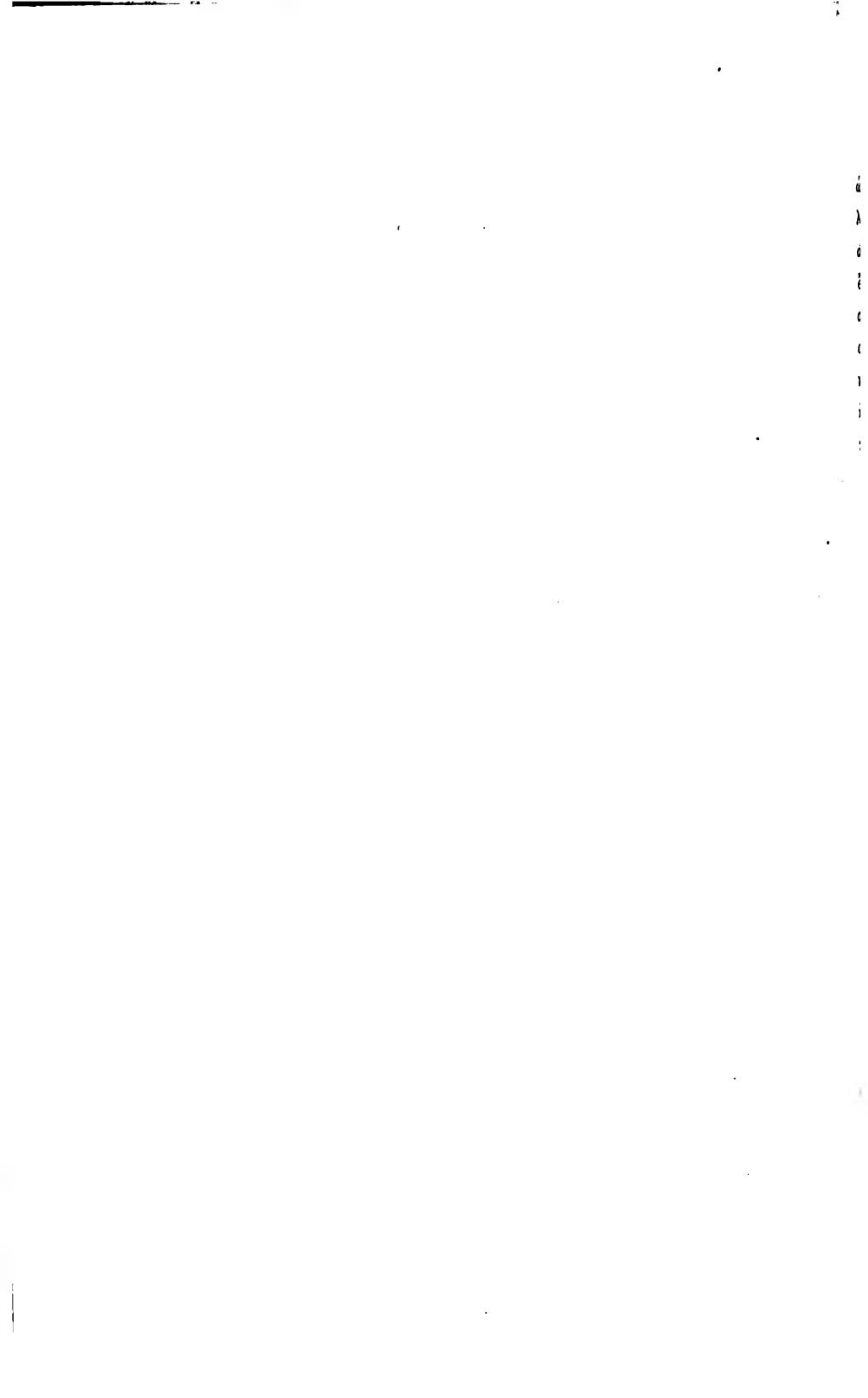
239. οἶον .. *ἀνεφ*, 'to see how you all sit silent.' There is great uncertainty about *ἀνεφ*. La Roche, H. T. p. 191, quotes from Apollon. de Adverb. p. 554 καὶ περὶ τοῦ ΑΝΕΠΙ Δὲ διαφορά τις πατὰ τὸν μεριστὸν εἰσήγετο πρὸς ἔνιον, ὃς εἴη μᾶλλον ὄνομα πληθυντικόν, 'Αττικῶς κεκλιμένον. φλόγῳ καὶ τῷ προσκέμενον. P. 555 δὲ μὲν οὖν δύναται ὄνομα πληθυντικὸν είναι σαφὲς ἐντεῦθεν. διλλὰ δῆλον ὃς καὶ 'Αριστάρχῳ καὶ τοῖς ἀπὸ τῆς 'Αριστάρχου σχολῆς συντρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχεσθαι, ὃς ἐπίρρημα δὲ ἐκ τοῦ κατὸν ἔνα

σχηματισμὸν ἐκφέρεσθαι καὶ ἐπὶ ἐνικῆς σχήσεως καὶ ἐπὶ πληθυντικῆς παρελαμβάνετο, διπερ οὐ παρείπετο δύναμαι. καὶ γένους μὴ εἴναι διακριτικόν. ἐπὶ δέ που καὶ ἐπὶ ἐνικῆς ἐκφορᾶς τὸ τοιοῦτον, 'ἡ δὲ ἀνεψ (sic) δὴν ἥστο' (ψ. 93), καὶ σαφὲς διτὶ εἰ δοθεῖη ἡ γραφὴ σὺν τῷ δοθεῖη ἀν καὶ τὸ ὄνομα εἴναι τὸ ἀνεψ. Eustath. too regards it as a nominative from *ἀνεψ*, and we may doubt whether Aristarchus, with whom Butt. agrees, would have decided in calling *ἀνεψ* or *ἀνεψ* (cp. *οὐτὼς*, *οὐτώ*) an adverb, but for the solitary passage in Od. 23. 93; which it must be remembered belongs to a portion of the poem which is impugned. *ἀνεψ* is equivalent to *ἀν-α-ος*, i.e. *ἀν-αν-ος*, the root *αν* or *αν* having the sense of crying or speaking, cp. *ανδάν*, *αντή*.

240. *καθαπτόμενος* ἐπέεσσι, see on sup. 39.

241. Eustath. sums up the characteristics of the three speakers thus, διποιῆται .. τὸν μὲν 'Αντίονος διπλούστερον δημιγοροῦντα πεποίηκε καὶ διφελέστερον, τὸν δὲ Εὐρύμαχον ἐμβιοθέστερον ἐκείνου καὶ διδρότερον, ἐνταῦθα δὲ Λειώκριτόν τινα μνηστήρα βραχιλογον μὲν πλάττει, θρασύτερον δὲ ἐκείνων.

243. *ἀταρτηρὲ* may represent a reduplication of the stem *ταρ*, as in *ταράσσω*, to be referred to root *τερ* (*τείρω*, *τερο*) meaning to 'wear out' or 'rub away.' *ἀ-ταρ-τηρ-ός* according to this derivation would mean something like what we call 'irrepressible.'



ώς οὐ τις μέμνηται Ὀδυσσῆος θείου  
 λαῶν, οἰσιν ἀναστε, πατὴρ δ' ὡς ἥπιος ἦεν.  
 ἀλλ' ἡ τοι μνηστήρας ἀγήνορας οὐ τι μεγαῖρω  
 ἔρδειν ἔργα βίαια κακορραφίησι νόοιο·  
 σφᾶς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βίαιως  
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶν νέεσθαι.  
 νῦν δ' ἀλλῷ δῆμῳ νεμεσίζομαι, οἶον ἀπαντεῖς  
 ἥσθ' ἀνεψι, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι  
 παύρους μνηστήρας καταπαύετε πολλοὶ ἔβντες.'

Τὸν δὲ Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·  
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 also Od. 3. 74. The emphasis lies in  
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 Ἀττικὸς κεκλιμένον. φ' λόγῳ καὶ τὸ  
 προσκέμενον. P. 555 διτὶ μὲν οὖν δι-  
 ναται δύομα πλήθυντικὸν εἶναι σαφὲς ἐν-  
 τεῦθεν. ἀλλὰ δῆλον ὡς καὶ Ἀριστάρχῳ  
 καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς  
 συντρέκοντο μὴ μᾶλλον δύομα ἐκδέχε-  
 σθαι, ὡς ἐπίρρημα δὲ ἐκ τοῦ καθ' ἓντα

σχηματισμὸν ἐκφέρεσθαι καὶ ἐπὶ ἑνικῆς  
 σχήσεως καὶ ἐπὶ πληθυντικῆς παρελαμ-  
 βάνετο, διπέρ οὐ παρέπετο δύομασι.  
 καὶ γένους μὴ εἶναι διακριτικὸν. ἐστὶ  
 δὲ που καὶ ἐπὶ ἑνικῆς ἐκφορᾶς τὸ τοιοῦ-  
 τον, 'ἡ δὲ ἄνεψι (sic) δηρή ἥστο' (ψ. 93),  
 καὶ σφᾶς διτὶ εἰ δοθεῖν ἡ γραφὴ σὺν τῷ  
 I, δοθεῖ ἀν καὶ τὸ δύομα εἶναι τὸ ἄνεψι.  
 Eustath. too regards it as a nominative  
 from ἄνεψι, and we may doubt whether  
 Aristarchus, with whom Butt. agrees,  
 would have decided in calling ἄνεψι or  
 δινεψι (cp. οὐτως, οὐτω) an adverb, but  
 for the solitary passage in Od. 23. 93;  
 which it must be remembered belongs  
 to a portion of the poem which is im-  
 pugned. ἄνεψι is equivalent to ἀν-α-  
 φ-ος, i. e. ἀν-αυ-ος, the root αφ or αυ  
 having the sense of crying or speaking,  
 cp. ἀνδάν, ἀντή.

240. καθαπτόμενοι ἐπέεσσι, see on  
 sup. 39.

241. Eustath. sums up the character-  
 istics of the three speakers thus, δ  
 ποιητης . . . τὸν μὲν Ἀντίνοον διλούστερον  
 δημιγοροῦντες πεποίκη καὶ ἀφελέστερον,  
 τὸν δὲ Εύρυμαχον ἐμβριθέστερον ἐκείνου  
 καὶ διδρότερον, ἐνταῦθα δὲ Λειώκριτόν  
 τινα μνηστήρα θραχύλογον μὲν πλάττει,  
 θρασύτερον δὲ ἐκείνων.

243. ἀταρτηρὲ may represent a  
 reduplication of the stem ταρ, as in  
 ταράσσω, to be referred to root τερ  
 (τείρω, τερο) meaning to 'wear out'  
 or 'rub away:' δ-ταρ-τηρ-ες according  
 to this derivation would mean some-  
 thing like what we call 'irrepressible.'

ἡμέας δτρύνων καταπανέμεν. ἀργαλέον δὲ  
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.  
εἰ περ γάρ κ' Ὀδυσσεὺς Ἰθακῆσιος αὐτὸς ἐπελθὼν  
δαινυμένους κατὰ δῶμα ἔδν μνηστῆρας ἀγανούς  
ἔξελάσαι μεγάροιο μενοινήσει ἐνὶ θυμῷ,  
οὐ κέν οἱ κεχάροιτο γυνὴ, μάλα περ χατέονσα,  
ἐλθόντ', ἀλλά κεν αὐτοῦ δεικέα πότμον ἐπίσποι,  
εἰ πλεόνεσσι μάχοιτο σὺ δ' οὐ κατὰ μοῖραν ἔσπεις.

245. καὶ πλεόνεσσι] τινὲς γράφουσιν ‘ἀνδράσι καὶ πούροισι,’ δμεινον δὲ ‘καὶ πλεόνεσ-  
σι’ γράφειν, ἵνα τὴν τῶν κωλυόντων Schol. H. M. Q. 251. εἰ πλεόνεσσι  
μάχοιτο]. Schol. H. M. Q. calls this reading γελοῖον, giving instead εἰ πλέονέσι  
ἔποιτο.

The older commentators regarded it as a lengthened form of an adjective ἀτηρός from ἀτη.

ἡλέος must be referred to a root δλ., seen in δλη, δλᾶσθαι, δλένειν, δλείσθαι. In Il. 15. 128 the form ἡλέ occurs.

244. ἀργαλέον δέ. This is a passage greatly vexed by commentators. Eustath. and the Schol. make πλέονεσσι follow ἀργαλέον, in the sense that even numerical odds do not ensure victory over men whose courage is heightened by good cheer. But the construction of πλέονεσσι is doubtless after μαχήσασθαι, if we compare (251) εἰ πλεόνεσσι μάχοιτο, and the similar sentiment in Od. 16. 88 πῆγας δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἔντα | ἄνδρα καὶ ἴθημον. What then is the subject of μαχήσασθαι? Fäsi takes it to be the Suitors, as if Leiocritus, for himself and his fellows, was bewailing the hardship or unfairness of having to sustain the attack of the whole of the Ithacan people summoned to the rescue by Mentor (241); and this appears also to be the interpretation of Nitzsch. According to this the passage will be a bantering remonstrance against carrying a point by the might of superior numbers. ποδὸν ἔστεις would then, prosaically, be equivalent to 'See what is implied in your appeal to the people of Ithaca!' ἀργαλέον, Nitzsch remarks, is not simply 'hard' in the sense of 'difficult,' but in the sense of 'oppressive.' Your appeal to numbers is a barbarity, there is no fairness in it. 'It is ill fighting against odds,' especially when the stakes are not equal, when one may lose his life, and can only win a dinner. The case is then pressed home

with an illustration, εἰ περ γάρ κε .. μενοινήσει (cp. εἰ περ γάρ κε ἐθέλομεν, etc. Il. 1. 580). Suppose Odysseus to appear on the scene and try to force us out single-handed (*αὐτὸς*); why then, the results would be all the other way; the odds would be on our side and he would fall, and this parallelism is further suggested by the use of Ἰθακῆσιος as an epithet here to Odysseus. 'You are summoning a vast number of Ithacans against the Suitors; how if it were the resistance of one Ithacan to an overwhelming number of Suitors!' Such violent and contrary results argue the wrongness of the method, οὐ δ' οὐ κατὰ μοῖραν ἔσπεις.

The alternative rendering is to regard the words as a counter threat to Mentor. 'You will find it a hard matter to fight, about a meal, with men who moreover (*καὶ*) outnumber you. You call us the πούροις μνηστῆρες, but, inasmuch as I do not think the people of Ithaca will mix themselves up in the quarrel, we nevertheless outnumber you, who are but *one*. Why, even Odysseus himself could not stand before us, and shalt thou stand?' With περὶ δαιτί compare περὶ παιδὶ μάχη Il. 16. 568, περὶ οἷσι μαχεῖμενος πτεάτεσσι Od. 17. 471.

249. κεχάροιτο .. ἐλθόντι. Compare Od. 19. 462 τῷ χαῖρον νοσήσαντι, Il. 14. 504 οὐδὲ .. ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται. Translate, 'would have joy in his coming.'

250. αὐτοῦ, 'on the spot'—'no sooner home than killed.'

251. εἰ πλέονεσσι μάχοιτο. For this exegetic restatement of the

2.



## 2. ΟΔΥΣΣΕΙΑΣ Β. 252-261.

75

ἀλλ' ἔγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἔκαστος,  
τούτῳ δὲ δτρυνέει Μέντωρ ὁδὸν ἡδ' Ἀλιθέρος,  
οἵ τέ οἱ ἔξ ἀρχῆς πατρώιοι εἰσιν ἑταῖροι.  
ἀλλ', δίω, καὶ δηθὰ καθήμενος ἀγγελιάων  
πεύσεται εἰν Ἰθάκῃ, τελέει δὲ ὁδὸν οὐ ποτε ταῦτην.'

\*Ως δέρ' ἐφῶνησεν, λῦσεν δὲ ἀγορὴν αἰψηρήν.  
οἱ μὲν δέρ' ἐσκίδναντο ἐδὲ πρὸς δώματ' ἔκαστος,  
μνηστῆρες δὲ ἐς δώματ' ἵσαν θείου Ὄδυσσος.

Τηλέμαχος δὲ ἀπάνευθε κιῶν ἐπὶ θίνα θαλάσσης, 260  
χείρας νιψάμενος πολιῆς ἀλός, εἴχετ' Ἀθήνην.

257. *αἰψηρήν*] La Roche quotes from Apollon. Soph. 17. 20 *αἰψηρὸς = ταχός*: δταν δὲ λέγην 'λύσαν (sic) δὲ ἀγορὴν αἰψηρήν' δὲ *Ἀρίσταρχος ἀντὶ τοῦ αἰψηρὸς ἀκούει*. This shows that *λύσαν* was the Aristarchean reading which Kayser adopts. Schol. P. λαψηρήν. 260. *ἀπάνευθε κιῶν* Al. *ἀπάνευθεν λάν*. Niconor says εἰ κατὰ δοτικὴν γράφεται τὸ θίνη, βραχὺ διαστελούμεν ἐπὶ τὸ λάν, καὶ τὰ ἔξης συνάφομεν εἰ δὲ διὰ τὸ δέ, ὃς Διδύμος φησι γράφειν *Ἀρίσταρχον*, μετὰ τὸ θαλάσσην διαστελούμεν.

protasis compare Thuc. 5. 97 καὶ τὸ δάσφαλὲς ἡμᾶν διὰ τὸ καταστραφῆναι δὲ παράσχοντες.. εἰ μὴ περιγένοντε (where the last three words contain a restatement of διὰ τὸ καταστατ.). Plato. Apol. 20 C οὐ γάρ δῆπου σοῦ γε, οὐδὲν τῶν ἀλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονε, εἰ μὴ τι ἐπράττες ἀλλοῖον η̄ οι πολλοῖ.

257. *ἔργα* = your estates, your homes. Notice δύε used with the plural number, as Od. 1. 76. *ἔκαστος* is in apposition with ὑμεῖς implied in the imperative σκίδνασθε. For a similar use cp. Il. 5. 878 δεδμήμεσθα *ἔκαστος*, Il. 2. 775 ἴπποι τορ δραμασιν οἶσιν *ἔκαστος*.. ἔκπικτε.

258. *ἔτρυνέαι*, 'shall speed his setting out, sc. by aiding the preparations and procuring supplies.

259. καὶ θηθά. That is, instead of going after news of his father, as he thinks to do, he will not find the means. This is put bitterly, 'He will have to wait a long time first in Ithaca, and be content with such news as is brought to him.' *τέλουνται* could be used of information whether brought to Telemachus or obtained by his inquiries; but ἀγγελίαι must be restricted to news brought to him.

260. *τελέει* is the future, cp. Od. 4. 85; 18. 389; 19. 557; the forms *τελέσω*

and *τελέσσω* are subjunctives of aor. I, cp. Il. 1. 523; 23. 559; Od. 11. 352.

257. *αἰψηρήν*, proleptic epithet = 'quick to disperse at his word,' just like θηθοὶ ἀλεγόντες δάιτα Od. 8. 38, *ταχέες δὲ* ἴστηντες ἔγερθεν Il. 23. 287. The use of the adjective here instead of the adverb is most common in Homer with adjectives of time, as ἔνδος Od. 4. 450, *ἡμαρτῃ* Od. 2. 104, *ἐπηροῖα* Il. 8. 530, *ἥροις*, see Buttm. Lexil. p. 41; cp. also the use of χθούς, πάνυνχος, ἐπέροις. Here the expression is not exactly equivalent to *αἴψα δὲ ἔλυσ* ἀγορήν Il. 2. 808, but points also to the fact that the quality, 'readiness to disperse,' is more or less inherent in the subject. Cp. *αἰψηρής δὲ κόρος κρυερόδο γόνιο* Od. 4. 103, *αἰψηρά δὲ γούνατ* ἔπιμα Il. 10. 358 with v. l. λαψηρά. The expression before us occurs also in Il. 19. 276. Cp. Virg. Aen. 12. 860 'alitis in parva subitam collecta figuram.' Dintzer, with Voss, renders *αἰψηρήν*, 'excited.'

261. *χείρας νιψάμενος*. For this as a necessary preliminary to a sacrifice compare Il. 1. 313 οἱ δὲ διελυμανόντο καὶ εἰς διὰ λύματ' ἔβαλλον, | ἕδον δὲ ἀπόλλωνι τελέσσας ἔκατόμβας. So Priam washes his hands before a libation, Il. 24. 302 foll.

*πολιῆς ἀλός*. Grammarians seem uncertain whether to describe this as a local, material, or partitive genitive.

velenias of thy rho sea-eat ure, prays to Alkene, who appears to him  
in the form of Mentor.

‘Κλῦθί μεν, δὲ χθιγὸς θεὸς ἡλυθες ἡμέτερον δῶ  
καὶ μὲν νηὶ κέλευσας ἐπ' ἡροειδέα πόντον,  
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,  
ἔρχεσθαι τὰ δὲ πάντα διατρίβουσιν Ἀχαιοὶ,  
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.’

‘Ως ἔφατ’ εὐχόμενος, σχεδόθεν δέ οἱ ἥλθεν Ἀθήνη,  
Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν,  
καὶ μιν φωνῆσασ’ ἔπεια πτερέντα προσηύδα·

‘Τηλέμαχ’, οὐδὲ δπιθεν κακὸς ἔσσεαι οὐδὲ ἀνοήμων, 270  
εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,  
οἷος κείνος ἦν τελέσαι ἔργον τε ἔπος τε.  
οὐ τοι ἔπειθ’ ἀλίη ὁδὸς ἔσσεται οὐδὲ ἀτέλεστος.  
εἰ δὲ οὐ κείνου γ' ἔστι γόνος καὶ Πηνελοπέης,  
οὐ σέ γ' ἔπειτα ἔολπα τελευτήσειν δὲ μενοινᾶς.

265

275

262. κλῦθι μεν] Vulg. κλῦθι μοι.

Perhaps the latter suits the passage best. As analogous constructions compare λονεσθαι ποταμοῖο Il. 6. 508, πρῆσαι πυρὸς Il. 2. 415. Cp. λονεῖν ἐκ ποταμοῦ Od. 6. 224.

262. 8. Κλῦθες, ‘thou that camest yesterday in thy godhead.’ Κλῦθες is drawn from its natural case of appeal, the vocative, into the nominative construction with the relative clause. For the adverbial use of χθιγός see above 257.

263. ἡροειδέα. See Buttm. Lexil. s. v. δῆμρ. The general meaning is ‘hazy,’ ‘dim’: not so much in the sense of overcast with cloud or fog, as of that of far, faint, distance. Cp. Longfellow, Golden Legend, ‘The sea in all its vague immensity.’

265. τὰ δέ, sc. my voyage.

270. οὐδὲ δπιθεν. As thou hast not been spiritless nor witless to-day, in the assembly, so ‘neither hereafter wilt thou be,’ etc. It might be a mere accident that thou hast acquitted thyself so well to-day; to-day’s is but one essay: but (Athena continues) if thou art thy father’s son, to-day is an augury of many such displays.

272. οἶος κείνος ἦν, ‘seeing what a man he was.’

τελέσαι ἔργον τε ἔπος τε, ‘to make good both word and work,’ may be explained in more than one way. It

may be taken as a sort of proverbial expression, meaning, to ‘say all that has to be said, and to do all that has to be done.’ In short, not to fall short of a hero’s duties, μίθων τε βῆτηρ̄ ἔμεναι πρητερή τε ἔργον Il. 9. 443, translated by Cicero (de Orator. 3. 15) oratorem verborum actoremque rerum. Or again, the phrase may be considered as a true δύ δια δνοῖν = ‘to make good the word-foreshadowed act,’ ἔργον τε ἔπος τε thus signifying both the act-determining word, and the word-expressing act. The phrase in Hdt. 3. 135 δμα ἔπος τε καὶ ἔργον ἔνοεις is a paraphrase rather than a reproduction of the present passage. Cp. Il. 15. 234 κείνει δι αὐτὸς ἔγω φρόμοις ἔργον τε ἔπος τε, also inf. 304. For the disjunctive form ή ἔπος ή ἔργον see Od. 3. 99 note.

274. Join closely οὐ κείνου — ‘not his,’ i. e. δλον. Cp. Od. 12. 382 εἰ δέ μοι οὐ τίσουσι, 19. 85 εἰ . . οὐκέτι νόστιμος ξονι. Ameis further quotes Il. 3. 289; 4. 55, 160; 15. 162, 178, 492; 20. 129, 139; 24. 296.

275. ἔπειτα = ‘in that case.’

ἔολπα. This form of the perf. and the double ε of the aor. ἔελπετο (Il. 12. 407, etc.) confirm the fact of the original form of the root being *Feλp*, thus showing its connection with the Lat. *volup*, *voluptas*.





## 2. ΟΔΥΣΣΕΙΑΣ Β. 276-289.

77

παῦροι γάρ τοι παῖδες δύοιοι πατρὶ πέλονται,  
 οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.  
 ἀλλ' ἐπεὶ οὐδὲ δπιθεν κακὸς ἔσσεαι οὐδὲ ἀνοήμων,  
 οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέοιπεν,  
 ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα. 280  
 τῷ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε  
 ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·  
 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,  
 δις δή σφι σχεδὸν ἔστιν, ἐπ' ἡματι πάντας δλέσθαι.  
 σοὶ δ' ὅδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σὺ μενοινᾶς 285  
 τοῖος γάρ τοι ἑταῖρος ἔγώ πατρώιος εἰμι,  
 δις τοι νῆα θοὴν στελέω καὶ ἀμ' ἔφοραι αὐτός.  
 ἀλλὰ σὺ μὲν πρὸς δώματ' ἵων μνηστήρους δύμιλει,  
 δπλιστόν τ' ἡια καὶ ἄγγεσιν ἄρσον ἀπαντα,

276, 277.] Bekker brackets these two lines. See Friedländer, *Analect. Hom. Neue Jahrb.* 3. 468. They can only be objected to on the ground of being commonplace or tautological.

279. οὐ πάγχυ, like the later οὐ πάντα = 'not at all.'

280. ἀλπωρή.. τελευτῆσαι, see on 171 sup.

284. δε.. δλέσθαι. Nitzsch joins σχεδὸν ἕτοιν ἐπ' ἡματι, 'is near them every day'; so ἐπ' ἡματι Od. 14. 105. It is better to join ἐπ' ἡμι δλέσθαι, 'to perish in one day,' as Il. 10. 48 οὐ γάρ τω δόδυμοι . . . ἀνδρὸς ἵνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι, Il. 19. 228 ἀλλὰ χρῆ τὸν μὲν καταβάττειν δε κε θίνησι, | νηλέα θυμὸν ἔχοντας, ἐπ' ἡματι δακρύσαντας, i. e. to limit one's weeping to a singleday, *luctum lacrimis finire diurnis* Cic. Tusc. 3. 27, 65. In the sentence above, the gender of δε shows that it follows only the main word θάνατον, upon which κῆρα μέλαινα is a poetic refinement. Cp. Il. 13. 622 δλλάς μὲν λάβησ τε καὶ αἰσχεος οὐκ ἐπιδενεῖς, | δη ἐμὲ λαβθίσασθε. With the general expression compare Il. 17. 201 οὐδὲ τι τοι θάνατος καταθύμος ἔστιν | δε δὴ τοι σχεδὸν ἔστι.

286. τοτος. This adjective prepares us for δε στελέω in the next line; the quality or value of his friendship is shown by his exertions for Telemachus. δε = 'as that I.' So Il. 7. 231 ἡμεῖς δε

ειμὲν τοῖοι οἱ δὲ σύθεν ἀντιθαίμεν, 24. 183 τοῖος γάρ τοι πομπὸς ἀμ' ἔφεται ἀργειφόντης, | δε σ' δέει, κ.τ.λ., compare also Od. 11. 135.

πατρώος ἄταρος means only 'a comrade of thy father.'

289. ἡια. Schol. παρὰ δὲ Ομήρῳ ἡια τὸ ἔρδονα οἰκεῖος ἀπὸ τοῦ ἱεροῦ εἴρηται. Another Schol. quoting Od. 5. 368 ἡιων θημῶνα τινάρη suggests that its meaning 'chaff' comes ἀπὸ τοῦ κινεσθαι τῷ ἀνέμῳ, and another ridiculous derivation is suggested ἀπὸ τοῦ δίσσειν δίναμαι. οἱ γάρ ἔσθιοντες καὶ πορεύεσθαι δύνανται. We seem to get a clue to its meaning here, inasmuch as it stands parallel to ἀλφίτα in the next line, and so may = 'provision of bread'; flesh would be ἄμα, which word is accordingly conjoined with στόρων καὶ οἰον Od. 3. 480. Hesych. and Suid. give a word εἰαί, εἰοι δοτρίον καθόρματα, which may possibly be referable to ζειαί. See Lobeck, El. 1. 100. The quantity of the word varies; generally as here ἡια, the ε is long; in Od. 4. 363; 12. 329 it stands as ἡιά, and at the close of a verse it becomes a dissyllable, Od. 5. 266; 9. 212, see also Od. 5. 368.

οίνον ἐν ἀμφιφορεῦσι, καὶ ἀλφιτα, μιελὸν ἀνδρῶν, 290  
δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἔταιρους  
αἰψύ ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νήες  
πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι δὲ παλαιαῖ·  
τάων μέν τοι ἐγών ἐπιδύψομαι ἢ τις ἀρίστη,  
ώκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.' 295

'Ως φάτ' Ἀθηναίη, κούρη Διός· οὐδέ δρ' ἔτι δὴν  
Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.  
βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἥτορ,  
εὗρε δ' ἄρα μηνοτῆρας ἀγήνυρας ἐν μεγάροισιν,  
αἴγας ἀνιεμένους σιάλους θ' εύοντας ἐν αὐλῇ. 300  
'Αντίνοος δ' ιθὺς γελάσας κίε Τηλεμάχοιο·  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' δύνμαζε·  
'Τηλέμαχ' ὑψαγόρη, μένος ἀσχετε, μή τι τοι ἀλλο  
ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,

294. ἐπόψομαι here and in Il. 9. 167 is used in the sense of 'looking after,' i.e. 'selecting'; the shorter form ἐπόψομαι in the sense of 'visiting,' 'beholding,' Od. 7. 324; 19. 260, 597; 23. 19.

295. ἐνήσομεν, 'will launch her.' With this word νῆα may be supplied from the previous clause; but in Od. 12. 401 it is used more decidedly without such an addition. Compare ἀναβίμεναι without νῆα, Od. 1. 210. Similar to this is the idiomatic use of *adpellere*, or of δίκων used without an object, Il. 23. 344.

300. ἀνιεμένους. Schol. ἐκδέρροντας κάταθεν ἀρματένους. The exactly literal meaning being, 'sending them into view upwards,' the preposition marking the direction taken by the knife, or the slit. Compare κόλπον ἀνιεμένην Il. 22. 80 and Eur. Electr. 826 κάνειτο λαγόνας. But probably the notion of 'upwards' is not so much in the word, as that of the skin being 'opened back.'

ἔνοντας, 'singeing.' From root *us-*, connected with *aw*, *abos*, Lat. *uro*, Skt. root *us̄h*. See under *ένστραι* (Pollux, 6. 91) οἱ βόθροι ἐν οἷς ἔνεραι τὰ χοιρίδια.

301. ιθὺς Τηλεμάχοιο. See Od. 1. 119.

302. ἐν τ' ἄρα .. χειρὶ, 'he grasped

his hand,' lit. 'fastened on his hand for him.' Eustath. joins rightly ἐμφῦν τῇ χειρὶ, which is more correct than Bekker's way of making χειρὶ the instrumental dative. So Virgil understood the words, Aen. 8. 124 *dextramque amplexus inhaesit*, and so we have Od. 3. 374 Τηλεμάχον ἔλε χείρα, where ἔλε χείρα is but another way of saying ἐν-έφυν χειρὶ. Compare also Od. 18. 258 δεξιτερῷ ἐπι καρτῷ ἔλεν ἐμὲ χείρα προσ-ηδα. See Od. 1. 381.

ἔκ τ' δύνμαζε. Ameis remarks that the whole verse, viz. ἐν τ' ἄρα .. δύνμαζε, occurs eleven times in Homer (here and in Od. 8. 291; 10. 280; 11. 247; 15. 530; Il. 6. 253, 406; 14. 232; 18. 384, 423; 19. 7), and the hemistich ἔκ τ' δύνμαζε thirty-two times. The phrase always introduces a direct personal address, and either the name or its equivalent is used, except in the following passages, Od. 5. 181; 6. 254; 10. 319; 17. 215; 21. 248; Il. 14. 218; 24. 286.

303. μή τι τοι .. μελέτω .. ἀλλο. With the form of the sentence compare Od. 5. 179 μή τι μοι αὐτῷ τῆμα κακὸν βούλευσμεν ἀλλο, only that here we have ἔργον τε ἔπος τε added in apposition to κακὸν. The force of ἀλλο here is almost = 'instead,' in antithesis, that is, to the following words, which speak of eating and drinking.

99. perception: loosely used. They were in the court-yard.



## 2. ΟΔΥΣΣΕΙΑΣ Β. 205-316 79

ἀλλά μοι ἐσθίεμεν καὶ πινέμεν, ὡς τὸ πάρος περ. 305  
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,  
 νῆα καὶ ἔξαλτους ἐρέτας, ἵνα θᾶσσον ἰκησι  
 ἐς Πύλον ἡγαθένη μετ' ἀγανοῦ πατρὸς ἀκούην.'

Τὸν δὲ αὐτὸν Τηλέμαχος πεπινυμένος ἀντίον ηδῖα·  
 'Ἀντίνο', σὺ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310  
 δαίνυσθαι τὸ ἄκεόντα καὶ εὐφραίνεσθαι ἔκηλον.  
 Η οὐχ ἀλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ  
 κτήματ' ἔμα, μνηστῆρες, ἐγὼ δὲ ἔτι νήπιος ἦμα;  
 νῦν δὲ δὴ μέγας εἰμὶ καὶ ἀλλων μῆθον ἀκούων  
 πυνθάνομαι, καὶ δή μοι ἀέρεται ἐνδοθι θυμὸς, 315  
 πειρήσω ὡς καὶ ὑμι μακάς ἐπὶ κῆρας ἴηλω,

305. μοι = 'pri'thee.'  
 306. Ἀχαιοὶ, sc. the Ithacans. πάντα has for epexegesis the accusatives in next line.

307. ἔξαλτος. According to some, a syncopated form of ἔξαλπερος (Od. 4. 643) or derived directly from ἔξαλνμαι. But there seems no difficulty in supposing a verbal *alrós* or *alros* from which comes *alréw* and *alria*, the latter noun properly signifying a 'demand.' Then ἔξαλτος will mean 'carefully demanded,' 'choice;' cp. Il. 12. 320.

308. ἡγαθένη. According to Butt. from *δγαν*, *θείος*, formed like *δγακαλύτος*. For change of *a* to *η* compare *ἡμαθέεις*, *ἡμεμέεις*. Others regard the word as a derivative from *δγαμα* or a lengthened form of *δγαδός*, as *ἡγορέη* from *δγήρη*.

309. ἀκέόντα. Probably *akéon* was originally an adjective, compare *akéin* sup. 82 note, from which it passed into an adverb. Butt. Lexil. on the other hand regards it as always an adverb (*akaoi* neut. from *akaoi*, Ionic *akéon*), but sometimes declined. *akéon* is found representing the feminine gender, Il. 4. 22; 8. 459, and as plural, in Od. 21. 89; h. Hom. Ap. 404. The feminine form *akéonora* occurs in Od. 11. 142; Il. 1. 565, and Nauck would read *akéonora* for *akéonisa* Il. 1. 348. The dual *akéonre* is found Od. 14. 195.

ἴκηλον, root *Fex*, Skt. *vac-mi* = *volo*, Lat. *in-vit-us* quasi *invictus*. The

parallel form *εἴκηλος* stands for *ἔκηλος*. *ἴκηλον* then denotes here the quiet mind, and thus makes no tautology with *akéontra*.

312. Η οὐχ ἀλις. For the form of sentence compare Il. 17. 450 Η οὐχ ἀλις δὲ καὶ τεύχε' ἔχει καὶ ἐπενέχεται αἴτος;

In the phrase τὸ πάροιθεν the article retains something yet of its deictic, or demonstrative force. This usage belongs to what is called the contrasting force of the article, the past (*πάροιθεν*) forming a sort of opposition to the present or future. See generally Förstemann, Bemerk. über den Gebrauch des Artikels bei H. pp. 30 foll.

313. ἡμα. This form seems to come from \*ημμ or \*ημν. See Monroe, H. G. Append. A. 2, and page 11, foot-note. Notice the paratactic form of sentence ἔγω δὲ ἔτι νήπιος ἡμα in the sense of ἐμοῦ ἔτι νήπιος δύτος, or δυούνεκα ἔγω, κ.τ.λ.

314. ἀλλων μῆθον. This is general, — 'in the converse which others hold with me.'

315. πυνθάνομαι = 'I learn the story,' sc. of my wrongs and your misdoings.

Θυμός. The Scholl. are wrong in interpreting θυμός here by χόλος or ἀγνωστησίς. It means rather 'spirit,' but not 'understanding,' as Eustath., who quotes Herod. 3. 134 αἴτανομένω τῷ σώματι συναγάνονται καὶ αἱ φρένες.

316. πειρήσω ὡς κε, i. e. 'I will try how I may.' Cp. πεῖραν ὡς κε .. ἅρξωσι:

ἥε Πύλονδ' ἐλθὼν, ἡ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.  
εἴμι μὲν, οὐδ' ἀλίη ὁδὸς ἔσσεται ἦν ἀγορεύω,  
ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων  
γίγνομαι· ως νῦ που ὅμμιν ἔείσατο κέρδιον εἶναι.'

320

'Η ρα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο  
[φεῖα: μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].  
οἱ δὲ ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν

321. σπάσατ'] The reading of Aristarch. Al. σπάσεν. 322.] δ στίχος οὗτος  
ἀδερεῖται ὡς περιττός (sc. by Aristarch.) προηθέτει δὲ καὶ Ἀριστοφάνης Schol.  
M. Q. R. The line also anticipates and so spoils the antithesis in ol 3 ἐνελά-  
βενον.

Il. 4. 66, πείρα δπως κεν ἵκηαι Od. 4. 545.

ἐπὶ .. ἤλω. Curtius refers ἤλω to root *ar*, Sanskrit *i-j-ar-mi*, 'to hasten.' The same root appears in ἐρ-χ-ο-μαι, *ἡλ-υ-θον*, the initial iota being the residuum of a reduplication, as in *la-iων*, etc. Göbel regards it as equivalent to *σισάλλω*, i. e. *σι-σαλ-ιω*, and so a reduplicated form from ἄλλω, *saliō*.

κῆρας Curtius connects with root *ker*, seen in *κείρω*, *κεραΐζω*, etc. Nügelsbach (Hom. Theol. 147) remarks that *κῆρ* represents the special form of death in contrast to *δομῆται* μοῖρα, or *θάνατος* δομός Od. 3. 236. So Sarpedon, Il. 12. 326 foll., complains that he is threatened by κῆρες θανάτου | μυρίαι, δις οὐκ ἔστι φυγὴν θροτὸν οὐδὲ ὑπαλίξαι. Cp. Od. 11. 171, where Odysseus asks his mother τίς νῦ σε κῆρος ἐδάμασσε ταντέγεος θανάτου; | ηδολιχὴ νούσος ηδ' Ἀρτεμις λοχέαιρα οἰς ἀγανοῖς βελέεσσιν ἐνοιχομένη κατέσφεν; When κῆρες are personified, their action is to carry off their victims as a wild beast takes its prey; cp. κῆρες ἀγον Il. 2. 834, φορέσσοις Il. 8. 528, φέρονται Od. 14. 207.

At the birth of each mortal, his special *κῆρ* is assigned him; cp. Il. 23. 78 ἀλλ' ἐμὲ κῆρις ἀμφέχανε στυγερή, η περ λάχε γεινόμενον περ. And thus it is the *μοῖρα* of a man, that his particular *κῆρ* should find him at last, Il. 18. 117, 119 οὐδὲ γὰρ οὐδὲ βῆ Ήρακλῆς φύγε κῆρα .. ἀλλά η μοῖρα δάμασσε. The personality of the κῆρες appears only in one passage, Il. 18. 535 foll., where δλοὴ κῆρ appears on the shield of Achilles. The Hesiodic conception of the κῆρες is quite different; they are described (Theog. 220) αἱ τὸν ἀνδρῶν τε

θεῶν τε παραβασίας ἐφέπουσαι, | οὐδέ-  
ποτε λήγουσι θεαὶ δενοῖο χόλοιο | πρὶν  
γ' ἀπὸ τῷ δάκνοι κακὴν διν δοτις ἀμάρ-  
την.

317. ἐλθὼν implies 'and fetching aid from thence,' contrasted with οὐτοῦ = 'without going elsewhere.'

318. οὐδὲ ἀλίη .. ἀγορεύει, 'nor shall the voyage I speak of be balked.' This is merely a restatement of the meaning of εἴμι, not introducing any thought about the result of the journey.

319. ἔμπορος, 'a passenger.' This meaning is brought out in Od. 24. 300 ηδ' ἔμπορος εἰλίλωθας νηὸς ἐπ' ἀλλοτρίης. Nitzsch remarks that though in later Greek ἔμπορος stands generally for a 'merchant,' yet the idea of *travel* connected with it sufficiently marks it off from κάπηλος. Cp. Plato, de R. P. 371 Β καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαγόντων καὶ ἔβαντων ἱκαστα [δεῖ ήμν]. οὐτοὶ δέ εἰσιν ἔμποροι. η γάρ; Ναί. Καὶ ἔμπόροις δῆμα δεσπόμεθα. Πάντω γε. Καὶ έαν μὲν γι κατὰ θάλατταν η ἔμ-  
ποροι γίγνηται, συνχών καὶ ἄλλων προ-  
δεσσεται τῶν ἐπιστημόνων τῆς περὶ τὴν  
θάλατταν ἥργασις.

οὐ γὰρ νηὸς ἐπήβολος .. γίγνομαι, 'for I am not to obtain.' 'I am not to become possessed of.' This is the force of γίγνομαι. An emphasis is thrown on ὅμμιν, as Telemachus implies ironically that 'of course the decision rests with you; though you are, some of you, strangers, and I the king's son.'

321. Η ρα, 'he spake.' See note on Od. 3. 327.

322. φεῖα. See critical note. The interpolator of the line must have meant by φεῖα, 'without more ado.'

323. ἐκερτόμεον. κέρτομος (h. Hom.



37. q 9 There is a stone-room at the extreme rear (Is this the same as that?) where gold, bronze & iron are kept. Some think this room (B 337-24 9, was the bed-chamber "Oo" unoccupied during a famine. Another stone-room (X 143, 176) was a place where we've placed the orans removed from the pleyd, or.

ώδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·

‘Η μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325  
 ἢ τινας ἐκ Πύλου ἀξεὶ ἀμύντορας ἡμαθίεντος,  
 ἢ δὲ γε καὶ Σπάρτηθεν, ἐπεὶ νῦ περ ἵεται αἰνῶς·  
 ἥτε καὶ εἰς Ἐφύρην ἔθέλει, πίειραν ἄρουραν,  
 ἐλθεῖν, δοφρ' ἔνθεν θυμοφθόρα φάρμακ' ἔνεικη,  
 ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσῃ.’

‘Ἄλλος δὲ αὐτὸς εἴπεσκε νέων ὑπερηνορεόντων  
 ‘τίς δὲ οἶδεν εἰ κε καὶ αὐτὸς ἴων κοίλης ἐπὶ νηὸς  
 τῆλε φίλων ἀπόληται ἀλώμενος ὃς περ Ὀδυσσεύς;  
 οὗτος κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἀμμιν·  
 κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δὲ αὐτε  
 τούτου μητέρι δοῖμεν ἔχειν ἡδὲ ὅς τις ὀπνιόι.’ 335

‘Ος φάν· δέ δὲ ὑψόροφον θάλαμον κατεβήσετο πατρὸς,

Merc. 338) is generally derived from *κῆρ τέμνειν*. It is probably to be referred to root *κερ* (*κείρω*) only, as this root is often strengthened with an appended *τ* or its equivalent. So that with *κέρ-*  
*εως* we may compare *cort-ex*, *cult-cr*, Sanskrit *kart-art* = hunting-knife.

324. ἔτεσκε. See Curtius (Gk. Gram. Ex. p. 141 foll., Verb. p. 531 foll.), ‘The *σκ* of the Iteratives in *-σκο-ν* is not different in nature and origin from the additional element (*σκ*) in the present; and consequently the Iterative was only an isolated preterite of this formation of the present (sc. the Inchoative class in *σκω*). The gradual realization and the repetition of an action are regarded by language as nearly akin . . . The origin however of *σκ* is unknown to us.’

327. δὲ γε. Here δὲ γε exhibits most strikingly its peculiar use, to resume the original subject of the sentence. We sometimes find *ille* so employed in Latin, as Virg. Georg. 2. 434 ‘salices humileaque genestae, | aut *ille* pecori frondem aut pastoribus umbras | sufficient,’ Aen. 5. 457 ‘nunc dextra in-geminans ictus, nunc *ille* sinistra.’

ἵεται, sc. φονεύειν, ‘so desperately bent on slaying us.’

328. Ἐφύρην. See on Od. 1. 259.

332. τίς δὲ οἶδεν, ‘nay, who knows?’ i. e. so far from bringing destruction on us, it may fall on himself.

334. διφέλλειν. He would double our trouble, because, as it is, we have some ado to waste the wealth of Odysseus fast enough; but then we should have to appropriate it all among us! This is the form of mockery called *δοτεῖσμός*.

337. θάλαμον κατεβήσετο. This store-room was at the back of the house; but we must not suppose that *ὑψόροφος* means ‘vaulted,’ and that the room was underground: rather, as Eustath. *ὑψόροφον μὲν ὄντος διὰ τὸ ἴσως ὑπερφόν* καὶ οὕτως ἀνεπιβούλευτον. It might indeed be said that the so-called Treasury of Atreus at Mycenae is an instance of a subterranean storehouse, as also the treasury of Minyas at Orchomenos (Paus. 9. 38); but, apart from the question that the ordinary store-room in charge of a housekeeper bears no analogy to such structures, there is strong presumption that these ‘Treasuries’ were places of royal sepulture. We have then to explain away the difficulty suggested by the preposition in *κατεβήσετο*. Some commentators understand the meaning of a step down from the threshold; cp. οὐδὸν δρύινον προσεβήσετο Od. 21. 43; but even this explanation is needless, for *κατὰ* can signify merely ‘advance;’ ‘further’ into the room is conceived of as ‘lower.’ Thus we may render *κατεβήσετο* ‘reached.’ Compare *κατὰ στελεός τέρατο* Od. 9. 330; so of fluid introduced into the

εύρυν, δθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο  
ἐσθῆτος τ' ἐν χηλοῖσιν ἀλισ τ' εὐώδες ἔλαιον·  
ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο 340  
ἔστασαν, ἀκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,  
ἔξεινης ποτὶ τοῖχον ἀρηρότες, εἰ ποτ' Ὀδυσσεὺς  
οἴκαδε νοστήσει καὶ ἀλγεα πολλὰ μογήσας.  
κληισταὶ δὲ ἔπεσαν σανίδες πυκινῶς ἀφαρνῖαι,  
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἥμαρ 345  
ἔσχι, ή πάντ' ἐφύλασσε νόου πολυιδρέησιν,  
Εύρύκλει, Ήπος θυγάτηρ Πεισηνορίδαο.

338. δθι νητός] Ἀριστοφάνης θεωρητός γράφει διὰ δύο νν, ὡς τὸ ἑνημεγάροισι  
(sup. 94) Ἀρίσταρχος δὲ δι' ἕνος. 'Hinc liquet iam olim in duas sectas divisos  
fuisse grammaticos, quorum alteri in heroici versus caesura liquidas duplicaverint,  
alteri non.' Porson, ad loc.

nostrils, στάξει κατὰ βινῶν Il. 19. 39. See also Od. 24. 115 ἦ οὐ μέμνη ὅτε κείσει κατῆλυθον ἡμέτερον δῶ. Sometimes καταβαίνειν is used, not with the simple accusative but with the addition of a preposition, as καταβαίνειν ἐς θάλαμον Od. 15. 99; Il. 6. 288.

338. Join νητός . . κατά.

339. χηλοῖσιν, 'coffers.' Etym. χανδάνω. The χηλοί were for the ἐσθῆτος alone. Cp. Il. 16. 221 foll.

340. πίθοι = *dolis*: from these the ἀμφιφορέες (amphorae) were filled. Both kinds of vessels were of earthenware. As to the construction of the next two lines—*ποτὶ τοῖχον* is closely connected with *ἔστασαν*, and *ἔξεινης* with *ἀρηρότες*. The πίθοι stood along the wall, not being like the amphorae sharp at the bottom, and they were close to one another; so that no room was lost: *ἀρηρότες* then means, 'in contact with each other,' as we say 'touching.' Cp. Il. 13. 800 *Τρόνες πρὸ μὲν ἀλλοι ἀρηρότες, αὐτάρ ἐπ' ἀλλοι*, Il. 15. 618 *τοῖχον γάρ πυργῆδον ἀρηρότες*.

341. ἔστασαν. This is the older form of the pluperfect as Il. 12. 55; Soph. El. 723; Thuc. 4. 56. Homer regularly uses the short form in the plural; with the solitary exception of ἑοίκεαν, and there the κ is part of the root, and not like the κ in ἔστηκα.

343. καὶ in the same sense as the later καίπερ.

344. σανίδες. The room closed with

folding-doors (δικλίδες); probably the door-frame was of large size to admit the χηλοί and other heavy things. Compara κοληραὶ θύραι Od. 23. 194. ἔπεσαν were fixed thereto.'

345. ἐν δέ. We are not to suppose that she lived and slept in the room; rather ἐν δὲ ἔσχι [i.e. ἔσκε = ἔν] means she was 'about' the chamber; in the neighbourhood of it, or, as we say, always 'on the spot.'

νύκτας τε καὶ ἥμαρ is hyperbolical, as in Il. 24. 72 η γάρ οἱ αἰεὶ | μῆτρος παρμέβλωκεν δρῶς νύκτας τε καὶ ἥμαρ. The meaning of ἐφύλασσε is not 'watched,' but 'kept safe.' For the force of the plural in πολυιδρέησι see on sup. 236. The title ταμίη is applied to Eurycleia nowhere but here; though she superintends the preparations for entertaining and lodging guests, her title is τροφός or μάνα, as having been Odysseus' nurse. Elsewhere, the title ταμίη, where it is joined with the name of a definite person, is given only to Eurynoma, a younger woman. Cp. 17. 495; 18. 169; 19. 96; 23. 154.

Spohn, in his treatise *de extrem. Od. parte p. 6. foll.*, takes occasion by this to cast suspicion on the present passage; to which Nitzsch answers that Eurycleia, the oldest servant in the household, and general superintendent of all the others, was naturally found in connection with the duties of the various departments.

39. Xyloion: char for clothes = φυριαποι - L 228.

39. Eukos: probably by reason: perfume mixed with the oil (φοδόεντις Πίσθις)  
Phoenicians performed their oil; & Greeks & Hebrews borrowed the custom from them.  
Natural olive oil is not fragrant at least to our sense. Was εὐκος <sup>only</sup> for anointing  
the body? Herodotus does not speak of it - connection with good or of vines for food.

40. πύθοι: after oracle grain found in such oaths. At Crosses rows of jars found.

πεδαῖοι: Nestor has wine 11 yrs old (γ 390)

49 paia: "mammy, a name used also by old - - chiefhood (T 482)

apepi, pofepoiv: smaller than the others. H. m. knows nothing of wooden casks or barrels

54. Grains a quantity - grain already ground in advance. Ordinarily ground on the day it was to be used. The grain for porridge or cakes. No bread taken. Horn vessels also carried, as provisions, grain or meal, water and wine (349, & 626, & 165)

61. Tpofopō: does not know if - - - , "i.e. m.m. does not know of 'wet-mallows':  
E'mi page T 483 does not prove their existence because of lost Kidney Z 400.

## 2. ΟΔΥΣΣΕΙΑΣ Β. 348.-364 83

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·

‘Μαῖ’, ἄγε δῆ μοι οἶνον ἐν ἀμφιφορεῦσιν ἀφυσσον  
ἡδὺν, δτις μετὰ τὸν λαρώτατος δν σὺ φυλάσσεις, 350  
κεῖνον διομένη τὸν κάμμορον, εἰ ποθεν ἔλθοι  
διογενῆς Ὀδυσσεύς θάνατον καὶ κῆρας ἀλύξας.

δώδεκα δὲ ἐμπλησσον καὶ πώμασιν ἀρσον ἀπαγτας.  
ἐν δέ μοι ἀλφίτα χεῦνον ἐνραφέεσσι δοροῖσιν·  
εἴκοσι δὲ ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355  
αὐτὴ δὲ οἰη ἵσθι· τὰ δὲ ἀθρόα πάντα τετύχθω·  
ἐσπέριος γὰρ ἔγων αιρήσομαι, ὅππότε κεν δὴ  
μήτηρ εἰς ὑπερῷ ἀναβῆ κοίτου τε μέδηται.  
εἴμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθίεντα,  
νύστον πευσθέντος πατρὸς φίλου, ην που ἀκούσω.’ 360

‘Ως φάτο, κάκυσεν δὲ φίλη τροφὸς Εύρύκλεια,  
καὶ β' ὀλοφυρομένη ἔπεια πτερέεντα προσηύδα·

‘Τίπτε δέ τοι, φίλε τέκνουν, ἐνὶ φρεσὶ τοῦτο νόημα  
ἔπλετο; πῆ δὲ ἐθέλεις λέναι πολλὴν ἐπὶ γαῖαν

350. δη] Al. δη. A v. l. arising probably from the confusion between Ο and Ω.

348. θάλαμόνδε καλέσσας. The difficulties which some interpreters find in this, disappear with the rendering of ἐν δὲ ἐσκε given above.

349. Μαῖα. Probably a diminutive from root μα, as in μήτηρ. Μα-ία is thus analogous to παιδ-ίο-ρ.

ἀφυσσον. Cp. Od. 23. 305 πίθαν  
ἡφύσσετο.

350. λαρώτατος μετὰ τὸν δν, ‘choicest, next to that which.’ Another instance of an adjective with long penult, forming its comparative and superlative with α instead of ο, is οἰχυρός II. 17. 446; Od. 5. 105.

351. κάμμορον, ‘ill-fated,’ as it were ‘fate-ridden.’ For the assimilation compare καμμονί for καταμονί, II. 22. 257. Similar combinations are κατάκορος, κατάπονος. διομένη according to the Schol. = εἰ οἱτε ἔχουσα καὶ δοξάουσα ἐλεύσεοθα τὸν δυοτυχῆ. Cp. Od. 10. 248 γύρον δὲ ἁίετο θυμός.

355. μυληφάτου, ‘mill-crushed’ (φένω). Plutarch, Quaest. Rom. 109 (asking why the Flamen Dialis may not touch meal or yeast), after suggesting

that grinding destroys the nature of the grain, which thereby becomes ἀτέλης, &c., goes on—Διὸς καὶ μυληφάτου δ ποιητὴς ἀλφίτου ἐκ μεταφορᾶς ἀνθίμασεν, ὥστε φονεύσμενον ἐν τῷ ἀλέτῳ καὶ φθειρόμενον· ή δὲ ζύμη καὶ γέγονεν ἐκ φθορᾶς αὐτῆς, καὶ φθειρει τὸ φυραμα μγνημενον. ἀκτῆς is generally rendered, proleptically, ‘meal,’ i. e. the coarsely-broken grain, from δγνυμι. But in Hesiod, Opp. et D. 466 ἀκτῆ is used for standing crops, εὔχεσθαι δὲ Διὶ χθονίῃ Δημήτερι θάγη | ἐκτελέα βρίθει. Δημήτερος ἵερὸν ἀκτῆν. It may then be better to refer ἀκτῆ to the root ἀκ, as in ἀκή, with general allusion to the spiky ears of wheat. μυληφάτου ἀλφίτου is genitive after μητῆς.

356. αὐτῇ δ', ‘be thou thyself the only one to know it.’ ἀθρόα τετύχθω, ‘let them all be got together.’

363. φίλε τέκνον. This *constructio ad sensum* occurs again, Od. 15. 125; the grammatically correct φίλον τέκνον, Od. 23. 26.

364. ἐπλετο, ‘How came it into thine heart?’ Compare the same use

μοῦνος ἔδν αὐγαπητός; ὁ δ' ἀλετο τηλόθι πάτρης 365  
διογενῆς Ὄδυσσευς ἀλλογνώτῳ ἐνὶ δῆμῳ.  
οἱ δέ τοι αὐτίκ' ἴοντι κακὰ φράσσονται ὅπισσω,  
ὡς κε δόλῳ φθίησ, τάδε δ' αὐτοὶ πάντα δάσονται,  
ἀλλὰ μέν' αὐθ' ἐπὶ σοῖσι καθήμενος οὐδέ τί σε χρὴ  
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδὲ ἀλάλησθαι.' 370

Τὴν δ' αὖ Τηλέμαχος πεπινυμένος ἀρτίον ηῦδα·  
‘Θάρσει, μαΐ, ἐπεὶ οὐ τοι ἀνευ θεοῦ ἥδε γε βουλή.  
ἀλλ' δμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,  
πρίν γ' δτ' ἀν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,

368. φθίης] Al. φθείης. Perhaps the real reading is φθίης, an optat. formed like δην Od. 18. 348. 370. ἀλάλησθαι] So Herodian (as against ἀλάλησθαι, the reading of Ptolem. Ascal.) remarking, οἱ δὲ προταράξυναν ἡν Αἰολικὸν ἐν παρατατῇ πηρασίᾳ. Cp. ἀλάχησθαι Od. 4. 806; II. 19. 335, where the same variation of accent is found. 373. μυθήσασθαι] γρ. διὰ τοῦ ει μυθήσασθαι Schol. H. See note on sup. 171. 374. δτ' ἀν] instead of δναν. So Herodian on II. 1. 519, and Etym. Mag. 636. 29. See La Roche, H. T. 327.

of the aorist, Od. 1. 225. πολλὴν ἐπιγάναν, 'over the wide world.' πη= 'how?'

365. μοῦνος may signify here 'all by thyself,' as Od. 3. 217; but, strictly speaking, Telemachus did not go all by himself, and, in connection with ἀγαπητός, it seems natural to render it, 'the only one, the darling; ' especially as this dependence of the family of Odysseus upon a single heir was evidently a familiar idea, cp. Od. 16. 117, foll. ἡμετέρην γενεὴν μοῦνως Κρονίων, | μοῦνον Λαέτρην Ἀρείσιος νιόν ἔτικτε, | μοῦνον δ' αὐτόν Ὄδυσσην πατήρ τέκεν· αὐτῷ 'Ὀδυσσεὺς | μοῦνον ἐμ' ἐν μεγάροισι τεκὼν λίτεν.'

367. οἱ δὲ τοι, 'and these men will devise against you, directly you start, mischief to be presently accomplished.'

368. δάσονται. Notice the change of construction. The force of ὡς κε is not carried through the sentence, but an indicative future is introduced in the second clause, stating what the definite result of the success of the suitors will be. Cp. Od. 5. 415 μή πάντες .. κύμα Βάλη .. μελέτη δέ μοι ἔσσεται δρμή.'

369. ἀλλὰ μέν αὐθί.. καθήμενος. 'Come, rest where thou art, settled where thine own heritage is.' The last three words of the clause form

the ερεχεγεσίς to αὐθί. Cp. Od. 20. 220 αὐθί μένοντα | βουσὶν ἐπ' ἀλλοτρίγοις καθήμενον.

370. πόντον ἐπ'. The important verb in the sentence being δάλλησθαι accounts for this use of ἐπί and the accusative, as if the sentence ran κακοτασθούντα δάλλησθαι ἐπὶ πόντον.

372. ἀνευ θεοῦ. Cp. Virg. Aen. 2. 777 'non haec sine numine divum | eveniunt.'

374. πρίν γ' δτ' ἀν.. γένηται.. ποθεῖσαι. For the change of construction from aorist subjunctive to infinitive cp. II. 17. 502 foll. οὐ γὰρ ἔργα γε | Εκτόρα Πριάμιδην μένεος σχήσεσθαι διει | πρίν γ' ἐπ' Ἀχιλλῆσος καλλίτριχε βίημεναι ιππω, | τῶν κατατείναντα, φοβήσαι τε στίχας αὐδρῶν | Ἀργείων, ή κ' αὐτὸς ἐν πρωτοῖσιν δλοῖη.

In the combination ἐνδεκάτῃ τε δυωδεκάτῃ τε, the copulative τε has in our idiom a disjunctive force: it seems to put the two dates on exactly the same footing and to leave the choice wholly indifferent between them. For a similar use of τε .. τε introducing a similar alternative cp. Eurip. Heracl. 153 φέρ', (διτίθες γὰρ) τούσδε τ' εἰς γάναν παρέει, | ημᾶς τ' εἴσας ἔξαγειν, τί κερδανεῖς; The eleventh or twelfth day is the natural expression for anything in excess of the normal number ten, ep.

73. P. Learns of T's departure from Madras (d'701) on '5<sup>th</sup> day' poem.

81. δώματ': ονομαστικό γεγονός. Gp. 298

2. ΟΔΥΣΣΕΙΑΣ Β. 375-383. 85

ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,  
ώς δὲ μὴ κλαίουσα κατὰ χρόα καλὸν ίάπτη.' 375

<sup>4</sup>Ως ἄρ' ἔφη, γρηγὸς δὲ θεῶν μέγαν δρκον ἀπώμυν,  
αὐτὰρ ἐπεῑ β' ὅμοσέν τε τελεύτησέν τε τὸν δρκον,  
αὐτίκ' ἐπειτά οἱ οἶνοι ἐν ἀμφιφορεῦσιν ἀφυστεν,  
ἐν δέ οἱ ἀλφίτα χεινεν ἐυρραφέεσσι δοροῖστ·

Τηλέμαχος δὲ ἐστιν οὐδεὶς μην στήρισιν δύεται.  
"Ενθάδι τοιούτοις οὐδεὶς θεάτρον πάντα τελεί,  
Τηλέμαχος δὲ ἐστιν οὐδεὶς μην στήρισιν δύεται.

383. Τηλεμάχῳ ἐκεῖνᾳ] So Bekk. with good MSS. for δ' εἰκεῖνᾳ. See note below.

Od. 4. 588, 747; so, Od. 19. 192 τῷ δ' ἡδὴ δεκάτη ἡ ἐνδεκάτη πέλευς ἦν, Od. 3. 391 οἴνον ... τὸν ἐνδεκάτην ἔνιαυτῷ | ἀπέρ-  
ται, Il. 21. 156 ἡδὲ δέ μοι νῦν | ἡδὴ  
ἐνδεκάτη, Il. 1. 425 δεκάτηρά δέ τοι αὐτὸς  
ἔλεσθεται. For δεκάτη used with the  
force of a sort of round number, like  
our dozen, cp. Od. 9. 83, and notice  
that ten years is the time given for  
carrying on the siege of Troy. As Améis  
remarks, the possibility of keeping Pe-  
nelope uninformed of her son's de-  
parture for so long a time shows that  
their intercourse together was not re-  
gular.

375. ποθέσαι, transitive, 'she miss me.' With ἀφορμηθέντος ἀκούσαι cp. such constructions as τοῦ κασιγνήτου τί φύς; or & τοῦδ' ἐχρήσθη σώματος.

376. **λαστη.** The etymological connections of this word are very uncertain. Monro, H.G. § 46, referring to Thematic Presents with the suffix *-το* or *-τω*, notes that in *λει-ρω* this suffix is combined with Reduplication, i.e. *γι-γαν-τω*, cp. Lat. *iac-io*. **κατά** is the adverbial adjunct to *λαστη*, giving it the sense of *καταβάλλειν*, properly 'to upset'; then, generally, 'to harm.' C.P. Od. 19. 263 *μητέρι τὸν χρόνον κατέπει*.

377. Θεῶν μέγαν δρκον, 'a mighty oath by the Gods'; δρκον is the cognate accusative with ἀπάνυσιν. The context here settles the translation, but θεῶν δρκον can, by itself, equally well mean that by which the Gods themselves swear; as h. Hom. Cer. 260 ιστον γὰρ θεῶν δρκος, διελικτον Στυγὸς ὑπόρ, cp. Od. 10. 299. See also Hesiod, Theog. 784 'Ιτιν ἐπειφε θεῶν μέγαν δρκον ἔνειπαι... πολύνυμον ὑπόρ. Ameis prefers to

render ἀπόφευκεν in the sense of 'swear unreservedly,' as ἀποειπεῖν Il. 9. 431, ἀποθανάτου Od. 6. 49; but it seems simpler to take it in the ordinary sense which it bore in later Greek, viz. 'swear that she would not,' as ἀπώμοτον Soph. Ant. 388. But cp. Thuc. 5. 51 ἀπομέσας ἵνατον τῶν Ἑλλήνων η̄ μῆν ἀποδύσειν ὑπέροπτην καταδίκην, a usage which Arnold (ad loc.) considers to have come from the fact that the oath of an accused party is generally exculpatory, as disclaiming a charge. Nitzsch renders ἀπόφευκεν, 'took the oath in due form,' explained in the next line by the words τελεύτησέν τε τὸν δρόκον. So δρόκον will refer to the substance of the oath and τελεύτησέν to the form in which it was couched. Fäsi compares supra 9 αὐτὰρ ἔσει τ' ἥγρεθεν δύμηρες τ' ἔγεντο, for another seeming tautology that may thus be explained.

378. τὸν δόρκον, 'that oath of hers.'

383. Τηλεμάχῳ ἐκυῖα. So Bekk. for *ἐκυῖα*, thus making the word quadrisyllabic, as *ἐιδνία* Il. 17. 5. The δ' commonly found before *ἐκυῖα* is omitted with good MSS. by Bekk. and Ameis, as the initial *F* is very constant with this word (*Feinüia*). Another reason for omitting δε is that, according to Homeric usage, the action which the mind has conceived, follows at once in the next line, either in a syneton or with only a connecting particle, and least of all with an adversative particle as δε. Cp. Od. 4. 219, 795; 5. 382; 6. 112, 251; 16. 409; 23. 344; Il. 23. 140, 193. For the same reason the ordinary reading v. 394 δῆ δ' *λέια* is changed to δῆ *λέια*.

The ship is made ready. Athene causes the sailors to sleep.

2

καὶ ρά ἐκάστῳ φωτὶ παρισταμένῃ φάτο μῦθον,  
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνάγει.

385

ἡ δὲ αὐτεῖς Φρονίοιο Νοήμονα φαίδιμον νίδην  
ὕπτεε νῆα θοὴν· δὲ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἡλίος σκιδωντό τε πᾶσαι ἀγυιαῖ·  
καὶ τότε νῆα θοὴν ἀλαδὸν εἵρυσε, πάντα δὲ ἐν αὐτῷ  
δπλὸν ἐτίθει, τά τε νῆες ἐνστελμοὶ φορέουσι.

390

στῆσε δὲ ἐπ' ἐσχατῆγε λιμένος, περὶ δὲ ἐσθλοὶ ἔταιροι  
ἀθρόοι ἡγερέθοντο· θεὰ δὲ ὕδρυνεν ἔκαστον.

"Ενθ' αὐτῷ δὲ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
βῆ δὲ ἴμεναι πρὸς δώματ' Ὁδυσσῆος θείοιο·  
ἐνθα μνηστήρεσσιν ἐπὶ γλυκὸν ὑπνον ἔχειν,  
πλάξει δὲ πίνοντας, χειρῶν δὲ ἔκβαλλε κύπελλα.

395

385. ἀγέρεσθαι] Irregular accentuation of aor. which has the authority of the Grammarians to support it. They regarded it as a present form, ἐνδείᾳ τοῦ ἀγέρεσθαι Schol. H., Bekk. writes ἀγέρεσθαι. Cp. ἡγερέσθαι Od. 13. 124. 394. βῆ δὲ] instead of βῆ δ'. See note on sup. 383.

384. ἡκάστῳ, sc. of the twenty men whom she had selected, supra 212.

386. Φρονίοιο Νοήμονα, notice the significance of the names, as they might stand in Latin, *Cato* (from *catus*) *Prudentii filius*. Compare Φρόντις Ὀνυγρόπλος Od. 3. 282.

388. δύσετο . . σκιδωντο. With sunset darkness begins at once, with little or no interval of twilight. This pictur-esque describes the natural phenomena of the southern part of Europe. The night which comes speedily down is called in the Odyssey θοὴ νύξ. This line occurs again, in Od. 3. 487; 11. 12; 15. 185, 295, 471. The simultaneous effect is brought out by the double τε.

389. ἐρύσε. When a ship was in constant use, she was kept at her moorings, but when not immediately wanted she was hauled up on the beach, and steadied with blocks at each side of the keel. Compare νῆα μὲν ὅτε μέλαιναν ἐπ' ἡπείροιο ἐρυσαν | ἥψον ἐπὶ ψαμάθοις, ὥστε δὲ ἔρματα μακρὰ τάνυσσαν Il. 1. 485. A trench was dug to facilitate the moving; compare οὔρον τε ἐξεκάθαιρον, used of the departing Greeks, Il. 2. 153.

390. δηλα, from root ἐπ̄ as in ἔπομαι, ἐφ-έπω. Thus δηλα signifies all appliances in the widest sense, and gains its ordinary meaning of 'arms' only, in so

far as they are the ordinary appliances of a fighting man. Thus δηλα includes mast, sails, rigging and oars. Cp. Od. 4. 781-783; 6. 268; 12. 410. τείχεα, 'arms,' were not included, although we have them mentioned in connection with δηλα, in Od. 4. 784; and they are spoken of as being on board, Od. 9. 156; 10. 145; 15. 218 ἔγκοσμειτε τὰ τείχεα', ἔταιροι, νῆα μελαινη, and Od. 16. 326, 474 Βεβρύθει δὲ [ηγέ] σάκεσσοι καὶ ἔγχεσιν ἀμφιγύονται.

391. στῆσε, 'moored,' doubtless with her stern hawser (πρυμνήσια) made fast ashore.

392. ἡγερέθοντο (compare ἡγερέθονται Il. 3. 231; ἡγερέθεσθαι Il. 10. 127) is related to ἡγερόντο as ἡγέρθονται to ἡγέρονται. The suffix θ is called by Curtius a root determinative. It seems to give continuance to the action of the verb, compare φθίω and φθινέω, φλέγω and φλεγέω, νέμω and νεμέω. The same element appears in the -αθ of διωκ-αθ-εῖν, εἰκ-αθ-εῖν. The steps of formation are these, ἡγερ-έ-θω, in which compound ἡγερ is the stem (for ἡγέρω is equivalent to ἡγερ-γ-ω), ε is the connecting vowel, and θω the new termination. The lengthening of the initial α to η appears in such words as ἡγεμόεις.

393. πλάξε, 'dazed them as they drank.'





## 2. ΟΔΥΣΣΕΙΑΣ Β. 347-409. 87

οι δ' εῦδειν ὅρνυντο κατὰ πτόλιν, οὐδ' ἀρ' ἔτι δὴν  
εἴατ', ἐπεὶ σφισιν ὑπνος ἐπὶ βλεφάροισιν ἔπιπτεν.  
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη  
ἐκπροκαλεσσαμένη μεγάρων εὖ ναιεταύντων, ..... 400  
Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδῆν·

‘Τηλέμαχ', ἡδη μέν τοι ἐυκνήμιδες ἑταῖροι  
εἴατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι δρμῆν  
ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν, δδοῖο.’

‘Ως ἀρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως' ὁ δ' ἐπειτα μετ' ἵχνια βαῖνε θεοῖο.  
αὐτὰρ ἐπεὶ β' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
εὑρον ἐπειτ' ἐπὶ θινὶ κάρη κομδώντας ἑταίρους.  
τοῖσι δὲ καὶ μετέειφ' ἵερη τὸ Τηλεμάχου·’

400. εὖ ναιεταύντων] See note below.

397. εῦδειν ὅρνυντο, *exsurgebat ut cubitum irent per urbem*. Compare δρόσοι ίμεν Od. 6. 255, ὅρτο πόλιν διέμεν 7. 14.

398. εἴατ' [ο] (as inf. 403 εἴατ [αι]). Epic form of ἥπτο (which occurs in Il. 3. 153, and is perhaps a mark of the late date of the passage). The -atai, -ato, instead of -etai, -pto, are found in Homer always after consonants and t, sometimes after v and long hard vowels, but never after short hard vowels, whether radical or thematic. “Εαται Il. 3. 134, and faro 7. 414, are written εἴαται and εἴατο, where the metre needs a long syllable. “Εαται, identical with Sanskr. इस आते, was originally ήσ-αται, and hence it is probable that in Homer the word, which in the old alphabet was written HEATAI, was wrongly written εἴαται, instead of ήσ-αται, when the first syllable was long. Curt. Verb. p. 65, Monro, H. G. App. C.

400. εὖ ναιεταύντων. See on the whole question of the right way of writing this and analogous phrases, Classen, Hom. Sprachgebr. p. 65 foll. The decision whether it is correct to write εἴναιμενος, εἴναιετάον or εὖ ναιέμενος, εὖ ναιετάον, and similarly εἴκιμενος, εύρηκαν, εύρυκρεταν, καρηκούσαν, πασιμέλουσα, etc., etc., turns upon the applicability to each case of Scaliger's *regium praeceptum*, as Lobeck, Phryn. 226 calls it, ‘Nemo hellenismi paullo

perior concedet εἴναιγέλλω Graecum esse. Nam τὸ εὖ καὶ τὰ στερετικὰ μόρα [and indeed all adverbial particles] non componuntur cum verbis, sed cum nominibus. Itaque εἴναιγέλλω recte dicitur, unde verbum εἴναιγέλλω, non εἴναιγέλλω quod est absurdissimum.’ The best way seems to be in all cases to write the words separate. With εὖ ναιετάοντα there is no uncertainty, as we have εὖ μάλα ναιετάοντα Od. 4. 96; with εὐφρονέον the doubt does not arise, as we have the adjective εὐφρων from which to form εὐφρονέω. In the case of the other combinations they must, if written as one word, be justified either on the ground of Epic licence, which is a dangerous theory to introduce, or, with much greater propriety, on the ground that many of the participles have lost all real connection with their verb and exist only with an adjectival force.

403. ἐπήρετμοι, local predicate = ‘at the oar.’ Elsewhere, viz. Od. 4. 559; 5. 16, 141; 14. 224; 17. 145 it is an epithet of ships.

τὴν σήν. Notice the emphasis given to this by its position in the sentence, ‘the despatch that must come from thee.’ Cp. Il. 10. 123.

404. δδοῖο, ‘from their voyage;’ ablative gen. as with καλύνειν, βλάπτειν, etc.

409. ιερή is referred by Curtius to

‘Δεῦτε, φῦλοι, ήια φερώμεθα πάντα γὰρ ἥδη  
ἀθρό’ ἐνὶ μεγάρῳ μήτηρ δ’ ἐμὴ οὐ τι πέπυσται,  
οὐδὲ ἄλλαι δρωαὶ, μία δ’ οἰη μύθον ἀκουσεν.’

‘Ως ἅρα φωνήσας ἡγήσατο, τοὶ δ’ ἀμ’ ἔποντο.  
οἱ δ’ ἅρα πάντα φέροντες ἐνσοέλμῳ ἐπὶ νηὶ<sup>410</sup>  
κάτθεσαν, ως ἐκέλευσεν ’Οδυσσῆος φῦλος νιός.  
δὺ δ’ ἅρα Τηλέμαχος νηὸς βαῖν’, ἥρχε δ’ ’Αθήνη,  
νηὶ δ’ ἐνὶ πρύμνῃ κατ’ ἄρ’ ἔζετο. ἀγχὶ δ’ ἄρ’ αὐτῆς  
ἔζετο Τηλέμαχος τοὶ δὲ πρυμνήσι ἔλυσαν,  
δὺ δὲ καὶ αὐτὸι βάντες ἐπὶ κληῆσι καθίσου.  
τοῖσιν δ’ ἵκμενον οὐρον ἵει γλαυκῶπις ’Αθήνη,<sup>415</sup>

410. ήια φερώμεθα] Callistratus wrote δφρ’ γα φεράμεθα Schol. H. M. Q.  
411. ἐμή] Vulg. ἐμόι, an error of iotaism. 419. έπι] Some MSS. and Etym.  
Mag. give ἐνί, which cannot stand with κληῆσι.

Skt. root *ish*; *ish-ira-s*, meaning ‘powerful,’ ‘active.’ The transition from this sense to the secondary one ‘holy,’ will then be analogous to *mákar*, which originally signifies ‘great,’ from the same root as *maκρός*.

410. δεῦτε, followed by conjunctive, as in Od. 8. 133.

411. ἄλλαι δμοαι, ‘nor the house-maidens either,’ see on Od. 1. 133.

416. δύ.. νηὸς βαῖνε. This phrase occurs also in Od. 9. 177; 15. 284. Nitzsch joins δύα with νηός, and makes it mean (as distinguished from ἐνὶ νηός) the *ascents* necessary in stepping on board. But δύα is never found with the genitive. Rost joins the preposition with the verb, leaving νηός, to stand as a genitive of locality. And since elsewhere δναβάλνειν is construed with an accusative (Il. 1. 497; Od. 3. 481; 15. 145, etc.), ‘this is the better way,’ he went up aboard the ship.’

ἥρχε = ‘led the way.’

417. πρύμνη appears here with its original force of an adjective, though we find it already as a substantive in Il. 16. 124. That πρύμνός is connected with πρέμνων is easy to see, but whether it may ultimately be referred to πρό with the Aeolic change to *v*, and thus signify a ‘prominent,’ though not necessarily ‘forward’ part of the ship, is open to more doubt. Perhaps the apparently contradictory meanings attaching to

supremus, ὑπατος, νειότατος, etc., may suggest a way of connecting πρυμνός with πρό.

419. κλήσι. The rendering ‘thwarts’ or ‘rowing benches’ seems the best for this word. We may take the name from the analogy of the bar on a door. The bar crosses it and holds it firm, as the thwarts stiffen and fix the framework of the ship. Or we may remember that κλήσι is also the ‘collar-bone,’ and the position which the bone occupies with regard to the ribs reminds us at once of the relation of the thwart to the ship’s ribs. Others prefer to render ἐπί not ‘on,’ but ‘at,’ and to understand by κληῆσις the thole pins to which the oars were attached by leather loops; cp. Od. 4. 782.

420. ἵκμενον, always used in connection with οὐρος. It was originally a participle, related to ἵκμαι as ἐπι-άλμενος to ἄλλομαι. The meaning then will be equivalent to ‘secundus;’ a ‘favouring,’ that is, an ‘accompanying’ or ‘following’ wind. Compare the common phrase at sea, ‘we took the wind with us.’ This suits with one of the interpretations of the Schol. τὸν ἐπιτήδειον εἰς τὸ λέναι. The adjective λέναις has got its meaning in a similar way. Nitzsch approves the alternative interpretation of the Schol. τὸν δίνυρον καὶ διπάλον, ἀπὸ τῆς λεμάδος, but he rejects the quotation δνέμαν μένος ὑγρὸν δέντων (Od. 5. 478)

17. πρόπευξ: There was a dock at the stern. Out (έπι τη πρόφυτη πρόπευξ υπήρχε ο λαρ.
18. Most "areas were in their places before the stern-casks were lowered (= 332). Generally a boat was rowed out of a harbor (cf. 2640)

24. "The nest could be lifted to set it in place, however could it be lowered easily by loosening the ropes?" A nest 10 to 25 feet high comes to easily, better

method. The main thwart, it has a deep notch, for safety post, to receive the nest.

The Pelican: The back-stay (Corirroos p 423). This passes through a ring attached to the main-head or through a hole in the nest. The corirroos does the same in ...

ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.  
 Τηλέμαχος δ' ἔταροισιν ἐποτρύνας ἐκέλευσεν  
 δπλων ἀπτεσθαι· τοὶ δ' ὅτρύνοντος ἀκουσαν.  
 ιστὸν δ' εἰλάτινον κοῦλης ἔντοσθε μεσόδημης  
 στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,  
 Ἐλκον δ' ιστία λευκὰ ἐνστρέπτοισι βοεύσιν. 425  
 ἔπρησεν δ' ἀνεμος μέσον ιστίον, ἀμφὶ δὲ κῦμα  
 στείρη πορφύρεον μεγάλ' ἵαχε νηὸς ιούσης·  
 ή δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 δησάμενοι δ' ἄρα δπλα θοὴν ἀνὰ νῆα μέλαιναν 430

421. *ἀκραῆ*] A few MSS. read *εὐκραῆ*.

as illustrative of the meaning, which, according to him, has rather the notion of a smooth-gliding wind.

421. *ἀκραῖ*. Various interpretations were given of this word. Eustath. renders it *ἄκρος dérra*, with the appended explanation, *τὸν μὴ κεκραμένον ἀλλ' ἀκριβῆ ζέφυρον*. Hesych. gives it as *τὸν ἀκρος πνέοντα* (al. *προσόντα*) *οὐτε σφοδρῶς οὔτε ἐλειπτικῶς*, which is like another rendering of the Schol.—*ἀνάρκος πρὸς τὴν χρέαν οὐ πλέον οὐκ ἔλαττον*. Perhaps it would be, more precisely, ‘a wind that sets exactly in the right quarter,’ ‘steady.’ This sense both corresponds better with the meaning of *ἀκρος*, and also adds more point to the places in which the epithet occurs, viz. Od. 14. 253 *ἐπλόμενος Βορέη ἀνέμῳ ἀκραῖ καλῷ | ῥηθίων ἀσεὶ τε κατὰ βόον*, and so ib. 299.

*κελάδοντα*, ‘piping.’ Cp. Il. 23. 208 Ζέφυρον *κελαδεινόν*.

422. *ἔταροισιν* stands in closest connection with *ἐκέλευσε*, as *ἐντορίνειν* is generally construed with an accusative, though in Od. 10. 531; Il. 15. 258, it is used with the dative.

424. *κοῦλης μεσόδημης*, ‘the hollow mast-box.’ For the description of *μεσόδημη* see Appendix on Homeric ship. That this is the proper rendering of *μεσόδημη* is corroborated by the Homeric use of *κοῖλος*, which does not mean ‘with a hole through it’ (as generally interpreted here), the word for which is *τρητός*, cp. διὰ *τρητοῦ λίθου* Od. 13. 77; whereas *κοῖλος* is the regular epithet of things which enclose a space,

and so is used of *νῆες* (passim), *χαράδρη*, *δόδος*, *αἰγαλός*, *λιμήν*, *πέτρη*, *σπέτος*, *δόρυ*, *λύχος*.

425. *ἀείραντες*, ‘raising it;’ for when not in use the mast lay horizontally, resting in the *ἰστοδόκη*, with its head over the vessel’s stern: as soon as it is hauled up, it is naturally made fast by the forestays (*πρότονοι*).

426. *Ιλιον λοτία*, ‘hoisted sail.’ The plural is used not because there was more than one sail, but because the word includes the whole apparatus of the sail and its appliances, in their relation to the mast, *ἰστός*.

*βοσθιν* from *βοστός* = ‘ropes of hide.’

428. *στείρη* is not the keel proper (the name for which is *τρόπος*), but rather the ‘stem,’ and especially the lower part of it where it makes an angle with the horizontal keel; accurately, ‘the fore-foot.’ So Hesych. *τρόπος* τὸ κατώτατον τῆς νεώς. *στείρη* τὸ ἔξεχον τῆς πρόρας ξύλον. For the collocation *ἀμφὶ δὲ κῦμα στείρη* see on supra 80.

*πορφύρεον* is regarded by Curtius as a reduplicated adjective from root *φύει*, and connected with *φρέ-αρ*, and perhaps Latin *ferveo*. According to this etymology the word is equally applicable to agitated water, flickering flames, and flashing colour. Others connect it closely with *φύει*, ‘to darken,’ and compare its usage here with the Virgilian ‘inhorruit unda tenebris.’

430. *δησάμενοι .. μέλαιναν*, ‘having made fast all the tackling throughout the dark ship.’ That is, having finished

στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,  
λεῖθον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
ἐκ πάντων δὲ μάλιστα Δίδος γλαυκώπιδι κούρῃ.  
παννυχή μέν ρ' ή γε καὶ ἡῶ πεῖρε κέλευθον.

what is described at length, 424-426. The wind being perfectly fair, they were able to set the sail at its proper angle, and keep it there by fastening the braces (*ὑπέραι*), and also to fix the sheets (*πόδες*), as no tacking would be required.

431. *στήσαντο*, 'set' before themselves. Virgil interprets this rightly in

his 'crateras magnos statuunt,' but it is doubtful whether the latter half of the line, 'et vina coronant' (Aen. I. 724) truly represents *ἐπιστεφέας οἴνοιο*. He writes elsewhere (Aen. 3. 525) 'magnum cratera corona | induit impletisque mero divosque vocavit | stans celsa in puppi.' See note on Od. I. 148.

34. Only night voyage willingly undertaken as this was that of Od. from Phaeacia to Ithaca (v 29). Telemachos returns by night and went by night. Special circumstances occur in the cases in question

34. Ending of the second day.

Horn does not say how the Sun passes from West to East. No horns indication of "dove" golden staff (Merim), or of its shining in Hades during the night (Pisces).

## Ο ΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

‘Ηέλιος δ’ ἀνόρουσε, λιπῶν περικαλλέα λίμνην,  
οὐρανὸν ἐς πολύχαλκον, ἵν’ ἀθανάτοισι φαεῖνοι  
καὶ θητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν  
οἱ δὲ Πύλον, Νηλῆος ἐνκτίμενον πτολίεθρον,

2. φαεῖνοι] So Bekk. with one MS, the other MSS. give φαεῖην. Wolf, φαεῖη,  
but cp. Od. 12. 383, 385; 18. 308.

1. λίμνην, ‘the mere,’ used of the sea (here, of the ocean stream) near its shore. Besides the meanings of ‘a lake,’ and of ‘an overflow of water’ (Il. 21. 317, where the word is further described by τὸ δὲ πᾶν πλῆθ’ ὕδατος ἐκχυμένοιο ibid. 300), λίμνη has also in Homer the meaning of ‘bay’ or ‘strait;’ Il. 13. 32 ἔστι δὲ τι σπέος εὐρὺ βαθεῖται βένθος λίμνη | μεσσηγής Τενέδοιο καὶ Ίμβρον παιπαλόσσος, Il. 24. 78 μεσσηγής δὲ Σάμου τε καὶ Ίμβρον παιπαλόσσος | ἐνθρεψε μελανι τόντον ἐπεστονάχησε δὲ λίμνη .. εὐρε δὲ τὸ στῆλη γλαφυρῷ Θέτιν. Eurip. Hec. 446 has ὅδμα λίμνας as a synonym for the sea; and similarly Simonides, Frag. 44. 2. In Aesch. Prom. Sol. Frag., 178 Dind., we read χαλκοκέραννον τε παρ’ Ὀκεανῷ | λίμναν παιποτρόφον Αἰθίοπων, | ἵν’ δι παιπότων “Ηλίος δεῖ | χρῶται δένθατον κάματόν θ’ ίππων | θερμαῖς ὕδατος | μαλακοῦ προχοαῖς διαταίνει, which may well be compared with the present passage. The general meaning of the word, which is more or less appropriate to all passages in which it occurs, is that of ‘water which washes a shore.’ Etymologically it is connected with λείβω, λειμών. The farther margin of the ocean-stream is here meant, *beyond* which the sun sets (cp. Od. 24. 11 πάρ δ’ ίσαν Ὀκεανοῖο ρόδας καὶ Λεινόδα πέτρην | ήδε παρ’ Ἡελίου πύλας καὶ δῆμον δνείρων | ήσαν).

and *beside* which he rises, cp. Od. 23. 243 Ἡἷ δ’ αὗτε | ρύσατ’ ἐπ’ Ὀκεανῷ χρυσόθρονον οὐδέ δια ίππους | σεύγνυσθ’ ἀκύποδας. See also Il. 7. 422 ἐξ ἀκαλαρρέπτα βαθυρόδου Ὀκεανοῦ | οὐρανὸν εἰσανάν. Nitzsch refutes the supposition of Voss, that the Caspian is meant, observing that not only is that sea never mentioned by Homer, but that even the eastern part of the Euxine is unknown to him.

2. πολύχαλκον. The older commentators and Eustath. interpret this epithet as signifying ‘solid’ or ‘firm,’ comparing with it χάλκεος (Il. 17. 425) and σιδήρεος (Od. 15. 329) οὐρανός. So in Pind. Nem. 6. 3 we have δὲ χάλκεος δασφαλές αἰὲν ἔδος μένει οὐρανός, which may remind us of our use of ‘firmament,’ the Latin equivalent of the LXX. στερέωμα. Others render the word ‘bright-flashing,’ and refer the idea to the decorated palaces of the Gods, e.g. Διὸς χαλκοβαρεῖς δῶ Il. 1. 426. The most picturesque notion seems to be that which regards the sky as a vault of burnished metal. Compare Job 37. 18 ‘Hast thou with Him spread out the sky which is strong and as a molten looking glass?’ Coleridge (Anc. Mariner) speaks of a ‘hot and copper sky.’

4. Πύλον. The position of the Neleian Pylos is an ancient subject of controversy. The Schol. on Arist.

ἴεον τοὶ δ' ἐπὶ θινὶ θαλάσσης ἵερὰ ρέον,  
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτη.

5

Eqq. 1059 fills up Cleon's oracle *ἴστις Πύλος πρὸ Πύλου*, with the hemistich *Πύλος γε μὲν ἔστι καὶ ἀλλῃ*. Compare Cellarius, notit. orbis ant. I. 1188 'tres in Peloponneso Pyli, Eliacus, Triphyliacus, et Messeniacus: omnes alumno Nestore gloriabantur. Quod vero Nestoris possessiones Homerus (Il. 2. 591; 5. 545; II. 711) ad utramque ripam Alphei dispositus, Strabo inde, libro 8. p. 341, verisimilimum censem Pylum Nestoris fuisse Triphyliacum, qui solus fuit circa fluvium Alpheum.' There is little or nothing to be said in favour of the Eleian Pylos, so that the claim lies between the Triphylian and Messenian. Strabo, as quoted above, argues strongly on behalf of the former; the latter view he says was held by *οἱ νεάτεροι ποιηταί*. His first argument is based on Il. 5. 545 'Ἀλφειῶν δι' εὐρὺ δέει Πυλίων διὰ γαῖς, but to this it may be answered that Pylos is loosely used in Homer to describe the whole Neleid Kingdom, as Strabo himself acknowledges, 'Ομῆρος δὲ ταύτην ἀποσαν τὴν χώραν μέχρι Μεσσήνης καλεῖ Πύλον διανύμασ τῇ τόλει. His second argument is more elaborate, from an examination of Nestor's description of the raids and reprisals between himself and the Epeians, Il. 11. 670 foll. He decides that the circumstances there recorded follow each other too quickly to be compatible with the longer distances which the Messenian Pylos would necessitate. And here he decidedly makes a strong point. Again, he contends that the Neleian Pylos could not have been on the coast, as the Messenian is supposed to have been, because after Telemachus had embarked and had proceeded to Nestor's house he was obliged to send back a messenger to summon his companions from the ship (Od. 3. 423); and, in another passage (Od. 15. 199 foll.), the ship is again represented as being at some distance from the town. But we are still left in the dark as to the actual distance, and as to the position of the harbour with respect to the town. The testimony of the ancients preponderates decidedly in favour of the Messenian Pylos; Pausanias does not even allude to the existence of the Triphylian, while Pindar distinctly calls Nestor (Pyth. 6. 35) *Μεσσάντος*

*γέρων*, and the Scholl. on the present passage, as well as Eustath., declare for the same. The epithet *ἡμαδρεῖς* suits well with the Messenian Pylos, situated on the promontory of Coryphasium, at the north of the bay of Navarino. It may be uncertain whether the town of Pylos was somewhat further inland than Coryphasium, and the port alone was on the promontory; a view which would solve the difficulties stated by Strabo respecting the distance of the town from the sea. The coast line has no doubt materially changed in historical times (see Arnold, Thucyd. vol. 2, append.), but still it fully merits the Homeric epithet *ἡμαδρεῖς*, which epithet Strabo seems to have thought so strong that he attempts to neutralise it by interpreting it, contrary to all usage, as equivalent to 'situated on the river Amathus' (see Damm, Lex. Hom. s.v. *Ἀμάθος*). The strongest argument however in favour of the Messenian Pylos is the fact that Telemachus performs the journey from Pylos to Sparta in two days, without change of horses, passing the first night at Pherae; *λιπέτην δὲ Πύλον αἰτεῖ πτολεύθρον, | οἱ δὲ πανημέρου σείσιον ὥγιδον .. δύστερό τ' ἡέλιος .. ἐς Φῆράς δ' ἵκοντο* (Od. 3. 485 foll.); and the next evening *ἴεον κολπῷ Λακεδαιμονίᾳ κητάνεσσαν* (Od. 4. 1). Now the Messenian Pylos, Pherae (at the head of the Sinus Messeniacus), and Sparta lie nearly in a line at intervals of about 30 miles. The Triphylian Pylos lies quite out of the way, and a traveller leaving that city for Lacedaemon would come down the valley of the Eurotas without approaching Pherae.

6. *ταύρους παμμέλανας*. A title or epithet of Poseidon in Boeotia was *ταύρεος* (Hes. Scut. 104), which probably refers to this practice. *Black* victims were generally offered to the powers of the nether world (Od. 11. 33), or to Gaia (Il. 3. 103). In Pindar Ol. 13. 69, and Virg. Aen. 5. 237, a white bull is the sacrifice made to Poseidon. Here the colour must have been chosen as emblematical of the dark sea, or, as Nitzsch suggests, because of the terrible power of the God which seemed to put him on the same footing as the *χθόνιοι Θεοί*. For the relationship between

5. Observe the absence of priests. Hom. knows "priests" only in connection with temples. In "away" Ucharians before Troy there were no priests. Kings represent the people before the gods.

6. Polyxena and Nestor's father Nestor was saved by Poseidon by Tyro, wife Creethens, who bore the latter Adonis, Phareas, Amytheon.

Kudroxydity: "blue-haired deities" Camus 29.  
K. of clouds & sheep

1. One bill - 56 cases!

ἐννέα δ' ἔδραι ἔσαν, πεντακόσιοι δ' ἐν ἑκάστῃ  
εἴσατο, καὶ προῦχοντο ἑκάστοθι ἐννέα ταύρους.  
εὐθ' οἱ σπλάγχνοι ἐπάσαντο, θεῷ δ' ἐπὶ μηρί' ἔκαιον,  
οἱ δ' ίθδες κατάγοντο, ιδού ἵστια νηὸς ἐστησεν  
στεῖλαν δέείραντες, τὴν δὲ φρμισαν, ἐκ δὲ ἔβαν αὐτοῖς.

10

7. πεντακόσιοι] So Aristarch. and Herodian, Schol. H. M. Q. S. The Harl. MS. and two others give πεντήκοσια, which Nitzsch prefers as a more likely number. The Vulgate is πεντηκόσιοι. See Dind. on Schol. 8. προῦχοντο] So Aristarch. Schol. E. προύθεντο, seemingly a gloss. 9. ἐπάσαντο] γρ. τινὲς ἑδάσαντο Schol. H. E. M. Q. 10. κατάγοντο] Ἀρισταρχος κάταγον, εἴτα τοι δὲ ἵστια δὲ 'Ηρωδανὸς κατάγοντο' τὸ δμοιον καὶ ἐπὶ τοῦ 'νίζον καὶ προτίθεντο ίθε κρέα πολλὰ δατεύεντο' (Il. I. 112.) Schol. H. M.

II. στεῖλαν] σείσαν Zenodot.

Nestor and Poseidon see Od. II. 235 foll.

*κυανοχαίτη* probably describes the colour that Tennyson calls 'blue-black hair' (Last Tournament). It is used as an epithet of 'Aἴθην' h. Hom. Cer. 348; and of *Ιππός* Il. 20. 224.

7. *ἔδραι* = 'messes,' 'parties.' The number nine corresponds with that of the Pylian cities. Five hundred at each mess gives a total of 4500, which tallies with the number of men on board of Nestor's ninety ships at Troy, reckoning (from Il. 2. 719) fifty to each ship. Schol. H. M. Q. say ἐννέα πόλεων ἥρχει δὲ Νέστωρ, and Schol. E. P. Σὺ δέ τοι ἐννεάπολιν εἶναι τὴν Πύλον.

8. προῦχοντο. Eustath. renders πρὸ ξαντῶν ἔχον ὥστε σφέας. Cp. Il. 17. 355 πρὸ δὲ δούραρ' ἔχοντο, 'held before them.' The picture that Telemachus sees is that of the nine companies just ready to begin sacrificing. The victims stand between the sea and the sacrificers, who are naturally facing seawards, as if making supplication to Poseidon.

9. *ἔντε*. When this conjunction introduces a sentence it always forms an asyndeton. The relation of *ἔντε* to *ὅτε* is explained by Curtius, G. E. p. 537, showing that *ὅτε*, with the initial Jod, becomes *ἥτε*, i.e. *τοτε*, which passes into *ἔντε* by the Ionic contraction, as *ἥμειο* to *ἥμεν*. 'At the moment when they had tasted the inwards and were burning the thigh-slices on the altar in the god's honour, the others straight-way put in.'

*σπλάγχνα, μηρία*. For these details see inf. 456, etc.

10. κατάγοντο. The use of this word suggests that the ancients regarded the

sea not as a level, but as sloping down to the shore, as of course it appears to the eye. Virgil seems to have had the same thought in his mind in the line (Aen. 5. 212) 'prona petit maria et pelago decurrit aperto.'

*ἵστια*. This epithet is used of νάυς, δάσι, and φρένες, and of a shield in the phrase δῶνις πάντων' ἔιση Il. 3. 347. The sense of 'equal' seems to satisfy all the usages; 'the fairly-portioned feast,' 'the fairly-balanced mind,' which last expression when applied to a ship would mean, 'trimmed,' 'balanced,' as Coleridge (Anc. Marin.) 'steady with upright keel.' The Schol. prefers to render it here by λασπλευρος, which comes nearer to δῶνις πάντων' ἔιση, and which would apply to the regularity of the ship's 'lines' or curves. The original form of the adjective is *fīofos*, Skt. *vishu*, 'equally.' The prosthetic ε is thus a representative of the lost initial digamma. Ahrens prefers to connect ἔιση in all its usages with the stem *εικ*, and assign to it the meaning of 'suitable' or 'good.' The form *ἴση*, on this theory, will be referred to the feminine, from a possible masculine *ἴξ*, analogous to *ἀμφιέλασσα*, which is referred to a form *ἀμφιέλεξ*. The feminine form, however, should properly be *ἴσσα* and not *ἴση*.

11. στεῖλαν δέείραντες. The further description of a landing is given in Il. I. 433 λοιπά μὲν στεῖλαντο, θίσαν δὲ τηνὶ μελαίνη, | λογδὺ δὲ ἵστοδόκη πέλασαν προτόνουσι οὐφέντες | καρπαλιμώς, τὴν δὲ δύον προέρεσσαν ἡρεμοῖς, | ἐκ δὲ εὐνᾶς ἔβαλον, κατὰ δὲ πριμῆσι' ἔδησαν | ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ βρυγμὸν βαλάσσης. There, however, it will be noticed, the sail was lowered and stowed

ἐκ δ' ἄρα Τηλέμαχος νῆδος βαιν', ἥρχε δ' Ἀθήνη.  
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

'Τηλέμαχ', οὐ μέν σε χρὴ ἔτι αἰδοῦς οὐδὲ ἡβαιόν·  
τούνεκα γάρ καὶ πόντον ἐπέπλωσ, δύφρα πύθηαι  
πατρὸς, διου κύθε γαῖα καὶ δν τινα πότμον ἐπέσπεν.  
ἀλλ' ἄγε νῦν ίθὺς κίε Νέστορος ἵπποδάμοιο·  
εἴδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.  
λίσσεσθαι δέ μιν αὐτὸς, δπως νημερτέα εἶπη·

14. *ἡβαιόν*] On the uncertainty between *βαιόν* and *ἡβαιόν* see Ameis, Anhang on Od. 9. 462 ἀληπον πότερον ἐκ συναλοιφῆς ἐστὶ τὸ η, ἢ τὸν *ἡβαιόν τρισυλλάβον* οἱ δὲ νεώτεροι *βαιόν* φασιν. Schol. H. M. Q. 17. *ἵπποδάμοιο*] For this Schol. H. gives δύφρα τάχιστα, apparently through ignorance of the use of the subjunctive in asyndeton. See note below. 19. *αὐτός*] The reading of Aristarch. MSS. *αὐτόν*. See Schol. H. on inf. 327. 19, 20.] Bekker needlessly rejects these lines as belonging more properly to 327 inf.

away, and the mast let down on to its 'rest.' Here the sail is furled without lowering the *κνίκιον*, as the addition of the participle shows, *στειλαν δέπαρτες*, that is, 'they furled the sail by *brailing it up*', a process that consists in hauling it tight up, and 'trussing' it, as it is called, to the yard without lowering; so as to be able to shake it out at a moment's notice. Cp. the interpretation of the Schol. *τότε δὲ σείσουν δὲ θέλοντις χαλάσαι τὸ δέρμενον*. This may allude to σείσων, the reading ascribed to Zenodot.

14. *χρή*. See on Od. I. 124.  
αἰδοῦς, 'shyness.' οὐδὲ *ἡβαιόν*, 'not one whit.'

15. *ἐπέπλωσ*. We find this form, which is a simple non-thematic aorist, parallel with later forms such as *ἐπιπλάνας* Il. 3. 47; *πλῶον* Il. 21. 302, which point to a present in -ω. *Ἐπέπλωσ* may be one of the so-called Denominative verbs, 'formed from nouns, by means of a suffix which has amalgamated with the final vowel of the noun Theme,' Monro, H. G. § 19. See Curt. Verb. 133. This direct derivation from *πλόος* would account for the quantity of the vowel. Καὶ here gives just the same emphasis, as in *καὶ ηματὶν ὑφανεσκεν*, sup. 2. 104.

πύθηαι. For the use of the subjunctive after an aorist cp. Od. 6. 173; 8. 580; 11. 94; 13. 303; 14. 328; 16. 234; 24. 360; Il. 5. 128; 9. 98. The construction may be explained in two ways, either that the governing aorist has a present or strong perfect sense, or

more likely, that the purpose described by the final conjunction and the verb is still being worked out.

16. *κύθε γαῖα*. Nitzsch rightly takes this of 'burial,' arguing from πότμον *ἐπέσπεν*, which must refer to *death*. The word *κύθε* does not of itself determine the point; cp. Od. 6. 303; 9. 348. But the use of the aorist, describing not a state but a definite moment, seems to settle the meaning, 'he was buried.' Thus *κύθε γαῖα* forms a kind of prothyserton with πότμον *ἐπέσπεν*, 'how he died, and where earth received his body.' Here the worst is supposed; the hypothesis, 'if he be dead' being understood, as infra 93, and as in Od. I. 396 *ἐπεὶ θάνε διὸς θεοσεύς* (said by Telemachus). *ἐπεστεν* (aor. *ἔφεν*) *οβιῖτ*, 'encountered.'

17. *ἵπποδάμοιο*. This epithet is only used three times in the Odyssey; here, of Nestor; in 181 infra of Diomedes; and in Od. 11. 300 of Castor. It occurs no less than forty-five times in the Iliad, generally as an epithet of the Trojans.

For *ίθυς* with genitive see Od. I. 119.

18. *εἴδομεν*. This subjunctive has the force of *will* or *intention*; 'we mean to know'—'let us learn.' Cp. Il. 6. 340 ἀλλ' ἄγε νῦν *ἐπίμενον* *ἀρνία τεύχεα δών*, Il. 22. 418 καὶ μ' οἶον *έάσατε* . . . *ἐξελθόντα πόλον* *ἰκέσθ'* *Ἶης Ἀχαΐῶν*. | *λίσσωμ* 'άνερα τούτον'; ib. 450 *δεῖτε*, δών μοι *ἴπεσθον*, *ἴδωμ* διν' *ἔργα τέτυκται*, Il. 23. 71 *θάπτε με δητὶ τάχιστα, πύλας* 'Αίδαο περήσω.

19. *αὐτός*, emphatic. You must act



31. "yupiv: gathering of dead bodies T661, ship - 2, 41

ψεῦδος δ' οὐκ ἔρει· μάλα γὰρ πεπνυμένος ἐστί·' 20

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηδόνα·

‘Μέντορ, πῶς τ' ἄρ' ἡ πῶς τ' ἄρ προσπτύξομαι αὐτὸν;  
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·  
αἰδὼς δ' αὖ νέον ἀνδρα γεράτερον ἐγερέεσθαι·’

Τὸν δ' αὐτὲ προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25

‘Τηλέμαχ', ἀλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,  
ἀλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ δίω  
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε·’

“Ως ἄρα φωνῆσασ' ἡγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως· δοῦλος δὲ ἔπειτα μετ' ἔχνια βαῖνε θεοῦ.  
ἴζον δ' ἐς Πυλίων ἀνδρῶν ἀγυρίν τε καὶ ἔδρας,  
ἐνθ' ἄρα Νέστωρ ἥστο σὺν νιάσιν, ἀμφὶ δὲ ἑταῖροι  
δαῖτ' ἐντυνόμενοι κρέα τ' ὕπτων ἀλλα τ' ἔπειρον. 30

24. νέον ἀνδρα] Rhianus read νέφονδρον. Schol. H. M. 33. κρέα τ' ὕπτων] κρέα ὕπτων is the reading of most modern editions. Bekk. with Harl. MS. has κρέατ, but as the usual Homeric form is κρέα it seems safer to read κρέα τ'. κρέα alone would suffer elision, as in inf. 65. A few MSS. give ἀλλα δὲ instead of αλλα τε.

for *yourself* now, and not depend upon me.

20. πενηνμένος. The idea that wickedness and folly are identical is frequent in Homer. Cp. Od. 8. 166, 177; 16. 278; and especially inf. 266, where Clytaemnestra's fall is long delayed φρεσὶ γὰρ κέχρητο ἀγαθῆστο, inf. 52.

23. πενηντρημα μινώσ, 'I have not practised myself in wisely-worded address. The Schol. renders loosely, ἔκπερός είμι, which is rather a translation of πενηντρα with genitive, as Od. 8. 23, etc.

24. αἰδὼς.. νέον ἀνδρα .. ἔκρεσθαι. The noun is drawn into the accusative by the force of the infinitive. Cp. Aesch. Agam. 1203 προτού μὲν αἰδὼς ήν ἐμοὶ λέγειν τάδε with ib. 948 πολλὴ γὰρ αἰδὼς δωματοφθορέν ποσίν | φθεροντα πλούτον.

27. οὐ.. οὐ. See supra 14, Od. 8. 159; II. 17. 641 οὐ μην δύομαι οὐδὲ πεπύσθαι. The repetition is justified by a distinct purpose, namely, of determining the negation to a particular part of the proposition; for the second οὐ belongs closely to θεῶν ἀέκητι, a familiar phrase; cp. Od. 6. 240. Notice the *litotes*, 'not under the disfavour of heaven.' Other commentators describe the second negative as οὐ *solitarium* and

punctuate, οὐ γὰρ δίω, οὐ, σέ, etc., comparing Virg. Aen. 9. 205 'equidem te nil tale verebar, | nec fas, non.' But the former will explain better the majority of passages. Cp. Il. 5. 22 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκυψε, with the commentary ad loc. of Eustath. ἐστι δὲ τῶν δύο ἀρνήσαντος ή μὲν μὰ τοῦ ῥηματικοῦ πράγματος ή ἐτέρα δὲ τοῦ προσώπου, meaning that the first οὐδέ serves to negative the verb with its accessories, and the second attaches itself closely to αὐτός.

28. τραφέμεν. This is probably the aor. act. of τρέψω, with intransitive signification. For the form cp. φαγέμεν ΙΟ. 386; Λαθέμεν ΙΙ. 4. 247; and for the intransitive use Ταλπόλεμος δὲ ἐπει οὐν τράψι' (adolevit) ένι μεγάρῳ ΙΙ. 2. 661; λέοντε ἐτραφέτη ΙΙ. 5. 555. Herodian takes it as another form of τραφήναι.

31. δύγυριν, distinct from δύορή, as signifying an informal meeting, any gathering of men. On the form of the word Eustath. says, αἰολίζουσα οὐ μόνον τὴν τροπὴ τοῦ δεις οὐ δάλλα καὶ τῷ τόνῳ. The relation of *cœlus* to *contio* is the same as that of δύγυρις to δύορη.

33. κρέα τ' ὕπτων .. ἔπαιρον. The word δάλλα must be retracted from the

οι δ' ὡς οὖν ἔείνους θύον, ἀθρόοι ήλθον ἅπαντες,  
χερσίν τ' ἡσπάζοντο καὶ ἐδριάσθαι ἀνωγον.

35

πρώτος Νεοτορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν  
ἀμφοτέρων ἔλε χεῖρα καὶ ἕρνυσεν παρὰ δαιτὶ<sup>1</sup>

κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλίησι, .

πάρ τε κασιγνήτῳ Θρασυμῆδει καὶ πατέρι φ·

δῶκε δὲ ἄρα σπλάγχνων μοίρας, ἐν δ' οἴνον ἔχεν  
χρυσείῳ δέπαι· δειδισκόμενος δὲ προσηύδα

40

Παλλάδ' Ἀθηναίην, κούρην Διὸς αγιόχοιο·

‘Εύχεο νῦν, δέξεινε, Ποσειδάωνι ἀνακτι·  
τοῦ γάρ καὶ δαίτης ἡντήσατε δεῦρο μολόντες.

45

αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὔξεαι, η θέμις ἔστι,

41. χρυσείῳ δέπαι] Al. χρυσέῳ ἐν. See Schol. K. M. χωρὶς τοῦ ἐν αἱ Ἀριστάρχου,  
καὶ σχεδὸν διασπαί. 45. η] This is the reading of the Alexandrines, though  
they mistook the meaning of the word. Bekk. (with one MS. and Cod. A. Venet.  
in Iliad) writes η. The common reading is η. See note below, and La Roche,  
Textkrit. 273.

second clause, so as to be used with both; as if the whole sentence had run  
*tῶν κρεάτων ἀλλα μὲν ὄντων ἀλλα δὲ ἔπειρον.* Compare *κεῖμαι δὲ ἀκτᾶς, ἀλλοτὲ ἐν πόντου σάλῳ* Eur. Hec. 28.  
'Some meats there were roasting, and others they were piercing with the spit'  
Il. I. 465 foll.

36. Peisistratus seems to have been the youngest of Nestor's six surviving (infra 412) sons. The seventh, Antilochus, had fallen by Memnon's hand at Troy, Od. 4. 187; Il. 17. 652. We may suppose that Thrasymedes, from his position next to his father, was the eldest. Cp. Il. 9. 81.

41. δέπατ, the dative, explanatory of the adverbial ἐν in the preceding line. δέπας is probably a 'measure' of wine in its original meaning, through its connection with such words as δάπτω, δαπάνη, *dap-s*, etc., which have the sense of distribution.

δαδισκόμενος. The form δει-δισκο-  
μενος is strengthened by a sort of re-duplication from the root δικ, seen in  
δεικνυμ. So we find (Il. 9. 196) δεικνύ-  
μενος used of 'pledging,' from the sense of holding out the full cup; so also  
δειδέχατο δειδέσσοι Il. 4. 4, δεικανθόντο  
δέπασσι Il. 15. 86, and δεικανθόντη-

ἐπέσσοι Od. 18. 111. Translate generally, 'welcoming.'

44. τοῦ γάρ . . ἡντήσατε, 'for his feast it is that ye have lighted on.'

45. εὔξει is aor. subjunctive.

η θέμις ἔστι. The old grammarians regarded η as an adverb, and gave it the acute accent to distinguish it from η=where. They took it as equivalent to ως, and parallel in form to δη, νη, πη, and perhaps φη. Cp. Herodian of Il. 2. 73 η θέμις ἔστι· τὸ η δασυντέον τῷ γάρ ἔστι σύνδεσμος, ἀλλ' ισοδυναμῶν τῷ δως ἔπιρρημα. The passages in which it occurs are Il. 2. 73; 9. 33, 134, 276; 19. 177; 23. 581; 24. 652; Od. 3. 45, 187; 9. 268; 11. 451; 14. 130; 24. 286. The Venetus A. writes always (except in Il. 2. 73) η without accent; Eustath. always η, which must have represented the κοινή. But there can be no doubt that η is the relative pronoun, assimilated in gender to its noun, as in the line ημαρτον εἰ καὶ τῆνδ' ἀμαρτιῶν νέμεις Soph. Trach. 483. A different assimilation shows itself in Il. 11. 779 φεινά τ' εὐ παρέθηκες δ τε ξείνοις θέμις ἔστι. In Od. 24. 286 η appears in the same phrase, not as the relative but as the demonstrative, η [?η] γάρ θέμις δι τις ὑπάρχει.

36. Peisithotus' Albus named this P. His family believe they were descended from this son of Nestor (Hal. 5.65)

18. The finest of all Homeric lines acc. to Melanethion.  
In golden letters above the words οὐρανὸς στοιχεῖον.

δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου  
σπεῖσαι, ἐπεὶ καὶ τοῦτον δίομαι ἀθανάτοισιν  
εὑχεσθαι· πάντες δὲ θεῶν χατέοντος ἀνθρωποι.  
ἀλλὰ νεώτερός ἐστιν, δημητική δ' ἐμοὶ αὐτῷ  
τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἀλεῖσον.'

50

'Ως εἰπὼν ἐν χειρὶ τίθει δέπας ηδέος οἴνου·  
χαῖρε δ' Ἀθηναῖη πεπνυμένῳ ἀνδρὶ δικαίῳ,  
οὐνεκά σοὶ προτέρῃ δώκε χρύσειον ἀλεῖσον.  
αὐτίκα δ' εὑχετο πολλὰ Ποσειδάνωι ἀνακτι.

'Κλῦθι, Ποσειδάνων γαιήσοχε, μηδὲ μεγήρης  
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.  
Νέστορι μὲν πρώτιστα καὶ υἱάσι κύδος ὅπαξε,  
αὐτάρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν

55

50. τούνεκα σοὶ] ἔχρην δρθοτονεῖν τὴν σοὶ Schol. H. M. Q. Al. τούνεκά σοι,  
Zenodot. τούνεκά τοι. 51. χειρὶ So La Roche for χερόι, as being the reading of Aristarchus and Aristophanes (see Schol. on Il. I. 585), Textkrit. p. 378.

48. εὐχεσθα, 'a worshipper.' With the sentiment in the line Nitzsch compares Arat. Phaenom. 4 πάντη δὲ Διὸς εὐχρημέθα πάντες.

49. δημητική 8 ἐμοὶ αὐτῷ, 'he is my own equal in years.' It might seem at first sight more natural to interpret the phrase by *aequalitas est mihi cum illo*; but a comparison of 364 infra; Od. 6. 23; 22. 209, shows that the regular use of δημητική is for the concrete δημήτε. Compare δῆμος κόντρα = 'being a man of the people' (Il. 12. 213), like Horace's *Plebs eris*, Ep. I. I. 59. See Monro, H. G. § 166. 2. In Aesch. Suppl. 46 ἐπανυμία seems = τῷ ἑταίρῳ μ.

50. δέλοντο. Commentators give as the etymology, either a privative and λεῖος, so that the cup is rough with embossed work, or else δ and λεῖος in the sense of uniformly smooth. Benfey suggests a connection with ἀλας, expressive of a cup as round or bowl-shaped.

51. τίθει, Imperf. Some forms of non-thematic tenses follow the conjugation of the corresponding contracted verbs: so ἱει, δει (v. l. δη) εἰχεις.

52. δικαίος, 'proper.' As δική represents the common custom or usage obtaining among men, δικαῖος is one

who observes this δι περίοδε δίκαιας ίδε φρόνιν ἀλλων infra 244;—who knows how men commonly act and think. Compare the words of Telemachus, Od. 18. 228 αὐτάρ ἐγὼ θυμῷ νοεῖν καὶ οὐδα ἵκαστα, | ἐσθλά τε καὶ τὰ χέραια. Here again the connection is closely drawn between knowledge and propriety by the expression πεπνυμένῳ ἀνδρὶ δικαίῳ, with which we may compare the complaint against the suitors, Od. 2. 282, that they are οὗ τι νοήμονες οὐδὲ δίκαιοι. See farther, Od. 13. 209; 3. 133. The same thought underlies the phrase ψεύδος δὲ οὐδὲ τρέπει, μάλα γάρ πεπνυμένος ἐστι, supra 20.

55. μεγήρης. See Buttm. Lexil. s. v. μεγάρειν, where the meaning is shown to be 'to think too great,' and thence, 'to begrudge or refuse.' Translate, 'refuse not to accomplish this purpose for us beseeching thee.' The constructions with the verb are (1) μεγάρειν τί τινι Il. 23. 865; (2) with accusative and infinitive, Od. 2. 235; (3) with the infinitive alone, Il. 7. 408.

57. Notice the change of tense from δημαξε, διδον, the effect of which was to be abiding, and διδει referring to one special act.

58. Join διμοιβὴν ἵκατόμβητος. Here:

σύμπασιν. Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.

δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,  
οὐνεκα δεῦρ' ικόμεσθα θοῇ σὺν νηὶ μελαίνῃ.

“Ως δέρ’ ἔπειτ’ ἡράτο καὶ αὐτὴ πάντα τελεύτα  
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.  
ὡς δ' αὐτῶς ἡράτο ‘Οδυσσῆος φίλος νίβος.

οἱ δέ ἔπειτ’ ὥπτησαν κρέᾱ ὑπέρτερα καὶ ἐρύσαντο,  
μοίρας δασσάμενοι δαίνυντ’ ἐρικυδέα δαῖτα.  
αὐτὰρ ἔπειτο πόσιος καὶ ἐδητός ἐξ ἔρον ἔντο,

there was not accurately a 'hecatomb,' but an offering of eighty-one bulls. But the word is used loosely as to number, meaning any large offering; and is applied to a sacrifice where sheep and oxen are mixed together, as in I. 25, or even where there are no oxen at all, Il. 23. 146.

61. οὐνεκα. The unexpressed antecedent of this is governed by πρήξαντα, sc. τοῦτο ὁ ἔρει. Cp. Od. 21. 155 δαμαρτεῦν θ' ἔρει αἰτεῖτο διπλόμερον.

62. ἔντοντα, 'then;' resuming and restating the act already described. So Il. 5. 432 Αἰνείη δὲ ἔνδορουσε, and 436 τρις μὲν ἔπειτ' ἔνδορουσε. This effect, produced here by a temporal adverb, can also be introduced by a local one, as Od. 7. 1 οὐδὲ μὲν ἔνθε τὸ ἡράτο. Cp. Il. 16. 784; 14. 409. Classen (H. S. 31 foll.) would read here, οὐδὲ δέ ἔπειτο τὸ ἡράτο καὶ αὐτὴ πάντα τελεύτα, comparing εἰςερ γάρ τε χόλον καὶ αὐτῆμαρ κατατέψυ, | ἀλλά τε καὶ μετόπισθεν ἔχει κότον Il. 1. 81: cp. Il. 4. 160, 261. He remarks that the use of the τε and καὶ forms a connection between protasis and apodosis—'as she prayed, so she fulfilled it.'

καὶ . . τελεύτα, 'she was herself bringing the prayer to accomplishment.' As a seeming mortal, she was making a prayer to a higher power; as an actual goddess she was answering it herself. For the phrase cp. Il. 18. 328 δᾶλα οὐ Ζεὺς διδρεσσι νοήματα πάντα τελευτα.

63. ἀμφικύπελλον. Buttm. Lexil. s. v. seems to establish the rendering a 'double cup'; i. e. like two cups set base to base, and so the combination would be somewhat the shape of an hour-glass, and the cup could stand on either end. Aristarchus understands it of a cup with two handles, like the

ἀμφιφορεύς, and Schliemann declares for this view. See Troja, pp. 155 foll., where he speaks of finding 'long straight goblets, in the shape of a trumpet, with two enormous handles,' which he recognises as the Homeric δέπας ἀμφικύπελλον. In the discussion that follows, where he quotes at length from Prof. Helbig, as supporting his view, he brings forward arguments of doubtful value, (1) that the double form of cup would not be used, because only one sort of wine was drunk; (2) that it would not be serviceable for 'dipping' in the κρητήρ (but this was generally done with the προχόδος); (3) that the form without handles would not be well adapted for 'passing round' (but was this usual?). Curtius refers κύπελλον to κύπη, 'cup,' Helbig looks on the ν as Aeolic, and prefers to connect with κώπη, cap-io, etc., thus bringing out the meaning of 'handle.' The passage in Aristot. H. A. 9. 40 is interesting, as a comparison is drawn between the 'double cup' and the arrangement of the cells of the honey-bee: αἱ δὲ θυρίδες καὶ αἱ τοῦ μέλιτος καὶ τῶν σχαδόνων διμέλιστομοι περὶ γάρ μίαν βάσιν δύο θυρίδες εἰσὶν, ὡσπερ ἡ τῶν διμελικυπέλλον, η μὲν ἔντος ἡ δὲ ἔκτος.

64. οὐδὲ δέ αὐτῶς, equivalent to the collocation in later Greek, ἀσάντως δέ, 'just in the self-same way.' The same formula appears at the beginning of a verse in Od. 6. 166; 9. 31; 20. 238; 21. 203, 225; 22. 114; 24. 400. Il. 3. 339; 7. 430; 9. 195; 10. 25. Bekker accentuates οὐδὲ δέ αὐτῶς.

65. κρέᾱ ὑπέρτερα. The flesh upon the carcase, as opposed to ξυλάχνα, ξυτερα, σπλάχνα.

ἔρουσαντο, 'drew them for themselves' off the spits.

65. Heart, liver, etc. given to the greeds before the outer flesh was roasted. The meat was  
carried before cooking

72. πεγίσιν: 'errand'. A traveller might journey on his own business or on  
the affairs' people. § 314 δημόνον ή τινον. Though Phoenician traders occur,  
H. has no word for trader. The factious Mardon (§ 184) is not a professional  
trader. Traders § 162 τραπέζες.  
These, say, prince thought no disgrace - time "H. (desperately Aristarchus)  
cf. 140; § 86, 262.

τοῖς δρα μύθων ἥρχε Γερήνιος ἵππότα Νέστωρ.

‘Νῦν δὴ κάλλιόν ἔστι μεταλλῆσαι καὶ ἐρέσθαι  
ξείνουσ, οἵ τινες εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆσ. 70  
ῳ ἔεινοι, τίνες ἔστε; πόθεν πλεῖθ' ὑγρὰ κέλευθα;  
ἢ τι κατὰ πρῆξιν ἡ μαψιδῶς ἀλάλησθε,  
οἵ τε ληιστῆρες, ὑπεὶρ ἀλλα, τοί τ' ἀλόωνται  
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;’

Τὸν δ' αὐτὸν Τηλέμαχος πεπνυμένος ἀντίον ηῦδα  
Θαρσήσας αὐτὴν γὰρ ἐνὶ φρεσὶ Θάρσος Ἀθήνη  
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένου ἔροιτο  
[ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν].

‘Ω Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,

69. ἐρέσθαι] See on Od. I. 405. The Etym. Mag. 304. 33 admits that it was commonly written ἐρεσθαι, with the accentuation of the present tense, τὸ ἀπαρέμφατον (infinitive) ἐρεσθαι, καὶ ἀφειλεν εἶναι ἐρέσθαι, ἀλλ' ἐγκολούθησε τῷ φέρεσθαι καὶ δέρεσθαι. This reason is no doubt wrong; but Herodian (on Il. 16. 47) mentions both ways of accentuating. 71–74.] ‘Eadem quaerit Polyphemus (Od. 9. 252–255), velut ex formula dicta, ut de re cotidiana. Inconsiderate haec hoc loco Aristarchus, illo Aristophanes deletum ibant, tanquam ea quae abhorrent a personis Telemachi et Cyclopis, cum moribus istius aevi convenient, nec vel seriore tempore rapinis latrociniisque et terra et mari abstinuerint Graeci.’ Bothe, ad loc. 72. ἦ . . . ἦ] See Textkrit. 265. 78.] Unanimously rejected since Wolf as being interpolated from Od. I. 95. It is wanting in the best MSS. and introduces an un-Homeric repetition of οὐ. The Scholl. do not notice it.

68. **Γερήνιος.** The name of the town, from which this epithet is derived, is variously given as Γερῆνια, Γέρηνον or -νος Hes. Frag. 22, Eustath.; Γερῆνη Schol. on Il. 2. 336; or, lastly, Γέρηνα (74) Strab. 7. 299, etc. This town on the Messenian gulf, not named in the Homeric text except in the epithet, is identified by Pausanias (3. 26. 8) with the Homeric Εὔρητη Il. 9. 150, and is supposed to be on the same site as the modern Zernáta or Pasova. Nestor was said to have been brought up there, or to have taken refuge there, when Heracles ravaged Pylos. Apollonius and Suidas do not take it as a proper name, but interpret it by ἐντιμός, which implies a connection with γέρας, or γέρων.

69. καλλον, ‘proper.’ The comparative implies ‘more proper’ than it would have been to question them before they had refreshed themselves.

72. κατὰ πρῆξιν, ‘on some business,’ ‘trading enterprise.’ Cp. inf. 106 κατὰ

ληίδα, and Od. II. 479 κατὰ χρόνος. For πρῆξις in this sense, with a particular reference to trading, cp. πρηκτῆρες Od. 8. 162.

73. οἴτε ληιστῆρες refers to μαψιδῶς ἀλάλησθε (‘idly rove’), on which κατὰ πρῆξιν depends also, but by a sort of zeugma, as ‘roving’ cannot properly be applied to a voyage ‘on business.’ Cp. Thuc. I. 5 οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλέοντων καπαχοῦ δροὺς ἐρωτάντες εἰ λησταί εἰσι. This he adduces as evidence that piracy was a recognized employment in primitive Greece. See Grote’s Greece, vol. ii. p. 152, foll. ed. 2, and cp. Caesar, Bell. Gall. 6. 23, speaking of the Germans, ‘latrocinia nullam habent infamiam, quae extra fines cuiusque civitatis flunt.’

76. θαρσήσας, ‘having plucked up courage; notice the tense.

79. Νηληιάδη. The form Νηλειάδης occurs in Il. 23. 652. Similarly we find both Πηλειάδη and Πηληιάδη. The two patronymic endings are -ίδης and

είρεαι δππόθεν είμεν ἐγώ δέ κέ τοι καταλέξω. 80  
 ήμεις ἔξι Ιθάκης ὑπονησίου εἰλήλουθμεν·  
 πρῆξις δ' ἥδη ιδίη, οὐ δῆμιος, ἦν ἀγορεύω.  
 πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν πον ἀκούσω,  
 δίου Ὀδυσσῆος ταλασίφρονος, δν ποτέ φασι  
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἔξαλαπάξαι. 85  
 ἄλλους μὲν γὰρ πάντας, δοῖ Τρωσὶν πολέμιζον,  
 πευθόμεθ', ἦχι ἔκαστος ἀπώλετο λυγρῷ δλέθρῳ,  
 κείνου δ' αὖ καὶ δλεθρον ἀπευθέα θῆκε Κρονίων.  
 οὐ γάρ τις δύναται σάφα εἰπέμεν δππόθ δλωλεν,  
 εἴθ' δ γ' ἐπ' ἡπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90  
 εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

82. οὐ δῆμος] Ἀριστοφάνης, ἐκδῆμος, δητὶ τοῦ ἔξω τοῦ δῆμου Schol. H. M. 87. ἦχι] Schol. H. M. and Schol. A. on Il. I. 607 say Ἀρίσταρχος τὸ ἦχι χαρά τοῦ ἡγράφει, καὶ Διονύσιος. But Etym. Mag. maintains the subscribed iota, which was at any rate an old reading. Almost all MSS. have ὥχι with Venetus A. and Eustath.

-άδης, and the stem has a doubtful vowel, as Νηλή-ος and Νηλέ-ος, Πηλή-ος and Πηλέ-ος, which accounts for the double form.

κύθος Ἀχαιῶν means, ‘of whom the Achaeans are proud;’ used of Nestor infra 202; Il. 10. 87, 555; 11. 511; 14. 42; of Odysseus, Od. 12. 184; Il. 9. 673; 10. 544.

81. ἴπονησον. Cp. Od. I. 186, and see Appendix on Ithaca. With the form of the word the Schol. compares Θήβη ἴπονλακή Il. 6. 397. The epithet here applies to the town and not to the whole island.

εἰλήλουθμεν. Monro, H. G. § 25, quotes this form as a peculiar instance of confusion of long and short stems. Here the long stem is found with a heavy ending: cp. δαρτο, ἐγρήγορθε.

82. ιδίη. Curtius gives the different steps in the formation of this adjective from the pronominal stem ί, ίε (for σί) as follows; σί-ε-ιος, σί-ε-ιος, σί-ε-ιος, σί-ε-ιος and lastly ιδίος.

83. πατρός, ‘I am in quest of news, if I can anywhere hear it, of my father.’ With κλέος πατρός compare σὸν κλέος Od. 13. 415. With εὐρύ, ‘far-spread,’ cp. Od. I. 344; 3. 204; 19. 333; 23. 137.

87. πευθόμεθα, in our idiom = ‘we

have heard,’ is put in Greek in the present tense, as if the action were still continued. But compare πειθέρο Od. 19. 411. Similarly the present διούν is used, infra 193; Od. 2. 118; 4. 94, 688; 15. 403.

ἦχι, ‘where;’ as δωνθόθι 89.

δλέθρῳ, as in Od. 4. 489; 15. 268 [!], elsewhere with cognate accusative δλέθρον (Od. 1. 166; 9. 303), which La Roche would read here.

88. καὶ δλεθρον, ‘even his death hath Zeus put out of the reach of all enquiry;’ to say nothing of the various trials that have befallen him.

89. δλωλεν. There is a touch of pathos in this tense, as though Telemachus accepted his death as a fact.

91. μετὰ κύμασιν, ‘in the midst of the waves;’ cp. Il. 15. 118 μεθ' αἴρατι καὶ κονίσοι . . . κεῖσθαι.

Ἀμφιτρίτης. Hermann fancifully translates this title by a Latin equivalent *Amphitracua*, as a graphic description of coastline; by others it is connected with τρία, τρίᾳ, as referring to the sea that moans round the shores; we may certainly compare the words Τρίαν and Τριτογένεια with ‘Amphitrite,’ see inf. 378. So far as Amphitrite is personified in Homer, she is the representative of the sea itself rather



103. Harpalus in the 1<sup>st</sup>. year also ♂ 240, 271 (wooden horse), ♂ 357 (wander  
ing, Thoreau) ♂ 503 (old. Tell Achille - Holes about 1 cm), ♂ 403  
(Emacs about 1. come off)

τούνεκα νῦν τὰ σὰ γούναδ' ἱκάνομαι, αἱ κ' ἐθέλησθα  
κείνου λυγρὸν δλεθρον ἐνισπεῖν, εἴ που δπωτας  
δφθαλμοῖσι τεοῖσιν, η ἀλλοι μνθον ἀκουσας  
πλαζομένον περὶ γάρ μιν διγρόν τέκε μῆτηρ. 95  
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
ἀλλ' εὐ μοι κατάλεξον δπως ἡντησας δπωπῆς.  
λίστομαι, εἴ ποτε τοί τι πατήρ ἔμδος, ἐσθλὸς Ὀδυσσεὺς,  
η ἔπος ήέ τι ἔργον ὑποστάτης ἔξετέλεσσε  
δήμῳ ἔνι Τρώων, δθι πάσχετε πήματ' Ἀχαιοί· 100  
τῶν νῦν μοι μνῆσαι, καὶ μοι νημερτὲς ἐνίσπες.'

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἵππότα Νέστωρ  
'ὦ φῦλ', ἐπει μ' ἔμνησας διγύνος, ήν ἐν ἐκείνῳ

95. περὶ] See Herodian on Il. 4. 46 τὸ περὶ φυλάσσει τὸν τόνον δτε σημαίνει τὸ περισσόν, διμολος τῷ δτε περὶ μὲν νῦν δτε θροτόν. See inf. 112. 101. ἐνίσπες] Most MSS. ἐνίσπε. See note below.

than a goddess, as she appears in later legend. Cp. Od. 5. 422; 12. 60, 97, and Dissen on Pind. Ol. 6. 105, 'omnino Amphitrite magna dea vulgo ipsius mari personam gerens, unde κύματα 'A. dicuntur (Od. 3. 91) non Ποσειδάνων, eademque dicitur κήτεα maris alea, quod non tribuitur Ποσειδάνῳ.'

95. πλαζομένου, as shown by γάρ which follows, is not in agreement with ἀλλοι, but refers to Odysseus, and is to be closely taken with μηδον 'didst hear from some one else the story of him on his wanderings, for' etc. περὶ, 'exceedingly,' is joined closely with διγρόν.

96. μα is governed by both the participles.

μαλλόσσεο, 'soften thy words.'

97. δπωτης, 'how thou didst get sight of him.' For δπωτα see sup.

44.

98. εἴ ποτε τοὶ τι. With this formula of adjuration compare the Virgilian 'si qua tuis unquam,' etc. Aen. 9. 404.

99. ὑποστάτης, Schol. ὑποσχόμενος, 'having given his promise.' For ἔπος joined with ἔργον see on Od. 2. 272.

η ἔπος ηέ τι ἔργον. Cp. Od. 4. 163 δφροι οἱ η τι ἔπος ὑποθέσαν ηέ τι ἔργον. See note on Od. 2. 272, where one explanation suggested for the kindred expression ἔργον τε ἔπος τε, was to take

it as a true hendiadys, signifying the 'word-foreshadowed act.' We may regard this parallel disjunctive expression as identical in meaning with it. For as it would not be Greek to write ἔργον τε ἔπος τε τι, the hendiadys is more strikingly 'brought out by the use of η, ηέ, than if the phrase had run ἔργον καὶ ἔπος τι, where the use of the conjunction would have implied that the things were separate in themselves and only joined in the suggestion.

101. τῶν .. μνῆσαι. The phrase εἴ ποτε, etc. suggests a number of kindly acts, which are summed up, as it were, by the plural τῶν. So Od. 4. 765; Il. 15. 375; 22. 84. Cp. Il. 1. 497.

ἐνίσπες. The Schol. on the passage says ἐνίσπες [δτε] ἐνίσχετε εἰτέ. This form of the imperative is shortened from ἐνίσπει, and must be distinguished from the indicative ἐνίσπε Il. 24. 388. ἐνίσπε is found always at the end of a verse, e.g. Il. 11. 186; 14. 470; Od. 3. 101, 247; 4. 314, 331; 11. 492; 12. 112; 14. 185; 22. 116; 23. 35. ἐνίσπε as an imperative occurs once in the middle of a verse, viz. Od. 4. 642.

103. ἐπει. The Schol. remarks οὐδὲ δποδίσσας, τὸ ἐπει. καὶ ἐπει τοῦ Μενελάου 'ὦ φῦλ' ἐπει τόσα εἶπες' (Od. 4. 204). Ομηρικὸν δὲ τὸ ἐπος. Eustath. suggests that the apodosis may be found either

δῆμῳ ἀνέτλημεν μένος ἀσχετοὶ υἱες Ἀχαιῶν,  
ἡμὲν δσα ἐν τησσίν ἐπ' ἡεροειδέα πόντουν  
πλαζόμενοι κατὰ ληδόν, δπῃ ἄρξειν Ἀχιλλεὺς,  
ἥδ' ὅσα καὶ περὶ ἀστυ μέγα Πριάμοιο ἀνάκτος  
μαρνάμεθ'. ἐνθα δ' ἔπειτα κατέκταθεν δσσοι ἀριστοι.  
ἐνθα μὲν Αἴας κεῖται ἀρήιος, ἐνθα δ' Ἀχιλλεὺς,  
ἐνθα δὲ Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος,  
ἐνθα δ' ἐμὸς φίλος υἱὸς, ἀμα κρατερὸς καὶ ἀμύμων,  
Ἀντιλοχος, περὶ μὲν θείειν ταχὺς ἥδε μαχητῆς·  
ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἔκεινα  
πάντα γε μυθίσαιτο καταβυνητῶν ἀνθρώπων;  
οὐδ' εἰ πεντάετές γε καὶ ἔξαετες παραμίμων  
ἔξερέοις δσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί·  
πρὶν κεν ἀνιηθεὶς σὴν πατρίδα γαῖαν ἵκοτο.  
εἰνάετες γάρ σφιν κακὰ βάπτομεν ἀμφιέποντες

at *tίς κεν ἔπειτα* (113), or even at *οὐδὲ πεντάετες* (115). But the form of the sentence is forgotten by the speaker in the crowd of details that come thronging into his mind. For similar incomplete constructions cp. Od. I. 231; 4. 204; 6. 187; 8. 230; etc. The virtual apodosis is the answer (120) to Telemachus' question.

106. κατὰ ληδᾶ, see on sup. 72.

δηρ ἄρξειν, 'wherever he might lead the way.' Optative of indefinite frequency.

108. μαρνάμεθα should, in strict grammatical propriety, be μαρνάμενοι, parallel to πλαζόμενοι, as one of the two subdivisions of ἀνέτλημεν. The second clause takes the stronger emphasis, as marked by καὶ in καὶ περὶ ἀστυ.

109. Αἴας, when standing alone without a patronymic, always represents the Telamonian Ajax.

112. θέτεν. Σο ταχὺς ἔσκε θέτειν Od. 17. 308. With the expression compare πόδες ἀκὼν Ἀχιλλεύς.

113. ἐπὶ τοῖς, 'besides these.' So II. 9. 639.

116. ἔξερτοι. Schol. ἔργησεις.

117. πρὶν κεν.. ἵκοτο. Instead of saying what would have satisfied the meaning—'long ere that, thou wouldest for very impatience set off home'—he substitutes the more vivid 'thou wouldest

reach home;' implying that his impatience to get away would be so strong, that it would not subside till it landed him in Ithaca. As we might say, 'You would be off at once, and never stop till you got home.' Cp. II. 2. 291.

118. κακὰ βάπτομεν, 'devised mischief.' Eustath. τὸ μὲν κακὰ βάπτειν δαλελυμένως λεχθὲν οὐκ ἐπι ψόγῳ ἐτέθη. τὸ μέντος σύνθετον η κακορραφίᾳ, ἐπιψογον. Cp. Od. 16. 421 τὴ δὲ σὸν Τηλεμάχῳ δάνατον τε μόρον τε | βάπτεις .. οὐδ' δοῖ κακὰ βάπτειν ἀλλήλοισι. Compare the phrases ὕδατεν δόλοιν, and similar Latin uses with *texere, consuere, nectere*.

ἀμφιέποντες. It is possible to take this as governing an unexpressed object, 'plying *them* with every form of stratagem.' So we find it in *tmesis*, II. 11. 482 ὡς βα τότ' ἀμφ' Ὁδυσῆα Τρῶες ἔπον. But comparing the isolated clause II. 5. 667 τοῖον γάρ ἔχον πόνον ἀμφιέποντες (see also II. 2. 525; 19. 392), it seems better to join δόλοισι, closely with κακὰ βάπτομεν, and to take ἀμφιέποντες as a picturesque participial addition to the sentence, 'busying ourselves about them.' Cp. στόρεσαν λέχος ἔγκορδονσα Od. 7. 340. Σο φέρουσα Od. 1. 136, 139; 4. 133; φέρουσα 14. 207. Classen (H. S. 86) compares such





παντοῖοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.  
 ἔνθ' οὐ τίς ποτε μῆτιν δμοιωθήμεναι ἀντην  
 ἥθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δύος Ὀδυσσεὺς  
 παντοῖοισι δόλοισι, πατὴρ τέος, εἰ ἐτεόν γε  
 κείνου ἔκγονός ἐσσι σέβας μ' ἔχει εἰσορόωντα.  
 η τοι γὰρ μῦθοι γε ἴσικότες, οὐδέ κε φαίης

120

123. *ἔκγονος*] *ἴγρον* Eustath.

usages with the frequently occurring participles *κών*, *λόν*, *βιβάς*, *παραστά*, *μολάν*, *ἐλθάν*, *λαβάν*, both in Epic and Dramatic writers. Ameis quotes from Lobeck, Aj. 57 participle *παράν*, *μολάν*, *ἔχων*, *λόν* saepē φράσεος ἔνεκα addi atque ita ut tum inter se permutari tum omitti possint.'

119. *μόγις δ'*, i.e. 'and only after much ado.' Note the change of tense from the imperf. *βάπτομεν το ἐτέλεσσε*.

120. οὐ τις . . . ήθελε, 'no one chose to match himself face to face with Odysseus'; ήθελε here is not equivalent to *ἔβούλετο*, but implies a determination or decision (see Il. 21. 177). Curtius agrees with Pott in referring θέλω to the Skt. *dhar = sustinere*.

122. *ἔρεβ*. Skt. *sat-jas*, 'true.' The root is the same as that of the substantive verb. See on Od. I. 174.

123. *σέβας*, 'amazement' is the feeling expressed in this phrase, which recurs Od. 4. 75; 6. 161; in the latter passage it is replaced in 166 by *τρεψήτα θυμῷ*. The 'amazement' is at the resemblance which Nestor proceeds to trace in the following lines.

124. *ἴσικότες* . . . *ἴσικά*. Is the sense, 'thy manner of speech is like what it should be'; or, 'thy manner of speech is like to his'? There is yet a prior question; must both the words be taken in one of these senses, or may we understand *ἴσικότες* in one sense, and *ἴσικά* in another? On this prior question we must agree with Nitzsch, that except where well-defined custom has impressed different meanings on a word according as it occurs in this or that grammatical form, or in this or that phrase, we are not warranted in giving it different senses in the same context.

The claims of the two renderings are not far from being evenly balanced. In the only other passage where the participle *ἴσικ*. stands without a dative

following, it means 'like what it should be,' Od. 4. 239 καὶ μῆθος τέρπεσθε· *ἴσικότα γὰρ καταλέξω*. On the other hand, our passage, occurring as a hurried and parenthetical explanation of *σέβας μ' ἔχει εἰσορόωντα*, may very well be one in which the dative would be understood, when a familiar sentiment, such as 'you are marvellously like him,' was being enunciated. A presumption on this side is also afforded by *ἄδε*, for while it is possible to imagine one thing *resembling another* in greater or less degree, it would not be worth while to describe it as 'like what it ought to be,' otherwise than absolutely. Nitzsch contends for the meaning 'like what it ought to be' because of the generalising expression *νεώτερον δύδρα*, and the analogy of Od. 4. 204 foll. and 239. But, *prima facie*, we are led to the other view by two passages; Od. 4. 140 *ψεύσομαι η ἔτυμον ἔρεων*; *κέλεγα δὲ με υἱός*. | οὐ γάρ πό τινά φημι *ἴσικότα* *ἄδε* *ἴσισθα*. | οὐτ' ἀνδρ' οὐτε *τρυπάσσεβας μ' ἔχει εἰσορόωντα*— | ὅτι δέ *'Οδυσσῆς μεγαλήτορος νήσι ζούκε*, and 19. 380 *ἀλλ' οὐ πώ τινά φημι *ἴσικότα* *ἄδε* *ἴσισθα**. | *άδε σὸ δέμας φωνή τε πόδας τ' Οδυσσῆς ζούκας*. In both these passages there is no doubt about the meaning of *ἄδε* *ἴσικότα*, and the former passage has other close resemblances to ours; so that if the Poet means something different, he has misleadingly made use of phrases in which he elsewhere clothes a more familiar sentiment. Nor, further, are Nitzsch's arguments for his rendering conclusive. For, (1) as to the passages he alleges—in Od. 4. 239 the absence of *ἄδε* makes the whole difference; and Od. 4. 204-206 *τόντα εἶπες δός δὲν πεινυμένος ἀνὴρ | εἴσοι καὶ βέβει, καὶ τὸ προγενέστερος εἴη | τοῖος γὰρ καὶ πατρός, δὲ καὶ πεινυμένα βάζεις*—looks equally both ways. But, (2) if we set out the meaning of the two clauses and

ἀνδρα νεώτερον ὁδε ἔοικότα μυθήσασθαι.

125

ἔνθ' ἡ τοι εἶως μὲν ἐγὼ καὶ δῖος Ὄδυσσεὺς  
οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν αὐτὸν ἐνὶ βουλῇ,  
ἀλλ' ἔνα θυμὸν ἔχοντε νόφρον καὶ ἐπίφρονι βουλῇ  
φραζόμεθ'. Ἀργείοισιν δπως δχ' ἀριστα γένοιτο.  
αὐτὰρ ἐπεὶ Πριάμῳ πόλιν διεπέρσαμεν αἴπην,  
βῆμεν δ' ἐν νήσσῃ, θεδος δ' ἐκέδαστεν Ἀχαιοὺς,  
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον  
Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι  
πάντες ἔσαν τῷ σφεων πολέες κακὸν οἴτον ἐπέσπον  
μήνιος ἐξ ὀλοῆς γλαυκῶπιδος ὀβριμοπάτρης,  
ἢ τ' ἔριν Ἀτρεύδησι μετ' ἀμφοτέρουσιν ἔθηκε.  
τὸ δὲ καλεσταμένω ἀγορὴν ἐσ πάντας Ἀχαιοὺς,  
μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐσ ἡέλιον καταδύντα,

130

135

131. Rejected by Bekk., though against authority of MSS. According to Nitzsch, it is interpolated from Od. 13. 317. It does not harmonise well with v. 132, and it seems to anticipate the actual departure which does not take place till v. 157. Cp. Od. 13. 317. [135. διβριμοπάτρη] Bekk. gives generally διβριμοπάτρη on analogy of διμπότος, which La Roche follows. But see Curt. Gk. Etym. p. 466 foll.

fill in the second, we have no difficulty in *νεώτερον ἄνδρα*, thus—‘Thy manner of speech is like his;’—this is the first approximation between the two men. But, when the difference of age is considered, there arises an approximation beyond this, which can only be accounted for by the relationship assumed to exist, i. e. (filling in the second clause) ‘You would not expect a young man to speak so like his elder, unless the two were *father and son*.’

126. *εἰσ*, ‘all that while.’ This demonstrative use of the adverb is commonly expressed by *τέως*, while *ἴος* is generally appropriated to the relative. But compare for a similar use *ὅτε μέν*, *ὅτε μέν*, etc. and Od. 2. 148.

127. ἀγορῇ. βουλῇ. See on Od. 2. 7. With διχ' ἐβάζομεν Nitzsch compares Hdt. 6. 109 τοῖσι στρατηγοῖσι διγύνοτο δίχα αἱ γνῶμαι.

128. ἐπίφρον, the exact opposite of *δόρον*. Cp. Od. 23. 12 δόρον ποιῆσαι καὶ ἐπίφρονά περ μικρά ἔόντα.

129. φραζόμεθα, (imperf., as δέπτομεν, sup.), ‘devised how the very best success

might attend the Argives.’ Cp. Od. 9. 420. With the neuter plural *δριστα*, used as an abstract substantive, Ameis compares ίσα Od. 2. 203, χαλεπά 3. 151, χαρέντα 8. 167, φυετά ibid. 290, ἑσθά 10. 523, πιστά 11. 456, δειπά 16. 199, διληπέα 17. 15, διεκτά 20. 223.

131. βῆμεν δ' ἐν νήσσῃ. Notice this use of preposition implying rest with verbs of motion.

132. καὶ τότε. Here begins the apodosis.

134. οἵτον, connected like οἷμη, with root *ι*, as in *ι-έναι*. Here τόπος = ‘wherefore.’

135. μήνιος. The wrath of Athena was immediately directed against the Locrian Ajax for his outrage upon Cassandra, and generally against the Greek chieftains for leaving the insult unpunished. See Od. 1. 327; Virg. Aen. 1. 39 foll.

136. μετ' Ἀτρεύδησι, ‘between the sons of Atreus.’

137. ἀγορὴν έσ. With this compare μάχην έσ. Il. 11. 15. 59, αὔρον έσ. Od. 7. 318.

138. μᾶψ, ἀτὰρ οὐ. The unseemliness did not consist in summoning the as-

37. Two other assemblies held evening (H 345, I 11)

3. Three cases' drunkenness - H. others. L 345 H. Cyclops (not a Greek), K 552  
Erebus. A Centaur drunk. φ 295. The centaur seems not to have drunk  
much; but cf. T 11, 122. φ 293

41. Each chieftain is independent. Ag. is will do, not have the force of an order  
of a commanding general. This assembly was called, lay the matter - dispute  
before the assembly that one plan might be adopted - not - listen, will - propose.

47. Philostreatic ὅμιλος τετραπλόν τὸ θεῖον

οἱ δ' ἡλθον οἶνῳ βεβαρηῆτες υῖες Ἀχαιῶν,  
μῦθον μυθείσθην, τοῦ εἶνεκα λαὸν ἀγειραν. 140  
 ἔνθ' ἦ τοι Μενέλαος ἀνάγει πάντας Ἀχαιοὺς  
νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
οὐδὲ Ἀγαμέμνονι πάμπαν ἑγνδανε· βούλετο γάρ φα  
λαὸν ἐρυκακέειν, ρέξαι θ' ἵερας ἐκατόμβιας,  
ὡς τὸν Ἀθηναῖς δεινὸν χόλον ἐξακέσαιτο, 145  
 νήπιος, οὐδὲ τὸ γῆδη, δούλεος οὐ πείσεσθαι ἔμελλεν  
οὐ γάρ τ' αἴψα θῶν τρέπεται νόος αἰὲν ἔοντων.  
 ὡς τὰ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν  
 ἔστασαν· οἱ δ' ἀνδρουσαν ἐυκνήμιδες Ἀχαιοὶ  
 ἡχῇ θεοπεσίῃ, δίχα δέ σφισιν ἤνδανε βουλή. 150  
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὸν δρμαίνοντες

151. *ἀέσαμεν*] ἐν ταῖς χαριστέραις γέγραπται εἰλάσαμεν, ὅπερ ἥστιν διηράκτον

sembly 'for sunset,' morning being the usual time for such gatherings: but in summoning it at that hour, under the particular circumstances, noted (parenthetically) in v. 139, namely that the men had been at a banquet and were heated with wine. The reaction from the toils of the war amid the temptations of a sacked city, implied in *οἱ δ' ἡλθον οἶνῳ βεβαρηῆτες*, is touched on by Aeschylus (Agam. 330) *τὸν δ' αὖτε νυκτεπλαγκτὸς ἐκ μάχης πόνος | νῆστης πρὸς δρίστοισιν ὃν ἔχει πόλις τάσσει*. The line of *δέ...Ἀχαιῶν* is parenthetical to the construction (which having set out with a participle has yet to be finished), but not to the sense; for the sense requires it, and requires it in this place.

139. *βεβαρηῆτες* from *βαρίω*, is used intransitively. In Plato (Symp. 203 B) we find *βεβαρημένος*.

140. *μῦθον μυθείσθην*. This was called by grammarians the *σχῆμα ἐτυμολογικόν*: cf. *βουλᾶς* *βουλεύειν* 6. 61, and note there.

142. Join *νόστου* *ἐπ'* *εὐρέα νῶτα* and compare *νόστον* *γαῖης Φαιήκων* Od. 5. 344, *νόστον μηῆσαι* *νῆσας* *ἐπὶ γλαφυρᾶς* Il. 10. 509.

143. *οὐ πάμπαν ἤνδανε*, 'did not at all please,' 'utterly failed to please.' *πάμπαν*, which is merely the reduplication of the neuter *πᾶν*, with the necessary assimilation, is used twenty-seven

times in Homer with a direct negative. Compare the use, in Plato especially, of *οὐ ταῦ*.

146. *δούλεος οὐ πείσεσθαι ἔμελλεν*, 'that she had no thought of complying.' Cp. & *τιν'* *οὐ πείσεσθαι δίω* Il. 1. 289.

150. *θεοπεσίῃ*. This epithet is more often applied to *ἡχῇ* than to any other word in Homer; analogous to this is its usage with *λαχῆ, θοή, ἀλαζόν, δύαδος*, with which it perhaps retains some colour of its etymology, viz. *θεός* and root *σεν* (see Curt. G. E. 230, 411), as if describing that which was uttered or might be uttered by a God. In Il. 2. 367 this primary meaning is fully kept in the use of *θεοπεσίῃ* absolutely, = 'by the will of heaven.' In the word *θεόφατος*, the signification 'uttered or ordained by heaven' is never lost; in its strengthened form *δόθεόφατος*, properly 'ineffable,' *ne ab ipsis quidem Dis narrandum*, it has passed generally into an epithet, signifying 'marvellous,' 'strong,' or 'vast,' e.g. *δόθεόφατος οἶνος, γαῖα, δύμας, etc.* Similarly *θεοπέσιος* is used merely to express excellence, greatness, or completeness, as with *λαῖλαι, ὀδυμή, ἀχλός, νέφος, πλοῦτος, χάρις, δέορος, χαλκός, δοιδή, φόβος, φύζα*. As an epithet of *δύτρον, βηλός, and possibly of Σείρρην* (see Od. 12. 158), it seems to tend in the direction of its natural meaning 'sacred.'

151. *ἀέσαμεν*. This aorist form

ἀλλήλοις ἐπὶ γὰρ Ζεὺς ἡρτυε πῆμα κακοῖ·  
ἡδοθεν δὲ οἱ μὲν νέας ἔλκομεν εἰς ἀλα δῖαν  
κτήματά τ᾽ ἐντιθέμεσθα βαθυζόνους τε γυναικας.

ἡμίσεες δὲ ἄρα λαοὶ ἐρητύοντο μένοντες      155  
αὐθὶ παρ' Ἀτρεδῃ Ἀγαμέμνονι, ποιμένι λαῶν  
ἡμίσεες δὲ ἀναβάντες ἐλαύνομεν αἱ δὲ μάλ' ὅκα  
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.  
ἐς Τένεδον δὲ ἐλθόντες ἐρέξαμεν ἵρα θεοῦσιν,  
οἴκαδε ιέμενοι Ζεὺς δὲ οὐ πω μήδετο νθότον,      160  
σχέτλιος, δις δὲ ἔριν ὁρτε κακὴν ἐπὶ δεύτερον αὐτις.  
οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας

ἀφήκαμεν Schol. E. H. M. Q. R. But compare Herodian on inf. 490 συνέσταλται  
τὸ δὲ ἀλλαχοῦ δὲ, νέκτα μὲν δέσμους Schol. H. Q.      153. εἰς ἀλα δῖαν] γρ.  
ἀμφιελίσσας Schol. H.

(generally with *a*, but inf. 490 and in Od. 15. 40, 188 with *ā*) may be referred to *ἄλμα*. From same root *āf*, we get, by reduplication, *λών* (*laFō*), the aorist from which (without retaining reduplication) may be *άλεσα*. The meaning of the word is 'rested,' whether the notion of sleep be included or not. Schol. E. H. M. Q. τὸ δέσμους οὖν ἀκουαθῆμεν, δάλ' ἐπνείσαμεν [al. ἀνεπνείσαμεν]. λέγει δὲ καὶ ἀνατενευσιν τὴν μικρὰ τὸν κακῶν παραμυθίαν (Il. 11. 801). χαλεπά, because of their divergent views.

152. πῆμα κακοῖ. So πῆμα δύτης Od. 14. 338, πῆμα τῆς δάτης Soph. Aj. 363.

153. οἱ μὲν, 'some of us,' as opposed to ημάσσεις δὲ.

154. Βαθυζόνος. The *ζώνη* or girdle rested on the hips (Od. 5. 231 τερὶ δὲ ζώνη βάλετ' λέν), and was put on outside the robe. The folds of the upper part of the dress fell over the *ζώνη* and formed a κώλων. Βαθύκολπος (Il. 18. 122, 339; 24. 215) and Βαθύζενος express the same fact, only as Damm says (Lex. Hom. s. v.) the one is *ab efficiente*, the other *ab effectu*. Damm also shows that *Βαθύζενος*, though applied in Homer to Trojans and Dardans, not to Greeks, does not, as some hold, denote barbarians; since we have h. Hom. Ven. 258 Νύμφαι βαθύκολποι, Pind. Ol. 3. 35 βαθυζόνον Λήδης, Isth. 5. (6) 74 βαθυζόνος κώραι Μηνημοσύνη, Pyth. 9. 2 βαθυζόνος Χαρίτεσσιν, Aesch. S. C. T. (of the two Theban

princesses) ἥραν βαθύκολπων στηθῶν. On Pind. Ol. 3. 35 Böckh writes, 'voce βαθύζενος cinctura non sub mammis, sed inferiori corporis parti aptata designatur, qua sinus vestimenti plenus et profundus redditur.' Compare the epithet ἐλκεσίτεπλο applied to Trojan women in Il. 6. 442; 7. 297; 22. 105.

157. ἐλαύνομεν, sc. νέας, resumed in αἱ δὲ μάλ' ὅκα.

158. μεγακήτεα, 'gulfy;' i. e. full of deep hollows (from *κήτος* for *κοῖτος*, root *κύ*). It is used also as epithet of a ship, Il. 8. 222. See note on *κητάεις*, Od. 4. 1.

159. ἐς Τένεδον. The first day's journey from Troy. <sup>εἰς τένεδον</sup>

160. οἴκαδε ιέμενοι. This desire explains the reason of their sacrificing to propitiate heaven.

161. σχέτλιος, from σχένι, according to Schol., who interprets by δικατέχω ἐπίνοιαν τοῦ θυμοῦ. Rather from σχέσθαι, meaning 'holding out' or 'holding with a firm grip,' the very opposite of 'self-sparing.' Cp. Lat. *improbus*. Render, 'hard.'

ἔπ. Bekk. and most modern editors write this with anastrophe of accent. It does not seem absolutely necessary to do so. Any how, ἔπι is adverbial to δρόσε, 'sent upon us disastrous strife.' Cp. inf. 176; 5. 369; Il. 9. 539.

δεύτερον αὐτις occurs again Od. 9. 354; 19. 65; 22. 69; Il. 1. 513.

162. οἱ μὲν, 'then some of them turned back their ships and went their

54. Baboufianous: slender-waisted acc. -Saym. - a contrast "outline" waist with thick bosom and hips

56. "It shall feed his flock like a shepherd Isaiah 40.10.

51  
Santorini, a long day's sail (110 miles). The other route lies as long.  
leaves 50 miles from Tenedos

ἀμφ' Ὀδυσῆα διακτα δαιφρονα, ποικιλομήτην,  
αὐτὶς ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἥρα φέροντες  
αὐτὰρ ἔγώ σὺν νησὶν ἀολλέσιν, αἴ μοι ἐποντο,  
φεῦγον, ἐπεὶ γλγνωσκον δὲ δὴ κακὰ μῆδετο δαιμῶν.  
φεῦγε δὲ Τυδέος νιὸς ἀρήιος, ωρσε δὲ ἑταῖρους.  
όψε δὲ δὴ μετὰ νῶι κίς ἔανθδος Μενέλαος,  
ἐν λέσβῳ δὲ ἔκιχεν δολιχὸν πλόνον δρμαίνοντας,

165

way, the company of Odysseus.' For this absolute use of *βαῖνον* see Od. 24. 301 or δὲ τεβθσαντες ἔβησαν. With the phrase ἀμφ' Ὀδυσῆα, signifying 'Odysseus and his comrades,' cp. Od. 22. 281 τοὶ δὲ ἀμφ' Ὀδυσῆα. Also Il. 2. 445; 3. 146; 6. 436; 9. 81; 15. 301.

162. ἀμφιέλουσα. As Κίλες gives a feminine form Κίλεσσα, we may refer ἀμφιέλουσα to an ideal form ἀμφιέλιξ, signifying 'curved on both sides,' i. e. with curved sides; a picturesque epithet of a ship. The commoner rendering is 'rowed on either side,' or 'swaying from side to side.'

164. ἐπί... ἥρα φέροντες. Buttm. is in the main right in his view of this phrase, which occurs in Od. 16. 375; 18. 56; Il. 1. 572, 578, and ἥρα without ἐπί in Il. 14. 132. To suppose a tmesis of a compound adjective ἐπίηρα would be monstrous. Yet such must have been the view of Aristarchus, at least on the present passage and on Od. 16. 375; 18. 56. For, says Herodian on Il. 1. 572, Ἀρισταρχος ὡφ' ἐν κατ' ὅρθην σημασίαν τὸ ἐπίηρα, καὶ ἐπεκράτησεν ἡ Ἀριστάρχου καίτοι λόγον οὐκ ἔχοντα. The question that remains is whether we are to suppose ἐπί to stand in composition with a previously consolidated phrase or quasi-compound ἥρα-φέρειν, or with φέρειν simply, ἥρα being subjoined. Buttm. remarks that the word ἐπίφέρειν exists in Homer, in tmesis, Il. 8. 516 Τρωῖν ἐφ' ἵπποδάμοις φέρειν πολύδακρυν Ἀρη. But it should be added that a hostile sense seems to underlie it. On the other hand, inasmuch as we never find any form of the simple ἥρα otherwise than in the phrase ἥρα φέρειν, and as we do find both ἥρα φέρειν, and ἐπί ἥρα φέρειν, we may conclude with Buttm. that ἐπί is compounded with the previously consolidated phrase ἥρα φέρειν. Buttm. agrees with Herodian

in regarding ἥρα as the accusative from a supposed nominative ἥρο = χάρος, while Aristarch. took it as accusative plural from an adjective ἥρος. The connection of ἥρα with root ἄρ as in ἄρμενος, etc., is the simplest etymology that has been proposed. Ahrens refers it to a root from *sarv*, ἄρF, and connects it with the Latin *servire*, quoting such phrases as 'in animo servire,' 'amicis servire.' Fick connects with Skt. *vāram* = 'good.'

165. δολλέσιν, root *Feλ*, from which come εἰλω and εἰλέω (cp. ἔληγτο) to 'squeeze,' or 'press.' The *a* may either be merely prosthetic, or softened from *ā* in the sense of 'together.' At any rate δολλής means 'crowded together.'

168. ὄψε... δὲ not only 'late in the day,' but (as here) 'after a long interval'; thus in Od. 4. 704-706 it is contrasted with δηρ. δὴ δὲ μην ἀμφασίη ἐπέκοντ λάβε... ὄψε δὲ δὴ μην ἐπεσσιν ἀμειβομένη προσέτενε.

μετὰ νῶι, 'to join us,' sc. Diomede and me.

169. ἐν Λέσβῳ. The first day's sail was to Tenedos (159); the second to Lesbos; the third to Geraestus (177); which corresponds with the statement in 180 τέτρατον ἡμαρ ἐνν. The δολλής πλόος is the passage straight across the Aegean (πέλαγος μέσον εἰς Εὔβοιαν τέμνειν); which was shorter than going round by the islands, but involved a longer run without touching at any port. Nitzsch remarks upon this, that the Achaeans, in seamanship, were behind Phoenicians, Taphians, and Cretans. They were 'pondering about the long sea-voyage,' namely, whether to adopt it or not: whether they should take a course sea-ward of Chios, etc., or inside Chios. Geraestus, the extreme south point of Euboea, lay south-west of Lesbos, at a distance of some 150 miles, and the straight course to it would pass a good way to the north-

ἡ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,  
νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,  
ἡ ὑπένερθε Χίοιο, παρ' ἡνεμέντα Μίμαντα.  
ἡτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ δ γ' ἡμῖν  
δεῖξε, καὶ ἡνάγει πέλαγος μέσον εἰς Εὖβοιαν  
τέμνειν, δφρα τάχιστα ὑπὲκ κακτητα φύγοιμεν. 175  
ἄρτο δ ἐπὶ λιγὺς οὔρος ἀήμεναρ αἱ δὲ μᾶλ' ὥκα  
ἰχθυδεντα κέλευθα διέδραμον, ἐσ δὲ Γεραιστὸν

175. *ὑπέκ*] La Roche (Hom. Text. 200) writes *ἴν'* *ἐκ* and similarly *ἀπὸ πρό*, *διὰ πρό*, *περὶ πρό*, leaving *περὶ* as an exception.

west of Chios, but would keep as close as possible to the north-west coast of Psyria. *ἐπὶ Ψυρίης* may be rendered 'in the direction of Psyria,' on the analogy of *ἐπὶ οἴκου*, for this force of *ἐπὶ* with the gen., though rare, is found in Homer, as Il. 3. 5 *πέτρωνται ἐπὶ Πίκαιανοι βόαν*. But it seems better to translate 'close by the island of Psyria, having the island itself on our left,' the word *ἀντίν* being thus emphatic, showing that they were not merely to pass 'within sight of it.' The Scholl. seem to have been uncertain whether *ἀντίν* referred to Ψυρίη or Χίον. We must suppose *ἡ Ψυρίη* to have been the oldest name of the island, (unless we take Ψυρίη as the genitive of the adjective agreeing with *νήσου*,) as we find ζεψυρίη for ζεψυρός Od. 7. 119. In Strabo, 14. 645, the name given is *τὰ Ψύρα*, *νῆσος ἀπὸ πεντήκοντα σταδίων τῆς Δέρας* (sc. Μελαίνης in Chios), *ὑηλλή,* *πόλιν ὁμάνυμον ἔχουσα κύκλος δὲ τῆς νήσου τετταράκοντα στάδια*. The change from Ψυρίη to [τὰ] Ψύρα may be compared with that from Συρίη (Od. 15. 403) to Σύρα Diog. Laert. I. 113. Modern travellers give the circumference of the island as eighteen miles, and its distance from Chios 20. It present name is Psara, or, as the Turks pronounce it, Ipsara. The alternative course lay first south, between Chios and the peninsula of Erythrae, 'past the gusty Mimas' (a mountain-chain, properly an off-shoot of Tmolus, that traverses the peninsula from north to south), and then westward, by short voyages from Cyclad to Cyclad, till they made Euboea. The meaning of *ὑπένερθε* depends upon that assigned to *καθύπερθε*. Cp. Il. 24. 545, where, with reference

to the situation of Troy, we read *ὅσσον Δέσποτος δῶν, Μάκαρος ἔδος, ἐντὸς ἔργυει, | καὶ Φρυγίη καθύπερθε καὶ Έλλήσποντος διείρων*. This must allude to the northerly position of Phrygia. See also Hdt. 4. 7 *τὰ δὲ καθύπερθε* (sc. τῆς Σαυθικῆς) *πρὸς βορέην λέγουσι δύεντος τὸν ὑπεροικῶν τῆς χώρης οὐκανά τε εἶναι ἐπὶ πρωτείαν δρᾶν*. The four points of the compass are thus given by Hdt. I. 142 οὗτε τὰ δῶν χωρία οὗτε τὰ κάτω οὗτε τὰ πρὸς τὴν ἤα οὗτε τὰ πρὸς τὴν ἐστέρην. But *καθύπερθε* may also be used to denote the country inland.

170. *παιπαλοέσσης*. This adjective is connected with *πάλλω*, a reduplicated form of which is *παι-πάλλω* (cp. *δαι-δάλλω*, from root *δαλ*, and *μαι-μάω* from root *μα*). The word describes the rugged lines of upheaved rock on the Chian coast. The form of adjective must come directly from some noun such as *πάνιαλον*. Others refer *παιπάλεις* to a root *παλ*, 'to rub;' cp. *pal-ea*, *παιπάλη*.

177. *ἰχθύδεντα*. Most modern commentators render this 'monster-teeming deep.' Cp. Horace Od. 4. 14. 47 'beluosus Oceanus.' However much a fish-diet might have been admired in later days (on which subject consult Athenaeus, bb. 7 and 8), fish generally formed no part of human food in heroic times, except under pressure of hunger. Cp. Od. 12. 331 *ἄγρην ἐφέτεοκον διάγκυρον ίχθύν . . . γραμμοῖς ἀγκιστροῖσιν* 'tearing δὲ γαστέρα λιμός. Fish, it is true, were often reckoned with the beasts of prey, cp. Il. 24. 82 *ἰχθύες ὄμησται*, Aj. 1297 *ἐφῆκεν ἐλλοῦς ίχθύσιν διαφθοράν*. But it must be remembered that *ἰχθύδεις* is used as the epithet of the river Hyllus, in Il. 20. 392; and, in the list of some



182. A good day's sail from Geraklio to Pylos, &c 4 days from Ios.

ἐννύχιαι κατέγοντο· Ποσειδάνων δὲ ταύρων  
πόλλα' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες  
τέτρατον ἡμαρ̄ ἔην, δτ̄ ἐν Ἀργεΐ νῆας ἔστας 180  
Τυδείδεω ἔταροι Διομήδεος ἵπποδάμοιο  
ἴστασαν· αὐτὰρ ἐγώ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη  
οὐρος, ἐπειδὴ πρῶτα θεὸς προέκεν ἀῆναι.  
ὦς ἥλιθον, φίλε τέκνουν, ἀπευθῆς, οὐδέ τι οἶδα  
κείνων, οἵ τ' ἔσδικοιν Ἀχαιῶν οἵ τ' ἀπόλοντο. 185  
δοσα δ' ἐινὶ μεγάροισι καθήμενος ἡμετέροισι  
πεύθομαι, ή θέμις ἔστι, δαήσεαι, οὐδέ σε κεύσω.  
εῦ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμώρους,

178. [ἐννύχιαι] *ἐννύχιοι* Rhianus, Schol. H. 182. [ἴστασαν] So Cod. Hamb. for the ordinary *ἴστασαν*, which is generally regarded as equivalent to *ἴστησαν* (from *ἴστησα*). Three MSS. give *ἴστασαν*. Bekker retains *ἴστασαν* as the Aristarchean reading; cp. Il. 12. 56. In Od. 8. 435; 18. 307; Il. 2. 525; 18. 346 the best MSS. give *ἴστασαν*.

of the blessings of life in Od. 19. 113, we have *θάλασσα* δὲ *παρέχει λιχόν* | *κεῖ* *εὐηγεσίης*.

178. *ἐννύχιαι*. Not as Eustath. διὰ μᾶς *νυκτός*, but 'in the night,' as *ἔνδιος* = 'in the full day.'

179. Join *ἔτι* . . . *θέμεν* = 'laid on his altar.'

With *πέλαγος μετρήσαντες* compare Virg. Georg. 4. 388 'magnum curru aequor metitur'; Ov. Met. 9. 447 'celerique carina Aegaeas metiris aquas.' There was a temple of Poseidon on Geraestus, *ἔχει δὲ* *ἱερὸν Ποσειδάνοντος ἐπισημότατον τὸν ταῦτην καὶ κατοικιαν ἀξιόλογον* Strabo 10. 1.

182. *ἔχον*, 'held on for Pylos.' The object of *ἔχον* would be *νῆας*. This use of *ἔχειν* for the progress of a voyage is the same with which we are familiar in *σχεῖν* as expressing the *end* of it.

183. *ἴνειδή* = *ex quo*.

184. *ἀπενθῆ*, which in sup. 88 is used passively, is here active = 'without getting tidings.'

185. *κεύσω* refers to those who remained behind in Troy (sup. 155), and those in company with Odysseus who turned back (162); for Nestor must have known something of the fate of those who started with him; at any rate, until they separated.

*κεύσω* may follow directly upon *οἶδα*, as 2. 375; but more likely it depends

upon *οἴτε*, *οἴτε*, which words are used here disjunctively; as *τε* . . . *καί* are sometimes used after verbs of knowing; cp. Od. 16. 316 *δεδάσθαι* . . . *αἴ τέ σ'* *ἀπιάσθουν* *καὶ* *αἴ* *ηγιτεῖς εἰσι*, 17. 487 *ἀνθράπων* *ὑπριν* *τε* *καὶ* *εὐομένην* *ἔφορντες*, 18. 228 *ἔκστατα*, *ἔσθλά τε* *καὶ* *τὰ χέρεα*, Aesch. Ag. 807 *γράσσει τὸν* *τε* *δικαῖον* *καὶ* *τὸν ἀκαίρος κ.τ.λ.*

187. *πεύθομαι*. See on sup. 87.

ἢ *θέμις*, sup. 45. *κεύσω* means 'keep in the dark.'

188. *ἐγχεσιμώρους*. The etymological connection of the second element in this word has always been matter of doubt. Compare with it *λόμαρος* Il. 4. 242, *ἱλασμώρος* Od. 14. 29, and *σινάμωρος* Hdt. 5. 92. Eustath. offers two suggestions, *οἱ περὶ ἐγχή μεμορηένοι, διστὶ κακοκαθοῦντες* (but which he would have better explained as meaning, 'having their part and lot in the use of the spear'); and again, *ὦς ὦραν ἔχοντες τὸν ἐγχέων, πλεονασμῷ τοῦ μ,* which is of course impossible. Others referred the termination to *μωρός*, as if 'raging wildly with the spear,' or to *μῶλον*, with an interchange of *λ* and *ρ*, compare *μῶλον Ἀρηός* Il. 2. 401. Of modern philologists, Döderl. assigns it to a root *μα*, seen in *μα-μ-ω*, etc. and with the form he compares *θεαρός* from *θεάομαι*. Göbel, whom Amelis follows, connects it with root *μαρ* (compare *μαρμάρω*),

οδὸς δέ γ' Ἀχιλλῆος μεγαθύμου φαίδημος νίδος,  
εὐ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαδὸν νίόν.

190

πάντας δ' Ἰδομενεὺς Κρήτην εἰσῆγαγ' ἑταῖρους,  
οἱ φύγον ἐκ πολέμου, πόντος δέ οἱ ὡς τιν' ἀπηγόρα.  
'Ατρείδην δὲ καὶ αὐτὸὶ ἀκούετε νόσφιν ἔντες,  
ὡς τ' ἥλθ' ὡς τ' Αἴγισθος ἐμῆσατο λυγρὸν ὅλεθρον.

195

ἀλλ' ή τοι κεῖνος μὲν ἐπισμυγέρως ἀπέτισεν  
ώς ἀγαθὸν καὶ παιδὰ καταφθιμένοι λιπέσθαι  
ἀνδρὸς, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆα,  
Αἴγισθον δολόμητιν, δοι οἱ πατέρα κλυτὸν ἔκτα.  
[καὶ σὺ, φίλος, μάλα γάρ σ' δρόῳ καλόν τε μέγαν τε,  
ἀλκιμὸς ἔσσος, ἵνα τίς σε καὶ δψιγόνων εὐ εἴπῃ.]'

200

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα:  
'ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
καὶ λίγην κεῖνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ

198. δοι] See on Od. 1. 300. 199, 200.] καὶ παρὰ Ἀριστοφάνει προπτετόντο  
οὐτοὶ οἱ δύο στίχοι. ἐκ γὰρ τοῦ λόγου τῆς Αθηνᾶς (Od. 1. 301) μετηνέχθησαν ἐνθάδε  
Schol. H. M. Q.

in the sense of 'brilliant,' 'excelling,' while Curtius, Gk. Etym. 296, refers it to root *μερ-*, as in *μερμέρις*, the sense being parallel to that of the derivatives of *φέρνειν*, e.g. *μελίφορον*, *δαΐφορον*. For the change from *ε* to *ω* we may compare *φέρω* from *φέρειν*, *δῶμα* from *δεμεῖν*.

189. *νίδος*, sc. Neoptolemus.

190. *Ποιάντιον*, 'of Poecas.' This method of expressing the patronymic is quoted as among the Homeric Aeolisms. 'Patronymica in -άντιον et -ιανος cadentia aliena fere sunt ab Aeolici sermonis consuetudine. Eorum loco Aeoles uti solent adiectivis possessivis in -ιος terminatis, sicut Romani in nominibus gentiliciis. Eiusmodi patronymica ita Homerus in usum suum convertit, ut plerumque cum nomine νίδον coniuncta genitivi quasi munere fungantur. Exempla affero Ποιάντιος νίδον Od. 3. 190; Τελαμώνιος Αἴας Il. 2. 528; Σθένελος Καστανίος νίδον Il. 4. 367.' Theod. Ameis de Aeolism. Homer, p. 54. Compare also *γαϊτιον νίδον* Od. 7. 324. Νηλητὸν νίδον Il. 2. 20, and, as not unlike, *Aeneia nutrita* in Virgil.

193. καὶ αὐτοὶ, 'even ye yourselves'; to which is appended the concessive

participial clause, νόσφιν ἔντες, 'though living far away.' Others join καὶ directly with ἔντες, or at least, as Nitsch, extend the force of it to the participle. ἀκούετε. See on sup. 87.

194. ὡς τ' . . . ὡς τ'. This use of the double *τε* expresses the rapid succession, almost the contemporaneity of the two actions. Cp. Od. 6. 231 δύσετό τ' ἥλιος, καὶ τοι κλυτὸν ἄλσος ἴκνοτο.

195. ἐπομνυγέρων seems to be related to μογέρων as συκρότο μικρός, with the Aeolic interchange of *ο* and *υ* compare δύομα and δύνμα, δύορη and δύρνα.

196. ὡς ἀγαθόν, 'How good a thing it is!' This is better and simpler than to accent ὡς. Λητέσθαι, 'should remain behind,' in neuter sense, as Il. 5. 154 νίδον δού τέκετ' ἀλλον ἐπὶ τετέτεσαι λητέσθαι. Both gives the force of καὶ παῖδες by the paraphrase 'beatum prae-dicat virum qui non solum opes reli-querit, sed etiam filium, qui illas tueatur et precium avertat.'

197. κένεος = Orestes, as in l. 203.

203. Notice that οἱ after καὶ is the enclitic dative, and not the article with Ἀχαιοῖ.





οῖσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι.  
 αἱ γὰρ ἔμοὶ τοσσῆνδε θεοὶ δύναμιν περιθεῖεν,  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἵ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.  
 ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ δλβον,  
 πατρί τ' ἔμῷ καὶ ἔμοὶ· νῦν δὲ χρὴ τετλάμεν ἔμπησ.'

Τὸν δὲ ἡμείβετ' ἔπειτα Γερήνιος ἵπποτα Νέστωρ·  
 'ὦ φῦλ', ἐπεὶ δὴ ταῦτα μ' ἀνέμυησας καὶ ἔειπες,  
 φασὶ μνηστῆρας σῆς μητέρος εἶνεκα πολλοὸς  
 ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.

204. ἐσσομένοισι πυθέσθαι] So Wolf from Eustath., followed by most modern editors. La Roche prefers to retain the reading of the MSS. ἐσσομένοισιν δοῦλη. See note below. 205. περιθεῖεν] So Baumlein from Schol. Harl. for the common παραθεῖεν. 209.] περιττός ἀρεῖ γὰρ δὲ πρὸ αὐτοῦ Schol. H.

204. Join οἰσουσι εὐρύ, 'shall spread far and wide.'

ἐσσομένοισι πυθέσθαι, 'for men that shall hereafter be born, that they may hear of it.' Most modern editors, with the exception of La Roche, accept this reading, which Wolf introduced from Eustath. For the formula cp. Od. 11. 76; 21. 255; 24. 433; II. 2. 119; 22. 305. There is sufficient analogy for the reading of the MSS. καὶ ἐσσομένοισιν δοῦλη, e.g. Od. 8. 579; 24. 197. Nitzsch declares in favour of πυθέσθαι because the infinitive is better suited than the noun to introduce a new stage in the thought. πυθέσθαι, he remarks, refers to the whole sentence, and δοῦλη must needs be limited to a mere apposition to κλέος. But this is hardly accurate, as κλέος may well serve to express the approval of the then present generation, and δοῦλη the praise of posterity.

205. αἱ γάρ. This wish is in response to the allusion Nestor makes to the circumstances of Telemachus in the five [! three] last lines of his speech, 196-200 [!—198].

τοσσῆνδε and not τοσαύτηρ is used, because Telemachus means 'so great now, and in my person.' So Aesch. Agam. 520 φαιδροῖσι τοιοῖσθ' δύμασι, 'with eyes now as bright;' ib. 1396 τάδε δὲ δικαῖαν ήτ., 'libation by me would have been fitting.' The corre-

lative clause to τοσσῆνδε would be δοῦλη Ὁρέστης εἰχε, and not τίσασθαι κ. τ. λ. which is exegetic of δύναμιν, sc. 'power, so as to avenge.'

περιθεῖεν. For the metaphor, Ameis compares ἐπιειμένος δλένη Od. 9. 214, δύσεις δλένη II. 9. 231, μένος δμφιβαλόντες II. 17. 742, περιέθηκε τὸ κράτος Hdt. I. 129. Cp. also Thuc. 6. 89 ἐμοὶ δὲ δτιμίαν περιέθετε. Translate, 'invest me with power as great as his.'

206. τίσασθαι μνηστῆρας ὑπερβαστήρ. This construction with τίσασθαι occurs again only in II. 3. 366; (compare τῶν μ' ἀποτινόμενοι Od. 2. 73). The common constructions are τίσασθαι τινα Od. 9. 479 etc., τίσασθαι τι Od. 20. 169; II. 2. 356, and τίσασθαι τινα τι only in II. 15. 116.

208. ἀλλ' οὐ μοι .. ἔμοι. See Aulin, de usu exegesis apud Hom. (Upsalae, 1858) p. 10 'ubi exegesis ita ponitur ut quis corrigit quod iam dictum est, ad hanc rem significandam formula qualis est μὲν οὖν multo in usu apud Atticos est: ut Aesch. Eum. 38 δέοντα γάρ γραῦς οὐδὲν, δυτίατις μὲν οὖν. Quam eadem vim apud Homerum habet nuda apposito. Ut Od. 3. 208 οὐ μοι .. πατρί τ' ἔμῳ καὶ ἔμοι, Od. 11. 601 εἰσενόσα βίην Ἡραλητέην, εἴδωλον.' It seems however much more simple to take the first μοι as a purely ethical dative = 'I would have you know,' or some such phrase.

εἰπέ μοι ἡὲ ἔκὼν ὑποδάμνασαι, ή σέ γε λαοὶ  
ἔχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ δμφῆ.

215

214. εἰπέ μοι .. δμφῆ. Here ὑποδάμνασαι is semi-middle in sense; literally, 'allowest thyself to be oppressed;' see on Od. 2. 33. The two conditions contrasted by ἡὲ .. ἡ are those of submission in the presence of available help, and submission in the consciousness of having alienated the people, and so having no ally to whom to turn.

By the words ἐπισπόμενοι θεοῦ δμφῆ no explicit divine communication by oracle or sign is meant, any more than by δσσαν δεοντος ἐκ Διός Od. 1. 282. Nitzsch however, who takes δσσαν ἐκ Διός in that passage to mean a rumour of untraced origin, here deserts that line of interpretation, and with Eustath. and others finds a reference to setting aside a king under sanction of an oracle or an omen. But against this view, (1) we find very scanty attestation of the existence of such a practice at all. In the only case alleged from Homer, Od. 16. 402, the suitors' desire for a sign to countenance their murderous intentions against Telemachus merely exemplifies the common phenomenon of wickedness leaning upon superstition. And (2) dislike of a king, or even murmuring against him, is not equivalent to setting him aside, and, surely would not in any case wait for a divine sanction. (Of the Trojans' feeling towards Paris it is said, Il. 3. 454 *λσσαν γάρ σφιν πώσιν διηγθετο κρή μελανη*). Mark that the aorist ἐπισπόμενοι shows that obedience has been already given to the θεοῦ δμφῆ, whatever that may mean. As then δσσα ἐκ Διός is a primitive description of a *rumour*, not referable to a human source; in like manner a primitive age would regard a *feeling*, the grounds of which are not consciously realized, as a kind of inspiration, where one might perhaps talk of it as a hidden impulse. It is not difficult to illustrate this notion of θεοῦ δμφῆ in the sense of such an impulse, cp. Virg. Aen. 9. 183. When Hera, anxious for Achilles' safety, has proposed, (Il. 20. 120) ή τις ἐπειτα καὶ ημείον Αχιλῆν | παρσταίη, δοίη δὲ κράτος μέγα, μηδὲ τι θυμοῦ |

δεύτερα, she presently alludes to this secret inspiration of courage in the words (129) εἰ δ' Αχιλεὺς οὐ ταῦτα θεῶν δὲ πενθεται δμφῆ. Again in Il. 2. 41 θείη δέ μιν δμφέχνεται δμφῆ is the description of a man waking after a dream, when he is unconscious of the dream itself, but the state of feeling infused by the dream remains. In Od. 9. 339 ή τι δισάμενος ή καὶ θεὸς δὲ ἐκελεύεται — 'whether upon some thought of his own (cp. Od. 3. 26; 7. 263) or because a god so commanded him'—means, in the latter part, no more than, 'by some unaccountable impulse.' Cp. Od. 12. 38 οὐ δὲ δικουσον | ἀσ τοι λγων ἐρώ, μῆσει δὲ σε, καὶ θεὸς αὔτος, where Circe prepares her sketch of the adventures through which Odysseus is to pass with the remark that, as the events arrive, her descriptions of them will come back to him; of which 'law of association' Homer has no other account to give than μῆσει σε θεὸς αὔτος. And once more, when Eumeus says of the suitors, Od. 14. 89, οὐδὲ δὲ καὶ τι ισσοι, θεοῦ δὲ τιν' ἐκλυνον αὐθίην, | καίνον λυγρὸν δλεθρον, he cannot mean an oracle (which they would have made as widely known as possible), nor yet an omen (for the word is inappropriate), but a presentiment originating in themselves. We have seen how the name of 'divine voice' is given to an instinctive feeling or hidden impulse. And bodies of men so acted upon might, even more naturally than individuals, be spoken of as 'following a divine voice.' Nothing so baffles the attempt to trace it, or to explain it, as the unspoken, contagious, unanimous sentiment of a multitude. And of this, the preceding line suggests a pre-eminently striking instance, and one thoroughly characteristic of heroic times,—when both love and hatred were strong—hatred entertained by a nation towards its prince, not indeed breaking out into rebellion, but stifling all the impulses of loyalty.

δμφῆ from root *Few*, gains its form by the effect of the inserted nasal in aspirating the tenuis, compare *έγχος* from root *άκ*.





τίς δ' οἰδ' εἴ κέ ποτέ σφι *βίας* ἀποτίσεται ἐλθὼν,

ἢ δ γε μοῦνος ἔων, ἢ καὶ σύμπαντες Ἀχαιοί;

εἴ γάρ σ' ὡς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη

ώς τότ' Ὁδυσσῆς περικήδετο κυδαλίμοιο

δῆμῳ ἔνι Τρώων, δθι πάσχομεν ἀλγε' Ἀχαιοί—

220

οὐ γάρ πω τὸδον ὅδε θεοὺς ἀναφανδὰ φιλεῦντας

ώς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—

εἴ σ' οὐτως ἐθέλοι φιλέειν κῆδοιτό τε θυμῷ,

τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα·

225

‘ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι δίω·

λίην γὰρ μέγα εἰπες ἀγη μ' ἔχει. οὐκ ἀν ἐμοὶ γε

ἐλπομένῳ τὰ γένοιτ', οὐδὲ εἰ θεοὶ ὡς ἐθέλοιεν.’

Τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

‘Τηλέμαχε, ποῖόν σε ἔπος φύγειν ἔρκος ὁδόντων.

230

φέα θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρα σαώσαι.

216. *ἀποτίσεται*] Ζηνόδοτος γράφει ‘ἀποτίσεαι,’ καὶ τὸ ἔξῆς ‘ἢ σύ γε μοῦνος’ Schol. H. This seems to imply that he retained vv. 199, 200. 230. Τηλέμαχε] A few MSS. give Τηλέμαχος. Zenodot. altered the whole line, reading, ‘Τηλέμαχ' ἴψαγόρη, μέγα νήπιο, ποῖος ἔστεις; but there is abundant authority for the final ε. Cp. Od. 3. 41; 4. 685; 5. 415; 6. 151; 8. 434; 10. 42; 12. 396, etc. See Ameis, ad loc. Zenodotus omits v. 231. 231. θεός γ'] Some edd. read θεός κ', but the simple potential optative is quite appropriate. Cp. inf. 319; Od. 1. 47; Il. 10. 247, 556; Od. 14. 122.

216. σφι, ‘on them,’ sc. μηροτήροι.  
*βίας*, accusative plural = ‘violence;’ the singular *βίη* = ‘might,’ thus reversing the signification of *vis*, *vires* in Latin.

217. δ γε, here used with its characteristic force, resuming the original subject of the sentence. Cp. Il. 6. 192 ἀντὸν μικατέρους, δίδον δ' γε θυγατέρα ήν, Il. 5. 672 μεριμῆις ε' δέεσται .. ἢ προτέρα Διὸς ίδην .. διώκα, | δ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἐλοτο. Cp. Il. 1. 485; Od. 4. 821; Hdt. 2. 173 οὗτον δὴ καὶ ἀνθράπους καταστασις· εἰ δέθλοι κατεστουόδοσθαι αἰλέ μηδὲ ἐς παιγνίην τὸ μέρος ἕντὸν ἀνιέναι, λάθοι ἀν ἥτοι μανεῖς, ἢ δύσε ἀπόληκτος γενέμενος. See Od. 2. 327.

218. εἰ γάρ. The wish expressed by this protasis is resumed at 224 inf. in the words εἰ σ' οὐτως foll.

222. ὡς κείνῳ .. Ἀθήνῃ. More at

length in Il. 23. 782 θεός .. ἢ τὸ πάρος περὶ μῆτηρ δις Ὁδυσσῆι παρίσταται τὸδε ἐπαργεῖ.

224. τις = ‘many an one.’

καὶ ἐκλελάθοι, i.e. not merely repent of or foreclose his wooing, but ‘actually forget’ it, sc. in death, ‘where all things are forgotten.’

227. λίην .. ἐθέλοιεν, ‘for thou hast spoken of a very hard thing: I am all amazed at it. Never within my hopes could this be done, not even if the gods determined it so.’ οὐκ .. γένοιτο, literally, ‘not to me at least hoping it;’ so ἐμοὶ δέ κεν ἀσμένῳ εἴη Il. 14. 108. For μέγα see on infra 261.

231. φέα .. σαώσαι. Nitzsch shows that τηλόθεν cannot be referred to θεός, in the sense of Aesch. Eum. 297 κλένε δὲ καὶ πρόσωπεν ἀν θεός, or of Il. 16. 514 κλέθι, ἀναξ, ὃς που Λυκίης ἐν πίστι

βουλοίμην δ' ἀν ἔγώ γε καὶ ἀλγεα πολλὰ μογήσας  
οἴκαδε τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι,  
ἡ ἐλθὼν ἀπολέσθαι ἐφέστιος, ως Ἀγαμέμνων  
ῶλεθ' ὑπ' Αἴγισθοιο δόλῳ καὶ ἥς ἀλόχοιο.

235

ἀλλ' ἡ τοι θάνατον μὲν δύομίνον οὐδὲ θεοί περ  
καὶ φῦλῳ ἀνδρὶ δύνανται ἀλακέμεν, δππότε κεν δὴ  
μοῖρ' ὀλοὴ καθέλησι τανηλεγέος θανάτοιο.'

Τὴν δ' αὐτὴν Τηλέμαχος πεπνυμένος ἀντίον ηδόνα·  
‘Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοί περ·  
κείνῳ δ' οὐκέτι οὐστος ἐτήτυμος, ἀλλά οἱ ἥδη  
φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.  
νῦν δ' ἔθέλω ἔπος ἀλλο μεταλλῆσαι καὶ ἐρέσθαι

240

232-238.] *ἀθετοῦνται* Schol. E. H. M. Q. R. This objection seems to be made without good reason. The first four lines are rejected as standing *οὐκ ἀκολούθος τοῖς προκειμένοις*, the latter three because they seem to contradict the words *σαύσαι*. But all that is here said is that the god's help must end when the hour of death is come. 241, 242.] *οὐβελίζονται δύο* Schol. H. M. Q. R.

δήμῳ | εἰς, ἡ ἐν τροιῇ δύνασαι δὲ σὸν πάντος ἀκούειν | ἀνέρι κηδομένῳ, inasmuch as (1) the question here is not of hearing, but of helping; nor is it the manner of the Homeric gods to help without being present; and, (2) whereas Telemachus' difficulty was to conceive that the gods would or could bring his father home after so long an absence, and from some unknown place, it would be no answer to him to say that a god can help without personal presence. But, proceeding on this view as the certain basis of interpretation, we come upon two possible ways of constructing the words. Either we may bring this passage into accordance with Od. 6. 312 νόστιμον ἡμαρ θῆται | χαῖρων καρπαλίμος, εἰ καὶ μᾶλα τηλόθεν ἔστιν, and 7. 193 ἦν πατρίδα γαῖαν ἕιηται | χαῖρων καρπαλίμος, εἰ καὶ μᾶλα τηλόθεν ἔστιν, thus joining τηλόθεν with ἄνδρα in the sense, 'if he is far from home.' In this case τηλόθεν would stand elliptically as an attribute of a noun, cp. Od. 1. 434 ἄμα = 'going with him'; 2. 367 κακὸν δύσσω, 'evil to be wrought presently.' Or, following Nitzsch, we may, more simply, translate, 'can bring a man safe home even from a great distance,' joining, in fact,

τηλόθεν with *σαύσαι*, as in Od. 21. 309 ἔνθεν δ' οὐ τι σαύσεαι. Cp. Od. 5. 452 τὸν δ' ἔσσασεν ἐς ποταμοῦ προχόας, Il. 5. 224 νῦν τόλινδε σαύσετον, and Eur. Hel. 778 σαύσεις δ' ἔκειθεν.

235. *βουλοίμην*. The emphasis is on ἀλγεα πολλὰ μογήσας. I would rather go through my portion of misery before reaching home, than get home at once (*ἐλθόν*), and be thereupon murdered. For *Βουλεύθαι* followed by *ἥ* cp. Od. 11. 488; 12. 350; 16. 106; 17. 81, 404; 20. 316; Il. 1. 112, 117; 3. 41; 11. 319; 17. 331; 23. 594.

235. *ὑπ' Αἴγισθοιο*. The preposition governs both the genitives, δόλῳ being added as a circumstantial dative.

236. *δύομίνον*, 'common to all;' so used Il. 4. 315 of *γῆρας*, ib. 444 of *νεκτός*, 9. 440, etc. of *πόλεμος*.

240. *κηδόμενοί περ*, 'although we are in sorrow;' and sorrow would naturally brood upon its own subject. Telemachus is unwilling to occupy Nestor's ear with his own troubles, beyond satisfying the purpose for which he came; so he seeks to change the conversation. Cp. Od. 13. 296; Il. 13. 292; 22. 416.

242. *φράσσαντο*. Notice force of arist = *constituerunt*.





Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἀλλων·  
τρὶς γὰρ δή μήν φασιν ἀνάξασθαι γένε' ἀνδρῶν,  
ώς τέ μοι ἀθάνατος ἴνδάλεται εἰσοράσθαι. 245  
ὡς Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·  
πῶς ἔθαν' Ἀτρεΐδης εύρὺ κρείων Ἀγαμέμνων;  
ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μῆσατ' θλεθρον  
Ἀγιασθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἄρειον;  
ἢ οὐκ Ἀργεος ἦεν Ἀχαιικοῦ, ἀλλά πῃ ἄλλη 250  
ἢ οὐκ Ἀργει ἔην Ἀχαιικῷ Schol. H. Q.

244-246.] ἀθεοῦνται οἱ στίχοι οὗτοι ὡς περιπτοί Schol. H. M. 246. ἀθάνατος]  
The reading of Aristoph., restored by Wolf from Schol. Harl., instead of the common reading ἀθανάτοις. 248. εύρὺ κρείων] Not εὑρυκρείων. See on Od. 2.  
400. εὑρυκρείων is however read in Venet. A. 251. ἢ οὐκ Ἀργεος] τινὲς δὲ 'ἢ'  
οὐκ Ἀργει ἔην Ἀχαιικῷ Schol. H. Q.

244. δίκας. Perhaps the plural means 'rules of right': so that Nestor would be the best person to consult on any question about the dealings of man with man. The plural is used in 9. 215; II. 16. 542 and Od. 11. 571 in a somewhat different sense. Join περίοιδε ἀλλων, 'he knows better than any other men'; cp. II. 10. 247 περίοιδε νοῆσαι, Od. 19. 285 ὡς περὶ κέρδους πολλὰ παταγνών ἀνθράποιν | οὐδ' Ὁδονεύς. Others join φρόνιν ἀλλων = 'what other men think,' comparing Od. I. 3 πολλῶν ἀνθράπων ἔγρα.

245. ἀνάξασθαι . . . ἀνδρῶν. This is the only use of a middle voice of ἀνάσσειν. Nanck conjectures ἀναστέμεναι, but adds sed gravior videtur corruptela. The common construction with this verb is with a personal dative, II. 1. 180, 231, 288; Od. 2. 234, etc.; or with a dative of the thing, as Od. I. 117, 402; 4. 93, etc.; sometimes with a genitive, II. 1. 38; 10. 33; Od. 11. 270; or accompanied by the preposition ἐν or μερά. If this line is genuine, we must interpret it, by taking γένεα as the accusative of duration of time, and rendering, 'hath been king thrice during generations of men;' here however τρὶς is equivalent to τρία, and the sentence will run 'hath been king during three generations of men.' But the substitution of the adverb for the adjective is suspicious. The same description is given of Nestor, II. 1. 250 foll. τῷ δ' ἦδη δύο μὲν γενεαὶ μερῶν ἀνθράπων | ἑρθιαῖ', οἱ οἱ πρόσθεται ἄμα τράφεται τῇ δέ γένεστο | ἐν Πύλᾳ τραβέτη,

μερὰ δὲ τριτάποιν ἀνασσεν. Nestor was called in later times τριγέρων and trisaecilisenex. In Horace, C. 2. 9. 14, the phrase *ter aero functus*, used of Nestor, may remind us of the use of τρίς in the present passage. It would seem that a 'generation' was variously reckoned. With the Latins it was equivalent to one hundred years. Cp. Ov. Met. 12. 187 'vixi | annos bis centum: nunc tertia vivitur aetas:' with the Greeks the γενέα was something over thirty; cp. Hdt. 2. 142 γενεαὶ γάρ τρεῖς ἀνδρῶν ἔταντο ἔτοιν. Perhaps the line is an interpolation, by way of giving an interpretation of the next words, ἀθάνατος ἴνδάλεται, which only referred to his noble mien, but which were wrongly taken to refer to age beyond the span allotted to mortals.

246. ὡς τέ μοι. See on Od. 1. 127, 'He seems to me as it were an immortal in look.'

248. πῶς ἔθαν', 'How was it that he died?' Telemachus knew the fact of his death and something of the circumstances (cp. 193-203); but he wishes for a full account. Cp. Plato, Phaedo, 57 Α τί οὖν δή ἔτοιν ἄττα εἴπεν δ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελέστα; .. καὶ γάρ .. οὐδεὶς .. σαφές τι ἀγγεῖλαι οὖς τ' ἦν περὶ τούτων πλήν γε δὴ διτὶ φάρμακον ποιῶν ἀποθάνοι. But it is simpler to take πῶς here not as asking for details of the case, but expressing wonder how it was that Agamemnon came to such an end.

251. Ἀργεος. With this local geni-

πλάσετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήσας κατέπεφνε;

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἵπποτα Νέστωρ  
τοιγάρ τέγω τοι, τέκνου, ἀληθέα πάντ' ἀγορεύσω.

ἡ τοι μὲν τάδε καύτὸς δίεαι, ὃς κεν ἐτύχθη,

εἰ σώντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν

Ἄτρείδης Τροίηθεν ἕκαν, ἔανθὸς Μενέλαος.

τῷ κέ οἱ οὐδὲ θαρόντι χυτὴν ἐπὶ γαῖαν ἔχεναν,

ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
κείμενον ἐν πεδίῳ ἐκὰς δότεος, οὐδέ κέ τίς μιν

κλαύσεν Ἀχαιαδῶν μάλα γάρ μέγα μῆστο ἔργον.

ἡμεῖς μὲν γάρ κεῖθι πολέας τελέοντες ἀέθλους

255

260

255. ὡς κεν] The Harl. has ὡς περ, which Wolf approved, and Fäsi adopts.

256. [σώντ] The common reading [σών γ'] seems to suggest an unreal emphasis; many good MSS. give [σώντ]. 260. δότεος] So Eustath. Cod. Harl. etc. The majority of MSS. and Schol. H. give 'Ἀργος; see note.

tive ep. Od. 14. 97 οὐτ' ἡπείροι μελαίνης. | οὐτ' αὐτῆς θιάσης, 21. 108 οὐτε Πύλου λεπίδης κ.τ.λ. It gives a less definite localisation than the use of the dative. The epithet 'Αχαιακόν is appropriated to 'Αργος as the chief place in the Peloponnes, or serves to distinguish it from 'Αργος Ηελασικόν in Thessaly, Il. 2. 681.

252. δὲ . . κατέπεφνε, this clause, introduced in parataxis, gives the result of Menelaus' absence: 'so that he plucked up courage and slew him.'

253. ἢ τοι . . ἐτύχθη, 'doubtless thou dost [we should say 'canst'] imagine for thyself, how things would have been done.' We must supply a plural noun neuter as nominative to ἐτύχθη, in keeping with such phrases as Τρωοί μὲν εὐκτά γένηται Il. 14. 98, οὐλαὶ γ' ἔσεσθαι 21. 533, Ισαία ἔσεσται Od. 2. 203. Cp. Od. 8. 384; 9. 420. The following words explain 'how things would have been done,' namely, Aegisthus would have died without even a burial. If we adopt (as Ameis in later edd.) ὡς περ ἐτύχθη, as referring to what *did* happen, we shall have to put a colon after these words, and take the next line as abruptly stating the hypothetical case of what *would* have happened afterwards. We should render then, 'Yea, verily, of thine ownself thou imaginest rightly how it all beset.' For Telemachus had indeed suggested

the cause of this unexpected boldness on the part of Aegisthus. So far all is satisfactory: but the abruptness with which the next line is introduced goes far to discredit this reading.

259. κατέδαψαν requires the repetition of κε from τῷ κε (258).

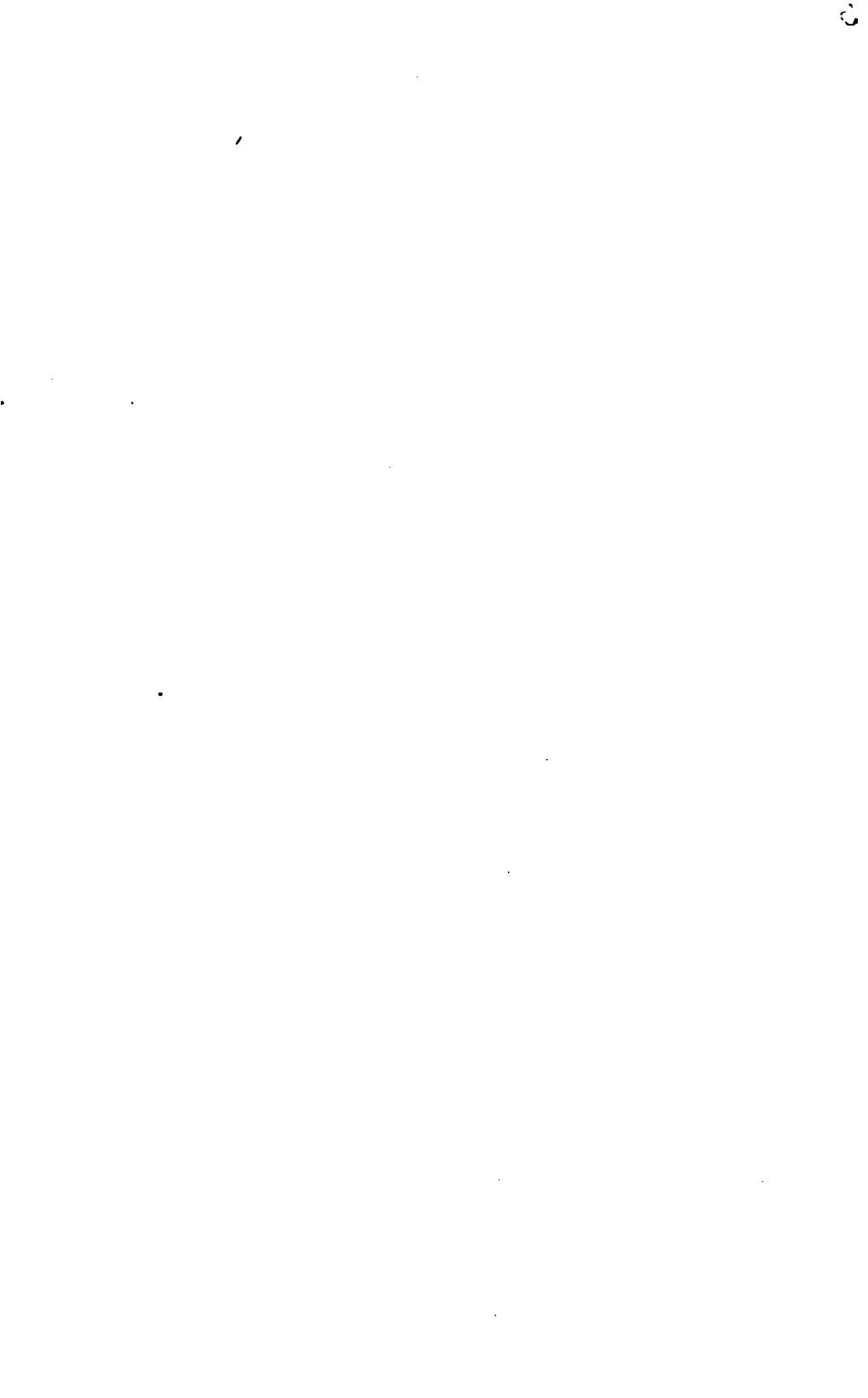
260. ἔκδε δότεος, &c. Mycenae. The difficulty in this reading lies in the fact that δότη generally takes the initial *F*; but to this rule there are exceptions; as e.g. Il. 24. 320 ὄντερ δότεος. The reading 'Ἀργος introduces a geographical difficulty; for it cannot refer to the city of Argos, where Diomed was king, and if we extend it to include the whole kingdom of Agamemnon, it will not suit the circumstances of the text.

261. μέγα ἔργον. All the passages, both in Iliad and Odyssey, give for this phrase one of three meanings: (1) 'arduous,' 'troublesome,' as *supra* 227; *infra* 275; Od. 4. 663; 12. 373; 19. 92; 21. 26; 22. 149; or (2) 'bold,' Od. 11. 474; 22. 438; (3) in a bad sense, 'audacious,' 'shameless,' 'impious,' as here, and Od. 11. 272. But it is not easy to keep these meanings quite distinct.

γάρ here, as often, gives the reason of what follows: *because* we were kept at Troy, *therefore* Aegisthus was left to his own devices.

262. κεῖθι, sc. at Troy.





ἥμεθ'. δ' δ' εὐκῆλος μυχῷ Ἀργεος ἴπποβότοιο  
πόλλα' Ἀγαμεμνονέην ἀλοχον θέλγεσκ' ἐπέεσσιν.  
ἡ δ' ἡ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς,  
δῖα Κλυταιμνήστρη φρεσὶ γὰρ κέχρητ' ἀγαθῆσι.  
πάρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνὴρ, φ' πόλλ' ἐπέτελλεν  
Ἀτρεΐδης Τροίηνδε κιὰν εἴρυσθαι ἀκοιτι.  
ἀλλ' ὅτε δῆ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

263. μυχῷ Ἀργεος ἴπποβότοιο. If 'Argos' be taken as co-extensive with the Peloponnese, the phrase here can only be used in the most general sense, just as in Pind. Nem. 6. 29 μυχῷ Ἑλλάδος simply means 'within Hellas'. E. Curtius, Pelop. 2. 400 (quoted by Seiler), explains the expression thus, 'Northwest of Heraeum lies Mycenae, at the innermost corner of the plain of Inachos, where the lofty rocks begin to close in upon it.' Argos would thus represent not the whole Peloponnese, but the Agamemnonian kingdom. In Il. 6. 152 we find Ἐφύρη μυχῷ Ἀργεος, where we must either follow the Schol. in denying the identity of Ephyrus with Corinth, or consider μυχῷ Ἀργεος as meaning little more than 'in Argos'; for Corinth is reckoned in the kingdom of Agamemnon in Il. 2. 570. The epithet ἴπποβότοιο, used here, seems to strengthen the view of Curtius, quoted above; for while the Inachian plain is fertile, the general character of Argos is given by the epithet πολυδύμων Il. 4. 171.

266. δῖα, 'queenly,' referring only to position or birth. So διογενῆς and διορεφῆς are ordinary epithets for kings.

266. φρεσὶ ἀγαθῆσι. See on Od. 2. 117; and cp. 14. 421; 16. 398; 24. 194.

267. ἀοιδὸς ἀνὴρ. Eustath. quotes from Athenaeus (1. 14 B), who describes the minstrel as φύλακα καὶ παραινετῆρά τινα, δι' πρώτον μὲν ἀρετὰς γυναικῶν δειρχόμενος ἐνίβαλε τινα φιλοτιμιαν ἐς καλοκάγαθιαν, ἔτα δὲ διατριβὴν παρέχεν ἡθεῖαν ἀπειλάντα τὴν δύνοιαν φιλιῶν ἐπινοῶν. He also quotes a certain Timolaus as saying that this minstrel was brother of Phemius, δι' αἰδοιουθῆσαι φρεσὶ τῇ Πηνελόῃ εἰς Ιθάκην φύλακα. But, as Dr. Hayman remarks,

Odysseus appointed no one to *watch* (*είρυσθαι*) Penelope. Mentor's commission extended only to the house and goods (Od. 2. 225). For this use of *είρυσθαι* cp. Od. 16. 463; 23. 229.

269. μοῖρα . . δαμῆναι. Eustath. ad loc. (1) ἡ λέγει ὅτε μοῖρα ἡ θανεῖν τὸν δοῦλον ἡ ὅτε (2) ἐχρῆν ἀποθανεῖν τὸν Αἴγισθον ἡ ὅτε (3) μοῖρα ἡ τὴν Καυταιμνήστραν ὑπὸ τῷ Αἴγισθῳ γενέσθαι, διὰ κρείττων to which the Schol. adds (4) the impossible view ἡ τὸν Ἀγαμέμνονα. Nitzsch strangely adopts (1) and refers μν to δοῦλον, in spite of the words τὸν μὲν δοῦλον that follow. The reference (2) to Aegisthus seems on the whole the simplest, and the expression that he was 'Fate-bound to his ruin' reminds us of Od. 1. 37 εἴδος αἰπὺν διεθρον, etc. Besides which it is more likely that Αἴγισθος is the subject to δαμῆναι, because ἄγον and καλλιπεν must of necessity refer to him. At the same time it may be remarked that it is distinctly said there that Aegisthus fell ὑπὲρ μόρον, which is somewhat inconsistent with μοῖρα θεῶν ἐνέδησε. The view (3) which Eustath. supports is ably advocated by Ameis, who points out that the words ἀλλ' ὅτε δῆ μν stand in close relation to τὸ πρὶν μέν (265), and that δαμῆναι, in the sense of 'yielding' to any overmastering influence, is used of lust or passion in Il. 14. 515, 353, where we find θεᾶς ἔρος . . θυμὸν ἐδάμασσεν, and φιλότητι δαμεῖται. Nor is this view inconsistent with θέλουσαν ἀνήγαγε (272), for, her scruples once overcome, she was only too glad to follow her lover: but the conquest of these scruples was hard enough to justify the use of δαμῆναι, for Aegisthus was so surprised at his own success that he sacrificed drink-offerings, ἐκτελέσας μέγα ἔργον δούλητο θυμῷ.

δὴ τότε τὸν μὲν ἀοιδὸν ἀγων ἐσ νῆσον ἐρήμην  
κάλλιπεν οἰωνοῖσιν Ἐλωρ καὶ κύρμα γενέσθαι,  
τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε.  
πολλὰ δὲ μηρί' ἔκηε θεῶντις ἱεροῖς ἐπὶ βωμοῖς,  
πολλὰ δ' ἀγάλματ' ἄνηψεν, ὑφάσματά τε χρυσόν τε,  
ἐκτελέσας μέγα ἔργον, δοῦ ποτε ἔλπετο θυμῷ. 275  
ἡμέσις μὲν γάρ ἀμα πλέομεν Τροίηθεν ἴοντες,  
'Ατρείδης καὶ ἐγὼ, φῦλα εἰδότες ἀλλήλοισιν·  
ἀλλ' δε Σούνιον ἵρὸν ἀφικόμεθ' ἀκρον 'Αθηνέων,  
ἔνθα κυβερνήτην Μενελάου Φοῖβος 'Απέλλων  
οῖς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε,  
πηδάλιον μετὰ χεροὶ θεούσης νῆδος ἔχοντα, 280

276. Δμα πλέομεν] Ζηρόδοτος ἀναπλέομεν. ταῦτα Schol. M.

274. δγάλματα, 'fair offerings'; namely ὑφάσματά τε χρυσόν τε. For a similar exegesis see Od. 8. 134 φυήν γε μὲν οὐ κακὸς ἐστι | μηρούς τε κήρμας τε καὶ ἀμφα χείρας ὑπερθεν | αὐχένα τε στιβαρύν, 9. 184 μῆλ', διε τε καὶ αλ-γες, II. 23. 259 δεθλα.. . λέβητάς τε τρι-ποδάς τε, Od. 19. 317, κάτιστε δ' εἴνην, | δέμνια καὶ χλαίνια καὶ θήγια. Sometimes the generic word follows instead of beginning the list, as Od. 7. 234 φάρός τε χιτώνα τε εἵματ' ιδύσα.

276. ἡμέσις μὲν γάρ. Nestor uses the same combination to introduce a change of scene in sup. 262 = 'Now we.'

277. φῦλα εἰδότες, 'with kindly feeling'; see Od. 9. 189.

278. Σούνιον ('linquitur Eois longe speculabile proris Sunion' Stat. Theb. 12. 624) is now called Cape Colonna (κάβω Κολόνναις), from the six Doric pillars remaining there, the ruins of a temple to Athena. This probably accounts for the epithet ἵρων. It is not unlikely however that it was so called from the cult paid there by sea-faring men to Poseidon; cp. Aristoph. Eqq. 559 ἀ χρυσοτρίαιν', φ δελφίνων μεδέων Σούνιάτε. Damm, Hom. Lex., interprets it *quia ibi celebatur Zeus Σούνιεύς*.

280. οἰς ἀγανοῖς . . κατέπεφνε. A sudden death without suffering is ascribed to the 'painless shafts' of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy; cp. Od. 18. 202 εἴθε μοι δος μαλακὸν

Θάνατον πόροι 'Αρτεμις ἀγρῆ. In Od. 11. 172 it is contrasted with δολῆτη νούσος, and, in 15. 407-411, with any form of νούσος. Such a death is besought from Artemis by Penelope, Od. 20. 61. Those who died by such a visitation did not look like an ordinary corpse, but, as Patroclus is described, ἥρσηις καὶ πρόσφατος II. 24. 757. It does not however follow that the visitation was one of mercy, for Artemis kills Ariadne in righteous anger (Od. 11. 324); and Orion for jealousy, Od. 5. 124, if the passage be genuine. It has been impugned as violating the apparent rule that only women are so visited by Artemis, and only men by Apollo. So too the daughter of Arybas is slain, Od. 15. 477; and the mother of Andromache, II. 6. 428. The inhabitants in Συρήνης (Od. 15. 411) are spared all diseases, and are slain by the shafts of Apollo and Artemis, when old age comes upon them. Rhexenor too is killed by the same god, Od. 7. 64. Possibly a mistaken view of ἀγανδ βλη̄ suggested the words to Pope, 'favour'd man by touch ethereal slain. Essay on Man, Ep. 3. 68 (where see Mr. Pattison's note, ed. Clarendon Press, 1869). Is it not possible that we have in this expression a poetical way of describing the sudden effect of sun-stroke? A similar fatal influence has also been ascribed to the rays of the moon. Cp. Psalm 121. 6.

281. μετὰ χεροῖς. This corroborates

81. my Ed'now: not denim. The blade of the scudder was probably broader than that of the my <sup>Sc</sup>

88. *Merluccius encrasicolus* (Linné 574), and thence S.E. down to the South (c. 80°)

Φρόντιν 'Ονητορίδην, δς ἐκαίνυτο φῦλ' ἀνθρώπων  
νῆα κυβερνῆσαι, ὅπότε σπέρχοιεν δελλαι.

ὡς δὲ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,  
ὅφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285

ἀλλ' ὅτε δὴ καὶ κεῖνος, ἵων ἐπὶ οἰνοπα πόντου  
ἐν νησὶ γλαφυρῆσι, Μαλειάνων ὄρος αἴπε  
ἵξε θέων, τότε δὴ στυγερὴν ὁδὸν εύρυοπα Ζεὺς  
ἔφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀντμένα χεῦε  
κύματά τε τροφέντα πελώρια, ἵσα ὅρεσσιν. 290  
ἔνθα διατμήξας τὰς μὲν Κρήτη ἐπέλασσεν,  
ἡχι Κύδωνες ἔναιον ἱαρδάνου ἀμφὶ ρέεθρα.

283. στέρχοιεν] So Schol. Vindob. 56, from which Bekker restored it, instead of the common reading σπέρχοιαν'. Ameis and Nauck adopt σπέρχοιεν. 289. λιγέων δ'] διχῶν Ἀρίσταρχος λιγέων δὲ καὶ λιγέων τε Schol. H. 290. τροφέντα] Ἀρίσταρχος γράφει τροφέντο ἀντὶ τοῦ ηγένοντο Schol. H. τροφέντο, ηγένοντο Schol. M. V. τροφέντο is of course a vox nihili. La Roche adopts τροφέντο into his text, as the true Aristarchean reading. But Dind. (note on Scholl. ad loc.) estimates it as *inexpius quam ut Aristarcho imputari posse videatur*, and would read the confused Schol. as follows, τροφέντο ἀντὶ τοῦ ηγένοντο. 'Αρίσταρχος γράφει τροφέντα.

the fact that the rudder of the Homeric ship is a paddle; for anything like a tiller would not be grasped between the hands.' *ῳδόν* too is an 'oar-blade,' which suggests the shape of the *ῳδάλιον*.

284. ἐπειγόμενός περ ὁδοῖο. See Od. I. 309.

286. καὶ κεῖνος, i.e. Menelaus set sail, *even as Nestor had done*.

287. Μαλειάνων ὄρος. The name of this promontory, the S. E. point of Laconia, now Cape Malia, or St. Angelo, was written in various ways: e.g. Μαλέα(η) Hdt. 4. 179, Μαλέαι Hdt. I. 82, Μάλεια, as here, and Od. 19. 187, and Μάλεια Od. 9. 80. The dangers in the neighbourhood of this Cape from storms and currents are graphically described in Od. 4. 514 foll.; and Eustath. quotes as a proverbial saying, Μαλέας δὲ κάμψας ἐπιλάθον τὸν οἰκαδέ.

290. τροφέντα, 'big,' 'solid.' Compare τρόφι κύμα II. II. 307; and τρύειν γάλα in the sense of 'thickening' milk into curd, Od. 9. 246. Cp. Lat. *altus* and *alo*.

291. διατμήξας, 'having parted the fleet in twain'; the two divisions being τὰς μὲν (291) and τὰς πάντες (299).

292. ηχι is a nearer epexegesis of Κρήτη, sc. 'to that part of it where the Cydonites were dwelling.' The tribes inhabiting Crete are enumerated by Homer, Od. 19. 175 ἐν μὲν Ἀχαιοι | ἐν δ' Ἐτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες, | Δωρεῖς τε τραχύαις, διοῖ τε Πελασγοί. On which Strabo, 10. 371, says, τούτοις φησὶ Στάφυλος τὸ μὲν πρὸς ἡν Δωρεῖς κατέχειν, τὸ δὲ δυσμικὸν Κύδωνας, τὸ δὲ νότιον Ἐτεόκρητας. The city of the Cydonians (the name is not given in Homer) and the river Iardanus were on the north coast; but the tribe occupied the breadth of the island and lay along the south coast till it bends suddenly at a right angle to form the southern cape of Crete, here called σκαιὸν βίον. Gortyn lay inland from that bend of the coast, on the fertile plain bounded on the north and northwest by Mt. Ida, and on the south-east by the chain that runs due eastward from the southern cape. Phaeustus, to the S.S.W. of Gortyn, is thus described by Strabo, I. c. τῆς μὲν Γόρτυνος διέχουσαν ἔχικοντα (stadia), τῆς δὲ θαλάττης εἴκοσι, τοῦ δὲ Μαράλου (conject. for Μεράλλου) τοῦ ἑπελεον τετταράκοντα. Between Phaeustus at the head of the

ἔστι δέ τις λισσή αἰπεῖά τε εἰς ἀλα πέτρη  
ἐσχατῆ Γόρτυνος, ἐν ἡεροειδέι πόντῳ, ...  
 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιδὸν βίον ὥθει,  
 ἐς Φαιστὸν, μικρὸς δὲ λίθος μέγα κῦμά ἀποέργει.  
 αἱ μὲν δρ' ἔνθ' ἡλθον, σπουδῇ δ' ἡλυξεν δλεθρον  
 ἀνδρες, ἀτὰρ νῆας γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'. ἀτὰρ τὰς πέντε νέας κυανοπρωρέους  
 Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὄδωρ.

295

300

293. λισσή] τινὲς μὲν ὄνομα κύριον τὴν Βλισσὴν καλουμένην Schol. H. M. Q. Crates λισσήν. 296. μικρός] γράφει δὲ Ζηνόδοτος 'Μαλέου λίθος,' Μάλειον γράφεται τὸ πρὸς Φαιστίας λιμένος ἀκρωτήριον Schol. E. M. Q. V. Cp. Eustath. ad loc.

bay, and the south cape above which lay Matalon, the coast is here described as λισσή αἰπεῖά τε εἰς ἀλα πέτρη, 'a sheer and lofty cliff,' and the waves as they rolled from the south-west (μέγα κῦμα) would dash full against this and beat up northwards ἐς Φαιστόν.

293. Eustath., and Steph. Byzant. s. v. Φαιστός, mention that a doubt afterwards arose whether λισσή here was an epithet or a proper name. Steph. certainly speaks of δ λισσής: the same interpretation doubtless lies concealed in the reading 'Ολύσσην τῆς Φαιστίας in Strabo. The 'western headland' (σκαιδὸν βίον) is the abrupt termination westward of the mountain chain which runs along the island from the south promontory to Cape Ampelos. The simplest way in which to reconcile the geography with the course taken by the ships is not, with some commentators, to redistribute the Cretan tribes, or to imagine that the sailors put to sea again after having gone into the Cydonian bay; but rather that the part of the fleet which was not driven down to Egypt (299) neared Crete (τὰς μὲν Κρήτης ἐπέλασσεν) at the western extremity of the south coast, say at the promontory of Κρίον μέτωπον, and then drifted along under the south coast as far as the sudden bend to the southward; against the cliffs of which southern extension the ships were wrecked.

At the same time it must be remarked that λισσή τις πέτρη, described afterwards as μικρὸς λίθος, would be a better expression for some isolated rock, which by its position as a natural

shelter enabled the men to escape while their ships were wrecked. Therefore, some take σκαιδὸν βίον as a little cape serving as a break-water to the port of Phaeustus; Schol. M. Q. V. τὸ γάρ ὄπει τοῦ νότου κῦμα τὴν Φαιστὸν ἀν ἐποιεῖ ἀλέμενον, εἰ μὴ προκείμενος ὁ λίθος ἐκάλυπεν ἐντὸς μέγα γίνεσθαι κῦμα, προκαταγνωμένων περὶ αὐτὸν τὸν κυάτων. There was a tradition that the name of this rock was Μάλεον, a tradition preserved in the reading ascribed to Zenodotus: see critical note.

294. ἐσχατῆ Γόρτυνος, 'on the verge of the territory of Gortyn.' ἐσχατῆ seems to resemble the Anglo-Saxon 'mark' or 'marches'; waste forest land which surrounded the greater divisions and the subdivisions of the country.

297. σπουδῇ, 'with much ado;' cp. Od. 24. 119; so (by a litotes) μὴ δούσοι II. 8. 512; in contrast to which is Od. 21. 409 ἀτερ σπουδῆς.

299. κυανοπρωρέους. The phrase νέας κυανοπρώρωιο is found thirteen times in Homer. We must suppose the form in the present passage to be lengthened, metri gratia, the termination -ειος being analogous to that found in εἵρυσεια, εἴπατέρεια, and perhaps ἤγγειος. A form κυανοπρώρους, or -είπους, is mentioned in Etym. M. 692. 32; Zon. Lex. 1581, and is accepted by Cobet (Nov. Lect. 204).

Compare with the story given here the legend of Jason, Hdt. 4. 179 καὶ μιν ὡς πλόντα γενέσθαι κατὰ Μαλέην ὑπολαβεῖν ἀνεμον βορήν καὶ ἀποφέρειν πρὸς τὴν Λιβύην.



05. This is usurpation. There are no regents in Hom. During Ag.'s absence the rule was left in the hands of Clyt. with a minister as a successor.

09 'Apytios' has and o 240 the only 2 places in O.S. where 'Apy.' refers to dwellers in Argos. It is when he would refer to combatants at Troy.

ώς δ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων  
 ἡλάτο γέννη νησὸν κατ' ἀλλοθέρβους ἀνθρώπους·  
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἰκοθι λυγρά·  
 ἐπτάετες δ' ἤνασσε πολυχρύσου Μυκήνης  
 κτείνας Ἀτρείδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.  
 τῷ δέ οἱ ὄγδοάτῳ κακὸν ἥλυθε δῖος Ὁρέστης  
 ἀψ ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,  
 Αἴγισθον δολέμητιν, δοὶ οἱ πατέρα κλυτὸν ἔκτα.  
 ή τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι

305

301. ὁς] Al. ὁσ. Nitzsch ἔσω. 303-305.] The usual order of the lines runs, τόφρα δὲ | κτείνας Ἀτρείδην | ἐπτάετες δ'. The text follows the order given by Bergk. See note below. 305. δέδμητο] δέδμητο Ἀρίσταρχος, ὁς ἡ πληθὺς δικούσοντο] Schol. H. M. Q. R. 307. Ἀθηνάων] Σηνόδοτος μὲν ἀψ ἀπὸ θυμῆρος· Ἀρίσταρχος δὲ δι' Ἀθηνάιης Schol. H. M. Q. But cp. sup. 278, where the form of genitive is Ἀθηνῶν. 309, 310.] ἐν τοι τῶν ἐκδόσεων οὐκ ἦσαν Schol. M. Q.

301. ὁς δ μέν. If we accent ὁς here, with most editions, the words which it introduces ought to be a resumption of what precedes (as in sup. 284), which they cannot exactly be. It is therefore reasonable to read ὁσ (or even with Nitzsch ἔσω) as forming a natural protasis to τόφρα δέ. Then the form of the sentence harmonises with the corresponding passage, Od. 4. 90 εἴος ἔγώ περὶ κείνα πολὺν βίοτον συναγέιρων | ἥλυτον, τείσας μοι δέλφεδν ἀλλος ἔτεφε. The word ἀγείρων points (as Nitzsch observes) to getting presents, as Menelaus is said actually to have done, Od. 3. 125-132; 15. 117.

304. ἐπτάετες δέ. The order of vv. 304, 305 is inverted in the present text. In the common order, the prounom *ταῦτα*, instead of referring back to what has been stated, is made to throw its meaning forward, so that κτείνας follows it as a sort of exegesis for which we should rather expect κτείναι γ or κτείνε γάρ. La Roche supports the inversion, 'genuinum horum versuum ordinem restituum, Bergkio praeante, securi scholiastam ad Soph. Electr. 267 καὶ γάρ μετα τὸ φονέουσα Ἀγαμέμνονα Αἴγισθος ἔβασιλευσεν. Ομηρος' Αἴγισθος ἤνασσε πολυχρύσου Μυκήνης, κτείνας Ἀτρείδην κ.τ.λ.'

305. τῷ δέ οἱ ὄγδοάτῳ, supply ἔτει from ἐπτάετες. Here κακὸν is a predicative nominative, literally, 'came in

the eighth year as a disaster upon him.' Cp. Od. 16. 103 καὶν τάντεσι γενοιμην, II. 5. 63; Od. 12. 118.

307. ἀψ' Ἀθηνάων. Orestes came, according to the tragic legend, from Phocis. See crit. note. Aeschylus makes him visit Athens after the fatal deed. The Phocians are mentioned II. 2. 517. We find 'Αθήνη (Od. 7. 80) as well as 'Αθῆναι (II. 3. 546) for the name of the city; and similarly Μυκήνη, as here, but Μυκῆναι II. 2. 569.

309. δαίνυ τάφον, 'gave a funeral banquet.' So δαίνυναι γάμον Od. 4. 3. For such a feast see II. 23. 29; 24. 82. The Schol. states that vv. 309, 310 were wanting in some edd.; adding δὲ Ἀρίσταρχος φησι διτι διδ τοῖσιν παριστοφαίνεται διτι συναπάλετο Αἴγισθος ἡ Κλυταιμήστρα. τὸ δὲ εἰ καὶ ὑπὸ Ορέστου, διηλον εἶναι. Certainly, here alone, if anywhere (as Nitzsch remarks), does Homer attribute the death of Clytaenestra to Orestes. We are given to understand clearly that she died with Aegisthus, who met his death (197) at the hand of Orestes. Most probably Homer's legend imputed the mother's death to him as well; but he suppresses the explicit mention of this feature of the story, only by this artifice to deepen the impression of Orestes' great misfortune. Orestes is however represented as justified in the eyes of his own people \*to whom he gave the feast; nor is there

μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἴγισθοι·  
αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἄγαθος Μενέλαος,  
πολλὰ κτήματ' ἔγων, δσα οἱ νέες ἀχθος ἔειραν.  
καὶ σὺ, φύλος, μὴ δηθὰ δόμων ἀπὸ τῇλ' ἀλάλησο,  
κτήματά τε προλιπῶν ἀνδρας τ' ἐν σοῖσι δόμοισιν  
οὗτῳ ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι  
κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὅδον ἔλθης.  
ἀλλ' ἐς μὲν Μενέλαον ἔγὼ κέλομαι καὶ ἀνωγα  
ἐλθεῖν κείνος γὰρ νέον ἀλλοθεν εἰλήλουθεν,  
ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ  
ἔλθεμεν, δν τινα πρῶτον ἀποσφῆλωσιν ἀελλαι  
ἐς πέλαγος μέγα τοῖον, θθεν τέ περ οὐδὲ οἰωνοὶ  
αὐτότερες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.  
ἀλλ' ἵθι νῦν σὺν νηὶ τε σῆ καὶ σοῖς ἑτάροισιν  
εἰ δ' ἔθέλεις περδός, πάρα τοι δίφρος τε καὶ ἵπποι,  
πάρ δέ τοι υἱες ἐμοὶ, οἵ τοι πομπῆς ἔσονται  
ἐς Λακεδαίμονα δῖαν, δθι ἔανθος Μενέλαος.

310

315

320

325

any mention of the persecution of the Erinyes. For the growth and the different forms of the story see Schneidewin's Sophokles, Einleit. zur Elektra.

310. **ἀνάλκιδος.** Cp. the description of Aegisthus in Aesch. Ag. 1224 λέοντα δάκτινα.

311. **βοὴν ἄγαθος.** This is the standing epithet of Menelaus, of whom it is used twenty-five times; and of Diomedes, to whom it is applied twenty-one times. It is used exceptionally of Ajax, Il. 15. 249; 17. 102; of Hector, Il. 13. 123; of Polites, Il. 24. 250. The Schol. regards **βοὴ** as equivalent to **μάχη**, like **φύλων**; but it is more likely used with reference to the loud marshalling or rallying 'shout' of a captain. Cp. Il. 8. 91, 92.

312. **ἀχθος**, 'as freight.'

313. **τηυσίην.** The commonly given etymology, viz. **ταῦσσος** for **ἀβύσσος** = **ἀντερ**, 'in vain,' seems absurd. Dünitz refers it to adj. **ταῦς**, 'big,' and sees in it the occasional force of **μέγας**, viz. 'over-big,' 'impracticable.'

314. **Ἄλωτο.** The optative un-accompanied by **δι** or **κα** requires us to \*

take **τῶν ἀνθράκων** to mean no definite people, but only 'such people,' which is really exegetic of the vague **ἀλλοθεν**, 'from abroad.'

320. **πρῶτον ἀποσφῆλωσιν**, 'have once sent wide of his course.' For **πρῶτον** used in this sense of the first occurrence of a particular action cp. sup. 183 ἐπεὶ δὴ πρῶτα θεὸς προέκεν ἀηραι.

321. **μέγα τοῖον.** See note on Od. 1. 209, and cp. Il. 20. 178 **τόσσον δύμιλον πολλὸν ἐπεκθύνειν.** The Schol., on the passage, says **ὑπερβολικῶν τοῦτο φησιν.** Cp. the different account in Od. 14. 253-7 ἐπέλομεν **βορέην ἀνέμῳ ἀκραῖς καλῇ .. πεμπταῖοι δ' Αἴγυπτον ὑπρείτην** Ικρεοεσθα. But the illustration here is only half serious.

322. **αὐτότερες οἰχνεῦσι**, 'can wend in the space of one year.' **οἰχνεῖν** is commonly used of customary action, as in 6. 157; 9. 120. **τε δεινόν τε.** With a single exception (Il. 8. 133) **δεινός** always lengthens a preceding short vowel, by the force of the original digamma, (**δεινός**).

324. **δόλειος**, sc. **λέναι**, supplied from **λένη** in preceding line.



34. The Hon. man went early to bed (329); but company did not always depart at even-downs (§ 321, n 137)

λίστεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπῃ.

ψευδος δ' οὐκ ἔρεις μάλα γὰρ πεπνυμένος ἐστίν.'

\*Ως ἔφατ', ἡλιος δ' ἀρ' ἔδυ καὶ ἐπὶ κνέφας ἥλθε.  
τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·

330

\*Ω γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
ἄλλ' ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,  
δόρα Ποσειδάνῳ καὶ ἄλλοις ἀθανάτοισι  
σπείσαντες κοίτοιο μεδώμεθα· τούτο γὰρ ὁρη.

ἡδη γὰρ φάσι οἰχεθ' ὑπὸ γόφον, οὐδὲ ἔοικε  
δηθὰ θεῶν ἐν δαιτὶ θαυμάσμεν, ἀλλὰ νέεσθαι·

335

\*Ἡ φα Διὸς θυγάτηρ, τοὶ δ' ἔκλυνον αὐδησάσης.  
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χείρας ἔχεναι,  
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάσσοι·

340

327. αὐτὸς] So Aristarch., not αὐτόν. See on sup. 19. 335. οἰχεθ'] Ζηνόδοτος.  
φέτου Schol. H.

332. γλάσσας. The tongues of the bulls sacrificed at the beginning of this book are intended. But what does τάμνετε mean? The commentators mostly give 'cut out.' But is it not rather (as in δρκα τάμνειν) 'cut in pieces' for sacrifice? The Attic phrase (Aristoph. Av. 1705; Pax 1060) ἡ γλάσσα χωρὶς τέμνεται favours this, for it would be hard to find any sense for χωρὶς if τέμνεται means 'is cut out.' Cp. Aristoph. Plut. 1111 ἡ γλάσσα τῷ κήρυκι χωρὶς τέμνεται, on which a Schol. says, ἴθος ἡν τὰς διαρχὰς τῆς γλάσσης τῷ κήρυκι διδοσθαί. The tongues, then, in the case before us had been previously cut out and laid apart. To whom were they now offered? Some have answered To Hermes, as god of language, in accordance with the custom mentioned Od. 7. 137 ἀργειφόντη | φέ πύματον σπένδεσκον δὲ μηρούλατο κότον. But there is no trace here of Hermes; rather (as Nitzsch says), the next line suggests Poseidon, in whose honour the whole day had been kept. The religious character of the day as a whole was thus completed, by the reservation and offering, at the last moment, of the tongues—as the Schol. says δι τὸ καλλιστον τὸν λεπελον ἡ γλάσσα, or as Philochorus (quoted by Nitzsch), τὴν

γλάσσαν εἶναι φησι τὸ καλλιστον καὶ πρατεῦνος μόριον.

337. ἡ φα. ἡ is an imperfect from a defective ἡμί, appearing in the Skt. *āha*, Lat. *ai-o*. The stem ἡ stands quite alone in having lost a guttural after its vowel. The Skt. *āh-a* 'I spoke,' points to an original *għ*, which has been regularly shifted to *g*, in the Lat. *ad-ag-iu-m*. The existence of this final *x* is corroborated by the form *ῆx-ακε-ν* εἴπεν (Hesych). Cuit. Verb. 103. See Lehrs, Aristarch. 95 'ἡ "dixit," ponitur tantum post orationem peractam.' Schol. on II. 1. 219 καὶ σεσημειωται Αρίσταρχος δι: δὲ μὲν Ὄμηρος δεῖ ἐπὶ προερημηνούς λόγους ἐπιφέρει τὸ ἡ δηλούν τὸ ἐφη, ὡς ἐπὶ τοῦ προκειμένου, δὲ Πλάτων μετ' αὐτὸν ἐπιφέρει τὸν λόγον. Seiler, remarking on the use of ἡ in introducing the transition from a speech to the action consequent upon it, reckons its commonest use in combination with καί, viz. ἡ, καί occurring in thirty-six places; ἡ φα, καί in forty-three. It is elsewhere combined, but far less commonly, with αὐτράρ or δέ.

340. νώμησαν.. δεπάσσοι. The way for interpreting this line with precision has been prepared by Buttm. and Nitzsch. The following account, while in the main it follows them, supple-

γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειθον.  
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιον θ' δον ἥθελε θυμὸς,  
 δὴ τότ' Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς  
 ἅμφω ἵεσθην κολην ἐπὶ νῆσθαι.  
 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσι·  
 'Ζεὺς τό γ' ἀλεξήσει καὶ ἀθάνατοι θεοὶ ἀλλοι,

345

ments them in some points. To begin with *δενάσσοι*. That it is closely joined with *ἐπαρφέμενοι* is proved by Od. 18. 418, *οἰνοχόος μὲν ἐπαρφέσθω δενάσσοι*, where there is no alternative. Now, the *οἰνοχόος* (represented here by *κοῦρος*) held the *πρόχοος* (Od. 18. 397), the *δέντρα* were in the hands of the company; he was 'wine-pourer,' not 'cup-bearer.' So that, whatever is meant by *ἐπαρφέμενοι*, *δενάσσοι* cannot be the dative instrument, but means rather 'into the cups.' *ἐπάρχεσθαι*, as Buttm. has shown, is a word connected with ritual. Reserving the question of the force of *ἐπί*, we see that *ἀρέμενοι* signifies the offering in sacrifice of a 'first portion' of anything. The particular method of this religious ceremony as applied to wine-drinking may be ascertained from Od. 18. 425 *νύμπος δὲ δρα πάσιν ἐπισταδόν* οἱ δὲ θεοῖσι | *σωισαρτες μακρεσσοι πιον*. That is, the wine-pourer, as he came round to each of the company, poured into the cup of each a first drop, to be emptied in libation, and then he poured in the full draught. The pouring in of the first drop and the pouring it out in libation are respectively *ἐπάρχεσθαι* and *στένειν*. Cp. Od. 18. 419 *οἰνοχόος μὲν ἐπαρφέσθω δενάσσοι* | *δρα στέναρτες κατακέιμεν*. And so, in the passage before us, *ἐπαρφέμενοι* attaches to *σωισαρτας* (342), which further indicates that *νύμπος* prepares for *ἔπιον*. The preposition in *ἐπαρφέμενοι* signifies 'in succession'; it is amplified in Od. 18. 425 into *ἐπισταδόν*, which means 'stopping at each in succession.' The same force attaches to it in Od. I. 143 *κῆρυς δὲ αὐτοῖσιν θάμ' ἐπάχερον οἰνοχοεῖν*, and in Plato, Rep. 372. B *ἐπισταντορες*. By comparison of Od. 18. 425 and 418 we see that the pourer did not first go round *ἐπαρφέμενοι*, and then make a second round to fill the cups, but that he stopped for each drinker to make his *στονθή*, and then filled his cup.

It may be worth while here to investigate the word *ἐπὶ δεξιά* or *ἐνδέξια* which occurs in some passages in connection with wine-pouring. Is it from 'left to right' of the company, or of the wine-pourer, as he stands facing them? Doubtless of the company: cp. Od. 21. 141 *δρυνθ' ἔξεις ἐπὶ δεξιά πάντες ἄραιροι, | ἀρέμενοι τοῦ χώρου δένει τέ περ οἰνοχοεῖει*, where we see that the direction followed by the *οἰνοχόος* was identical with the direction implied by *ἐνδέξια* generally, independent of any *οἰνοχόος* or any other person standing in front. In other words, *ἐνδέξια* is from left to right of the company and not of the pourer. The principle on which this direction, and not the opposite one, was followed had regard to the sun's course relatively to the Northern Hemisphere, and the wine in its movement was as it were to take the sun's place. A noticeable passage as to *ἐπὶ δεξιά* is Hdt. 2. 36 *γράμματα γράφουσι καὶ λογίζονται ψήφοις Ελλῆνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιά φέροντες τὴν χείρα Αἰγαίστοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά καὶ ποιεῦντες ταῦτα, αὐτοὶ μέν φασι ἐπὶ τὰ δεξιά ποιεῖν, "Ελλῆνες δὲ τῷ ἀριστερᾷ.*

341. *ἐπέλειθον*. There is some uncertainty about the force of the preposition in this compound. It may possibly contain the notion of successive action, as in *ἐποιχεσθαι*, *ἐπάρχεσθαι*, see above, or the addition may merely express that the libation was an *adjunct* to the sacrifice proper. The use of *ἀνιστάμενοι* however suggests that they actually rose, went to the *ἑσχάρη*, and poured the libation *over* the burning meats. Cp. inf. 459 *καὶ δὲ ἐπὶ σχίζεις δὲ γέραν, ἐπὶ δὲ αἴσονα οἴνον | λεῖψε*, and Od. 12. 362, where the sacrificers were obliged to use water, because *οὐδὲ εἶχον μέθυ λεῖψαι τῷ αἰθομένοις λεροῖσιν*.

345. *καθαπτόμενος*, see Od. 2. 39.

346. *τὸ γε . . . δε*. Here the phrase *ως . . . κλοιτε* forms the true exegesis





ώς ὑμεῖς παρ' ἐμεῦ θοὴν ἐπὶ νῆα κίοιτε  
 ως τέ τεν ἡ παρὰ πάμπαν ἀνέμουνος ἡὲ πενιχροῦ,  
 φοῦ τι χλαῖναι καὶ ρήγεα πόλλ' ἐνὶ οἴκῳ,  
 οὐτ' αὐτῷ μαλακῶς οὔτε ἔινοισιν ἐνεύδειν.  
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ρήγεα καλά.  
 οὐ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς  
 νηὸς ἐπ' ἵκριόφιν καταλέξεται, δφρ' ἀν ἐγώ γε  
 ζώω, ἐπειτα δὲ παιᾶνες ἐνὶ μεγάροισι λίπωνται,  
 ἔινοις ἔιεινίζειν, δς τίς κ' ἐμὰ δώμαθ' ἴκηται.' 355

Τὸν δ' αὐτέ προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε σοὶ δὲ ἔοικε  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὔτως.  
 ἀλλ' οὗτος μὲν νῦν σοὶ ἀμ' ἔψεται, δφρα κεν εὑδη  
 σοῖσιν ἐνὶ μεγάροισιν ἐγὼ δ' ἐπὶ νῆα μέλαιναν  
 εἰμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἔκαστα.  
 οἷος γάρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι.'

349.] *ai 'Αριστάρχου 'φοῦτι,' Ζηνόδοτος δὲ, 'φοῦτερ χλαῖναι καὶ κτήματα πόλλα'*  
*ἐν οἴκῳ,* *δειπόρος Schol. M.* 362. *γεραίτερος]* *Aliud quid scriperat Zenodotus;*  
*fortasse γεραίτατος, quod etiam Cobetus conjecit* Dind.

to τό γε, and stands in place of the common epexegetical infinitive, for which cp. Od. 1. 376; 7. 159; 9. 3; II. 363, etc.

348. *Ἐν τέ τεν.* Reducing the hyperbaton, the order is δς τε παρὰ τεν τάπταν ἡ ἀνέμουνος ἡὲ πενιχροῦ. By ἀνέμουνος is meant not, of course, 'un-clothed,' but 'without changes of raiment,' and πενιχροῦ, as distinct from this, is explained in the next line as one who lacks furniture for his beds and chairs.

349. *ρήγεα* were costly blankets, fine, thick, and soft; they were laid on chairs (*θρόνοι* Od. 10. 352), and on beds. As bedding, they had under them a κῶνας, and over them, for the sleeper to lie on, either a sheet (*λίνον* Od. 13. 73, 118), or the still more luxurious coverlet of wool (*ῥάπτης* Od. 4. 124, 298). We also find the τάπταν laid on κλισμοῖς (II. 9. 200), and on κλισίσαι (Od. 4. 124), and on θρόνοις (20. 150).

The χλαῖνα served as a counterpane for beds, to lay over the sleeper (Od. 4. 299), and also to throw κατὰ κλισμούς

τε θρόνοις τε (Od. 17. 86), besides being worn over the χιτών as a substitute for the φάρος (Il. 10. 132).

352. *τοῦδ' ἀνδρός* stands prominently for Ὀδυσσῆος, which follows epexegetically, like Od. 1. 194 δὴ γάρ μη ἔφαντ' ἐπίδημον εἶναι | σὸς πατέρα, or 20. 105 ἵνθ' ἀρα οἱ μύλαι εἴλατο τοιμένι λαῶν. The use of δὲς ἀνὴρ to represent the speaker is not known to Homer, with whom it always stands for one present, either to sense or (as here and 15. 388; 16. 364) to thought. Note that δὲς and not οὗτος is used, comparing Od. 6. 201 with interpretation there given.

353. *ἵκριόφιν.* See Appendix on the Ship.

δφρ' ἀν, 'so long as.'

355. *ἔινοις . . δς τις . . Ἱκέται.* For this distributive use of δς τις and δς κε after a plural noun Ameis compares Od. 12. 40; 13. 214; 15. 345; 16. 228; 18. 142; 20. 188, 295; 22. 315; Il. 3. 279; 12. 428; etc.

357. Join σοὶ πείθεσθαι.

361. *ἔκαστα, 'their several duties.'*

οι δ' ἄλλοι φιλότητι νεώτεροι ἀνδρες ἔπονται,  
πάντες δημητική μεγαθύμου Τηλεμάχοιο.

ἐνθα κε λεξαίμην κοῦῃ παρὰ τηὶ μελαίη  
νῦν ἀτὰρ ἡῶθεν μετὰ Καύκωνας μεγαθύμους  
εἰμ', ἐνθα χρεῖος μοὶ δφέλλεται, οὐ τι νέον γε,  
οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,  
πέμψυν σὸν δίφρο τε καὶ νιέι· δὸς δέ οἱ ἵππους,  
οἵ τοι ἑλαφρότατοι θείειν καὶ κάρτος ἄριστοι.'

\*Ως ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη  
φήνη εἰδομένη· Θάμβος δ' ἔλε πάντας ἴδοντας,

368. ἐπεὶ τεὸν ἵκετο δῶμα] Zenod. ἐπεὶ τὰ σὰ γούναθ' ἱκάνει Schol. H. Q. V.  
372. τενεαὶ τενεαὶ θέμιζησε δέ λαδὲς ἄχα. Εν τενεαὶ τενεαὶ

364. δημητική, see on sup. 49.

365. ἐνθα κε λεξαίμην. Almost equivalent to a future, but just depending on the fulfilment of the intention expressed in εἴμι (361). Cp. Od. 12. 347 αἰτά κεν .. νηὸν | τεύξομεν, ἐν δέ κε θείεν ἀδάλματα, 15. 506 ἐστέρος ἐμὰ ἔργα κάτειμ, ἡῶθεν δέ κεν ὑμάς δδοτόριον παραβείμητ, 19. 595, 598 λέγομαι εἰς εὐθῆν.. ἐνθα κε λεξαίμην.

366. Καύκωνες. These were a Pelasgian stock, occupying the ground between the borders of Arcadia and the western coast of Elis. Strabo divides them into two principal tribes, one living in Triphylia and one in Κοίλη Ήλις. Herodotus (1. 147) speaks of Pylian Caucones, which must refer to the Triphylian branch. These must be distinguished from the Caucones in Paphlagonia, who were in alliance with the Trojans, Il. 10. 429.

367. The χρεῖος was property carried off by a raid, or wrongfully retained. Thus Il. 11. 698 καὶ γὰρ τῷ χρεῖος μεγ' ὀφείλεται ἐν Ἡλιδὶ διγ., | τέσσαρες δθλοφόροι ἴπποι .. τὸν δὲ αἴθι διαὶ ἀνδρῶν Αὔγειας | κάσχεθε. The claim was sometimes backed by force, as in the sequel of the passage just quoted, and ib. 685 foll.; sometimes also it was urged pacifically, as here (for Mentor has too scanty a force for violent reprisals), and in Od. 21. 16 ἦ τοι Ὁδυσσεὺς | ἥλθε μετὰ χρεῖος τὸ βάρος οἱ τὰς δῆμους ὀφελεῖ, | μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνους ἀνδρες δειραν | .. τῶν ἴνεις ἔφεσί τοι λλήν δδὸν ἥλθεν Ὁδυσσεὺς | πατεῖς ἐών, πρὸ γὰρ ἦκε πατήρ ἄλλοι τε γέροντες.

δφέλλεται = δφείλεται. Both forms come from stem δφελ with termination -ιω (ja). From δφελ-ιω we get by assimilation δφέλλω, while in δφέλω we may regard the i as compensatory for a lost λ, or as simply transposed. That δφέλλω and δφέλω can be used in the same sense may be seen from such phrases as μοιχάργη δφέλλει Od. 8. 332, Ἰωάνηρι δφέλλεις ib. 462, χρεῖος τὰς δῆμους δφέλλει Od. 21. 17. From this use with a direct accusative object the transition to the use of the verb with an infinitive as object = 'ought to do so and so,' is easy. The verb δφέλλειν, augere, is distinct: some refer it to a root φhal, 'to bring forth.'

372. Φήνη. This bird is mentioned in connection with the vulture, Od. 16. 217. The description given of it by Aristot. H. A. 8. 5. is φήνη τὸ μέγεθος δειρῶν μείζων τὸ δὲ χράμα σποδοειδῆς, and the eye of the bird is represented as having a film to cover it (ἐπάργειος ἐστι). It is commonly taken to be the sea-eagle, called by Linnaeus *falco ossifragus*, or it may be equivalent to the Lämmmergeier. With the disappearance of Athena here compare particularly the note on δρυς δος ἀνοταῖς διέτρατο Od. 1. 320. Seiler notes that εἰδόμενος and εἰδομένη are regularly used in Homer to express not mere similarity of movement or action, but actual corporeal resemblance, as in the phrase εἰδεῖς δέμας φέλε καὶ αὐτῆρι Od. 1. 105; 6. 22; 8. 8; also εἰδόμενος and εἰδαμένη Od. 6. 24; 11. 241, etc.





Θαύμαζεν δ' ὁ γεραιός, δητος ἵδεν διθαλμοῖσι.

Τηλεμάχου δ' ἔλει χεῖρα, ἐπος τ' ἔφατ' ἔκ τ' δινόμαζεν.

"Ω φύλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι, 375  
εἰ δῆ τοι νέφι ὅδε θεοὶ πομπῆες ἔπονται.

οὐ μὲν γάρ τις δόθ' ἄλλος Ὀλύμπια δώματ' ἔχοντων,  
ἄλλὰ Διὸς θυγάτηρ, ἀγελείη τριτογένεια,  
ἥ τοι καὶ πατέρ ἐσθλὸν ἐν Ἀργείοισιν ἔτίμα.

ἄλλα, ἀναστ', ἰληθι, διδωθι δέ μοι κλέος ἐσθλὸν, 380  
αὐτῷ καὶ παιδεστοι καὶ αἰδοίῃ παρακοῖτι·  
σοὶ δ' αὖ ἐγὼ βέβητον ἡνιν εύρυμέτωπον,  
ἀδμήτην, ἥν οὐ πω ὑπὸ δυγὸν ἤγαγεν ἀνήρ.

τὴν τοι ἐγὼ βέβητον χρυσὸν κέρασιν περιχεύας."

378. *ἀγελείη*] The reading of Zenodotus was κυδίστη, which is followed by a few MSS. We may suppose that *ἀγελείη* is the reading of Aristarchus. Schol. H. M. 380. *ἰληθι*] Zenod. ἐλέαιρε Schol. H. M. 382. *ἡνιν*] So Herodian; and not *ἥνιν*. But, as in Sanscrit, the chief feminine suffix was originally *t*, and it would seem that the metre here suggests *ἥνιν* rather than *ἥνιν*, Monro, H. G. § 116. 3. In Il. 6. 94 *ἥνιν* is plural.

377. οὐ τις ἄλλος .. ἄλλα. For this construction instead of the more ordinary one with *ἥ*, cp. Od. 8. 312 οὐ μοι αἵτιος ἄλλος | ἄλλα τοκῆς δύω, Od. 21. 72 οὐδέ τιν' ἄλλην μιθον ποιήσαθαι ἐπισχεστήρι εἰδύνασθε, | ἄλλα ἐμὲ λέμενοι γῆμαι.

378. *τριτογένεια*. According to the ancient Greeks this name is derived from Triton, a forest stream in Boeotia, running into lake Copais from the west. Just so Athena is called Ἀλαλκομενῆς (Il. 4. 8; 5. 908) from the Boeotian Alalcomenae. The name of lake Tritonis in Libya is referred to a Greek origin by Hdt. 4. 179. For the etymology of Triton in connection with water see note on *Ἀμφιτρίτη* (Od. 3. 88), which contains the same stem as the Skt. *trita*, meaning 'water-born.' The title may contain an allusion to the birth of the gods from Oceanus and Tethys, Il. 14. 201. Eustath. mentions as another received derivation the Cretan word *τριτῶ* = 'head,' so that the epithet would refer to the marvellous birth of Athena; which however is not alluded to in Homer. If we regard the force of metre in lengthening or shortening vowels, we may be not indisposed to refer the word to *τρίτος*, as if Zeus the

god of Heaven and Hera goddess of Earth reckon as 1 and 2, so that Athena the goddess of Aether can be called *τριτογένεια*.

381. Notice the accent παρακοῖτι for κοῖτι, as μῆτη Il. 23. 315.

382. *βέβητον* and *ἐρδω* are both to be referred to the same root *Fērg-*, the latter through the form *Fērg-ja*, the former through *Fērg-ja*. Curt. Probably the notion of sacrifice in these words, as in their Lat. equivalents, *facere* and *operari*, belonged originally only to the combination *ἔρδειν* or *βέβαιν* *ἱερά*, after which the verbs themselves took the secondary meaning.

383. *ἀδμήτην*. According to the Schol. = 'of one year old,' from *ἕνος*, but this meaning renders *ἀδμήτην* superfluous. Others refer to *ἥνων* in the sense of 'dazzling bright,' comparing Virg. Aen. 9. 625 'candentem juvencum.' Dūntzer suggests, with great probability, that it is connected with *ἀνειν*, *efficere*, in the same sense as *τέλεσιν* or *τελήσιν*.

383. *ἀδμήτην*. This word is explained by the epexegesis from *ἥν.. ἀνήρ*.

384. *περιχένας*, 'having spread,' i.e. in the form of soil, and not with any allusion to molten metal; cp. Od. 6. 232.

‘Ος ἔφατ’ εὐχόμενος, τοῦ δ’ ἔκλυε Παλλὰς Ἀθήνη. 385  
 τοῖσιν δ’ ἡγεμόνευε Γερήνιος ἵππότα Νέστωρ,  
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλέ.  
 ἀλλ’ δτε δῶμαθ’ ἵκοντο ἀγακλυτὰ τοῦ ἀνακτος,  
 ἔξειντος ἔξοντο κατὰ κλισμούς τε θρόνους τε,  
 τοῖσ δ’ ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν 390  
 οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ  
 ᾧιεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσε·  
 τοῦ δὲ γέρων κρητῆρα κεράσσατο, πολλὰ δὲ Ἀθήνη  
 εὔχετ’ ἀποσπένδων, κούρῃ Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπεῖσάν τ’ ἔπιόν θ’ δσον ἥθελε θυμὸς, 395  
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἔκαστος,  
 τὸν δὲ αὐτοῦ κοίμησε Γερήνιος ἵππότα Νέστωρ,  
 Τηλέμαχον, φίλον νιὸν Ὄδυσσηος θείοιο,  
 τρητοῖς ἐν λεχέεσσιν, ὑπ’ αἰθούσῃ ἐριδούπῳ,  
 πᾶρ δὲ ἄρ’ ἐνμελίην Πειστόστρατον, δρχαμον ἀνδρῶν, 400

391. ἐνδεκάτῳ] Schol. E. seems to point to a reading ἐν δεκάτῳ. 400, 401.] Ζη-  
 νόδοτος τοὺς δύο στήχους περιεγράψει Schol. H. M. Q. R.

389. κλισμούς τε θρόνους τε. See on Od. I. 132.

390. ἀνὰ . . . κέρασσεν. The Schol. interprets *ἀνά* here by *ἐπὶ* δευτέρου, and Eustath. by *δἰς* κέρασσεν. But Fäsi renders better, *permiscuit*, in the sense of *permisceri iussit*, cp. κεράσσατο infra 393. The adverbial *ἀνά*, then, implies the diffusion of the wine through the water in the mixing bowl, as Od. 9. 209 *ἐν δέπας ἐμπλήσας* (sc. οἴνον) *ῦδατος* *ἀνὰ εἴκοσι μέτρα* | χεύε. Compare *ἀνὰ* δὲ κρί λευκὸν ἔμβαν Od. 4. 41, *ἀνέμσης* δὲ σίτῳ φράμακα Od. 10. 235. Our English equivalent, ‘mixed up’, comes near enough to the meaning.

392. κρήδεμνον. This is not exactly as the Schol. interprets *τοῦ τίθουν πῶμα*, but rather the string which passed over the *πῶμα* to keep it secure.

393. τοῦ, sc. οἴνου, κρητῆρα, ‘a bowl thereto’.

396. οἰκόνδε ἔκαστος. The persons signified are the *Ἄνες καὶ γαμβροί* (387), with the exception, which is mentioned immediately, of Pisistratus. It is not likely that *οἰκόνδε* simply refers to their own chambers in the palace, as we might suppose from inf. 413 *ἐκ θαλά-*

*μων ἐλθόντες*, since the θάλαμοι are distinguished from the *αἴθουσα ἐριδούστων*, which is described as being ‘on the spot’ (*ἀεροῦ*), implying that the θάλαμοι are further off. In the description of Priam’s palace, II. 6. 242 foll.,—to pass by the more doubtful question of the position of the *πεντήκοντα θάλαμοι* of his sons,—those of his sons-in-law are in detached buildings, ib. 247 *κουράσαι δ’ ἐτέρασθεν ἐναρτίοις ἐνδοθεν αὐλής | δάνεικας τέγεοι θάλαμοι ξεστοῖς λόσιοι | πλησίοις ἀλλήλων δεδρμημένοι*. We may well suppose that the θάλαμοι in our passage also were detached buildings, as their occupants likewise were all married persons. Pisistratus, who had no such θάλαμοι, is the only *ἥθεος*, or unmarried son. Pisistratus sleeps beside Telemaeus *αὐτρῷ* (‘on the spot’); which pronominal description is presently particularised into *ὑπ’ αἴθουσῃ ἐριδούσῃ*. See on Od. I. 424.

400. ἐνμελίην, ‘with good spear.’ The ash being the most appropriate wood for spear-shafts, was used as an equivalent for the spear itself. Cp. Od. Met. 5. 143 ‘nam Clytii per utrumque gravi librata lacerto | fraxinus acta femur’.



02. μούχως Σ. ορθοῖσι: here was the bed of Menel. (§ 304), of Alcinous (§ 346; cf. ε 226)  
Noach thinks the bed was in the back part of a room, and not in the rear off the house  
§. 196.
- Nestor's bed was not made until he was ready to retire. It did not stand ready all day long — it was in the περί αὐτὸν where the lord and lady usually slept.  
(Helen has her Δαδαπίος § 21.) Guests slept in the porch (this reason (§ 302, § 336);  
unmarried sons also slept in porch (§ 399). Telem. has a separate room (α 25);  
but he was an only son.
08. polished stone covered with a sort of varnish or elucco (5)  
Divinities set in the porch of the hall. Seats at 'assembly' γ 11

δις οἱ ἔτ' ἡθεος παίδων ἦν ἐν μεγάροισιν.  
αὐτὸς δὲ αὐτεῖδε μυχῷ δόμου ὑψηλοῖ,  
τῷ δὲ ἀλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

— *Ημος* δὲ ἡριγένεια φάνη ριδοδάκτυλος Ἡὰς,  
ἄρντ' ἀρ' ἔξ εὐνῆφι Γέρηνιος ἵππτα Νέστωρ,  
ἐκ δὲ ἐλθῶν κατ' ἀρ' ἔβετ' ἐπὶ γεστοῖσι λίθοισιν,  
οἱ οἱ ἔσαν προπάροιθε θυράων ὑψηλάσιν  
λευκοὶ, ἀποστλβοντες ἀλείφατος· οἵσι ἔπι μὲν πρὶν

403. πόρσυνε] Didymus on Il. 7. 342 γρ. πόρσανε ἐν ταῖς Ἀριστάρχον. The Etym. Mag. gives πόρσαινα, calling it an Aeolic form. Apoll. Rhod. uses both forms.

401. ἡθεος, according to Fick, from Skt. *vadh*, *vadhati* 'to conduct home,' 'to marry.' So that ἡθεος means a marriageable youth.

403. λέχος . . εὐνή. The former of these words, meaning properly the bedstead, corresponds with the Lat. *lectus* or *fulcrum*; while *εὐνή*, 'the bedding,' is equivalent to *torus*. Cp. Virg. Aen. 6. 603 'lucent genialibus altis | aurea fulcra toris.' Ov. Met. 11. 471 'petit anxia lectum | sequre toro ponit.'

πόρσυνε, Schol. ητρέπεται, is used always of the wife who shares the bed; as of Arete, Od. 7. 347; cp. Il. 3. 411. In Apoll. Rhod. 3. 840, young maidens are described as ήλικες οἴνω λέκτρα σὺν αὐδράσι πορσύνουσαι. Ameis takes in the sense of 'honouring' the bed, in contradistinction to *αισχύνειν* Od. 8. 269, but the use of the word comes from the simple fact that no one but the wife had free access to the husband's chamber, and so she actually 'prepares' his bed for the night's rest. Cp. Theocr. 6. 33 αὐτῷ ἤγω κλαῖν θύρας ἐτέκει  
δύσσοι | αὐτά μοι στορέσαν καλὰ δέρμα. That from this use it passed into the ordinary meaning of 'sharing' the bed, we see from Od. 7. 347 πώρ  
δὲ γυνῇ δέσποινα λέχος πόρσυνε καὶ εὐνήν. The master's chamber lay quite at the back of the premises, μυχῷ. Compare the expression ἐτε μυχῷ ἐξ οἰδοῖο, meaning 'from front to back,' Od. 7. 96.

407. προσάροιθε θυράων. The position commonly assigned to these seats of polished stone is outside the αὐλή, and so on the public way. But Gerlach (Philol. 30. p. 503 foll.) seems

right in placing them in the πρόδομος, at either side of the door. He remarks that in the ruins of the temple of Themis in Rhamnus similar seats are found. Sitting on one of such λίθοι, we may suppose Menelaus talks to Telemachus, Od. 4. 311; and the suitors when playing with the πεσσοὶ are described as sitting προσάροιθε θυράων Od. 1. 106 foll.

408. ἀποστλβοντες ἀλείφατος. The Schol. E. gives γλίσχρον δὲ τὸ ἔλαιον στιπτὸν ποεῖ τὸ χρύσμενον, οἷον τὸ μάρμαρον. This suggests the interpretation that ἀλείφατο here means some polish or varnish applied to stone-work. Compare Plato, Critias, 116 Β καὶ τὸν οἰκοδομημάτων τὰ μὲν ἀτλὰ τὰ δὲ μύγνητες τὸν λίθον ποικίλα θραύσον ταῦδε χάριτον . . καὶ τοῦ μὲν περ τὸν ἔφαρτά τον τροχόν τείχους χαλκῷ περιέλαμβανον πάντα τὸν περίδρομον, οἷον διοφῆ προσχράμενοι. This suits with Hesychius' interpretation of ἀλοίμα (Soph. Frag. 73), viz. χρίσμα τοίχου (quoted by Hayman); and though Nitzsch insists that the epithet *εστοῖ* precludes the notion of a plaster or stucco, yet it is equally likely that ἀποστλ. δλ. is here the particular exegesis of *εστοῖ*, showing the special way in which the smoothness was produced. With the construction cp. Od. 23. 289 ἔντνον εὐνήν | ἐσθῆτος μαλακῆς. We may also quote, as bearing on this passage, Il. 18. 595 χτύνων . . ηκα στιλβοντας ἄλαφ, but for a fuller interpretation see note on Od. 7. 107. Eustath. and the Scholl. generally give the explanation, λείπεται τὸ ὄψ, i. e. 'glistening as if with oil.'

Νηλεὺς ἵζεσκεν, θεόφιν μῆστωρ ἀτάλαντος  
ἀλλ' δὲ μὲν ἡδη κηρὶ δαμεὶς "Αἴδοσδε βεβήκει.  
Νέστωρ αὖ τότε ἐφίζε Γερήνιος, οὐρὸς Ἀχαιῶν,  
σκῆπτρον ἔχων. περὶ δὲ υἱες ἀδλέες ἡγερέθοντο  
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε  
Περσέως τ' "Αρητός τε καὶ ἀντίθεος Θρασυμήδης.  
τοῖσι δὲ ἐπειθ' ἕκτος Πεισόστρατος ἤλυθεν ἦρως,  
πᾶρ δὲ ἄρα Τηλέμαχον θεοείκελον εἶσαν ἁγούντες.  
τοῖσι δὲ μύθων ἥρχε Γερήνιος ἵπποτα Νέστωρ·

'Καρπαλίμως μοι, τέκνα φίλα, κρηῆνατ' ἑέλδωρ,  
δοφρ' ἦ τοι πρώτιστα θεῶν ἐλάσσομ' Ἀθήνην,  
ἦ μοι ἐναργῆς ἥλθε θεοῦ ἐς δαῖτα θάλειαν.  
ἀλλ' ἂγ' δὲ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, δοφρα τάχιστα  
ἐλθησιν, ἐλάσση δὲ βοῶν ἐπιβουκόλος ἀνήρ·  
εἰς δὲ ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν  
πάντας ἴων ἐτάρους ἀγέτω, λιπέτω δὲ δύν' οἵους·  
εἰς δὲ αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω  
ἐλθεῖν, δοφρα βοῦς χρυσὸν κέρασιν περιχεύη.  
οἱ δὲ ἀλλοι μένετ' αὐτοῦ ἀδλέες, εἴπατε δὲ εἰσω  
δμωῆσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,

411. οὐρός, 'warder,' from root δρ or Φορ, whence δράω, ὄρα, cp. ἔτιούρος, φρουρός. For the connection between guarding and seeing compare Lat. *tueri*.

420. ἐναργής, cp. Il. 20. 138 χαλέποι δὲ θεοὶ φάνεσθαι ἐναργεῖ, i. e. 'in visible presence'; Virg. Aen. 4. 358 'manifesto in lumine vidi.'

Θάλεαν. Exists only in the fem., as πότνια, etc., and is formed from the same root as θάλλω.

421. ἐπὶ βοῦν, 'for a cow.' i. e. 'to fetch a cow.' So ἐπὶ τεύχεα ἐσσεύντο Od. 24. 466; Il. 2. 808. Cp. Hdt. 7. 193 ἐπὶ τῷ κώνῳ ἐπλεον, 'for the golden fleece.'

422. Ἐλθρον, sc. Βοῦς, as inf. 430.

423. ἐπιβουκόλος. See Lehrs, Aristarch. p. 107 foll., s.v. ἔπιούρος: 'Bene Aristarchus attenderat ad hoc genus compositionis cuius certissima sunt apud Homerum exempla. Sic μετάγγελος,

h. e. internuntius, ψ. 199; O. 144. Et ut μετάγγελος est δὲ μετὰ τοῖν δηγγελος, sic ἐπιβουκόλος et ἐπιβάτωρ, δι βουκόλος. δι Βάτωρ ὃν ἐπὶ τινῶν, minime vero id quod Nitzschium velle video (ad Od. 3. 422) pastoribus praefectum significat. Κρ. ἐπιμάργυρος, ἐπιμύτωρ, ἐναργής. For the pleonasm in βοῦν ἐπιβουκόλος compare αἰγάλος αἰγῶν Od. 17. 247, ἐν πρόδημ φόίμων Od. 4. 302, σῶν συβδοία Od. 14. 101, ποδάνιστρα ποδῶν 19. 343. Also see inf. 472 οἴνον οἰνοχεῦντες.

425. The goldsmith is called, inf. 432, χαλκεύς, from the name of the metal which was most generally worked. 'Fuerunt iam illo tempore δημωυργοί, h. e. homines liberi qui artem aliquam exercebant, in his fabri lignarii et ferrarii; nec domi apud Nestorem habitat hic χρυσοχόος, quamvis metallorum abunde est in aedibus regum, memoraturque (Od. 18. 328) Ulyssis officina ferraria ad cotidianos usus,' Bothe.

18. No men-servants, or none γ 480 (housemaid γ 392). Bath drawn by a princess γ 464. Nestor's wife, not a maid, prepares his bed (403); yet N. had 90 ships
25. Nothing is said concerning payment. Did the amish have to perform this work without pay in return for having the right to follow his trade? Cf. Irish "duty-work" and "duty-charters" - *some*.

32. xanthos: a goldsmith-here, a blacksmith c 392, a bronze-smith Δ187.  
Generally near about a place comes work metal.

+1. oὐλοι: only ~ connection with sacrifices. They represent the fears of the early worshippers

ἔδρας τε ἔνδια τ' ἀμφὶ καὶ ἀγλαὸν οἰστέμεν ὑδωρ.

\*Ως ἔφαθ', οἱ δὲ ἄρα πάντες ἐποίηντον. ἥλθε μὲν ὡρ βοῦς 430  
ἐκ πεδίου, ἥλθον δὲ θοῆς παρὰ νηὸς ἔισης

Τηλεμάχου ἔταροι μεγαλήτορος, ἥλθε δὲ χαλκεὺς

ὅπλ' ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,  
ἀκμονά τε σφύραν τ' εὐποίητον τε πυράγρην,

οἰσίν τε χρυσὸν εἰργάζετο· ἥλθε δὲ Ἀθήνη 435

ἱρῶν ἀντιβώσα. γέρων δὲ ἵππηλάτα Νέστωρ

χρυσὸν ἔδωξε· δὲ δὲ ἐπειτα βοὸς κέρασιν περίχενεν  
ἀσκήσας, ἵν' ἀγαλμα θεὰ κεχάροιτο ἴδονσα.

βοῦν δὲ ἀγέτην κεράων Στρατίος καὶ διός Ἐχέφρων.

χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμεβεντι λέβητι 440

ἥλυθεν ἐκ θαλάμοι φέρων, ἐτέρη δὲ ἔχειν οὐλᾶς

429. **Ὥρας** and **ἔνδια** both go with **οἰστέμεν**. The servants are not only to bring clear water, but 'seats and store of logs to set at either side' (**ἀμφὶ**) of the altar which stood in the midst. For the combination at the introduction of the sentence, **οἱ δὲ ἄλλοι μάνετε**, 'but do all the rest you bide here,' compare **λαὸς μὲν σκίανσθε** Od. 2. 252, **ἄλλοι μὲν τὸν μάνετε** Od. 9. 172, **μάνετε δὲ ἄλλοι τάντες** Il. 19. 190.

**οἰστέμεν**, Epic weak aorist formed as a Thematic tense with **ε** and **ο** instead of **αι**. So **οἰστέμεναι** Od. 8. 399; 12. 10; 18. 291; Il. 3. 120; 23. 564. In Il. 18. 191 **οἰστέμεν** is generally described as the future infin., but it can equally well be the aorist. See note on **τελευτήρην** Od. 2. 171.

433. **πείρατα**. This plural is used elsewhere with **νίσης**, **διέθρον**, **γαῖης**, **δέθλων**, also (Il. 23. 350) **ἰεάσοντο πείρατα**. The singular **πείραπ** is used with **δέζος**, Od. 5. 289, and for the issue of a trial, Il. 18. 501. Here translate, 'wherein lie the issues of art,' i. e. on which art depends for its accomplishment; through which the artistic conception is realized. Eustath. **περατωτικά**. Or, if we emphasise the notion of 'boundary' in **πείραπ**, we may speak of the tools as the 'limits within which the craft lies,' which will produce a similar meaning by a different process. For a fuller discussion of **πείραπ** see on Od. 12. 51.

435. **Ἄθηνη** δὲ Ἀθήνη. Not now in

the person of Mentor, but in her god-head, yet invisible.

437. The mention of the tools shows that **περίχενεν** means nothing more than 'spread' the gold in the shape of leaf or foil round the horns. Nitzsch quotes from Millin, Minéralog. Hom. 180 'Rien n'indique l'application antérieure d'aucun mordant, la lame enveloppe seulement les cornes de l'animal, et comme il doit bientôt être immolé, une plus grande solidité n'est point nécessaire.'

438. **δοκήσας**. For the use of **δοκῆν** in the sense of 'working up,' 'preparing,' compare **κέρα .. δοκήσας περασόδος ἥπατε τέκτων** Il. 4. 110; cp. Il. 14. 179, 240; **κόσμῳ δοκήσας** Hdt. 3. 1.

440. **χέρνιβα** (**χεῖρ .. νίστενεν**), water for washing, not for sprinkling. Cp. Il. 24. 302 foll. for the same preparation for worship. Here, the water was brought in a bowl damasked with flowers, according to the Schol. **ποικίλον διὸ τὸν ἐντερομύκηντον ἀνθῶν**, which bowl had been kept in a store-room (**θάλαμος**), and was brought out for the occasion.

441. **ἐτέρη** signifies the left hand. The other, with which **ἐτέρη** is thus contrasted, being the 'right,' *par excellence*. So **τῇ ἐτέρῃ λαβεῖν** comes to mean to get a thing with little trouble, without having to put the right hand to the work at all. Plat. Soph. 226 A; cp. Od. 10. 171.

**οὐλᾶς**, Attic **δλαλ**, signifying coarsely-

ἐν κανέῳ πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης  
όξὺν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικένθων.

Περσεὺς δ' ἀμνίον εἶχε γέρων δ' ἵππηλάτα Νέστωρ  
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθῆνη 445

443. χειρὶ] So Aristarch. Al. χεροὶ. Schol. H. 444. ἀμνίον] This was generally taken to be ἀγγείον τι εἰς δὲ δέχονται τοῦ σφαττομένου τὸ αἷμα Schol. M., which accounts for the orthography ἀμνίον, see Suid. I. 2. 36. But Schol. E. and Hesych. interpret it as μικρὸν μαχαιρίδιον δὲ καὶ σφάγιον καλούσιν οἱ Ἀττικοί, which comes nearer to the reading ascribed to Zenodotus and Nicander, viz. θαυμίον διὸ τοῦ δάμνασθαι.

ground barley-meal, is referred by M. Müller to root *mar*, and so made identical with Lat. *mola*, and connected with ἀμαλδίνω, *mollis*, etc., etc. Curtius would refer οὐλαῖ to root *Fe*, seen in ελύνω, ἀλεῖ, ἀλέω, ἀλω̄, Lat. *vol-vō*.

444. ἀμνίον is the vessel for the blood, probably connected with αἷμα. Curt. suggests a connection with δύμ.

Νέστωρ. There is little truth in the common notion that the office of King and Priest was originally vested in the same person. Of the Homeric King—here, for example, of Nestor—it is true in that sense alone in which every head of a family is his own *leperis* at home. This was purely a domestic sacrifice. Otherwise the several gods had their own *leperis*, and as Lobeck (Aglaoph. 258) observes, in the only instances where a state sacrifice is offered, namely at the beginning of this book and Od. 21. 258, the sacrificer is not specified.

The following statement of Aristotle cannot accordingly apply to the Homeric Kings, but only to later, though still early, times. The Kings he says (Pol. 3. 14. 11-12) κατὰ τὸν ἡρακούς χρόνον .. κύριοι ἦσαν .. τῶν θυσιῶν δοαι μὴ λεπτακι, and these he explains (6. 8. 20) to be δοας μὴ τοῖς λερένισι διποίσσοισι δὲ νόμος, δλλ' ἀνδ τῆς κοινῆς ἑταῖς ἔχουσι τὴν τιμὴν ('but the ministers whereof derived their office from the state altar-hearth'). That is, when a state, whether by adopting the family gods of its royal house, or otherwise, had come to have its tutelar deities and rites and altar-hearths, the Kings were naturally made the ministers of the national tutelars as such. To such a ministry reference is made in Hdt. 4. 161 τῷ βασιλέι τεμένεα ἔξελαν καὶ λρωνίσαν τὸ ἄλλα πάντα τὰ πρότερα εἶχον οἱ βασιλέες ἐς μέσον τῷ δῆμῳ ἔθηκε, and the Athenian Archons had stated sacrifices to perform for the

same reason. But the state-officers exercised no priestly function except with reference to the state-tutelars.

Thus, any peculiar connection of the kingly office with the sacerdotal can only be admitted under two considerable limitations. First, it was a post-primitive accretion which only arose along with the worship of state-tutelars. Secondly, at no time whatever did it exist beyond this range; witness Aristotle as already quoted. The temples had their own priests; it was only at the πρωταγένειον τῆς πόλεως that the King could officiate. Virgil's crude antiquarian fact in Aen. 3. 81 'Rex Anius, rex idem hominum Phœbique sacerdos,' is an instance either of a tutelar connection of Apollo with the community of which Anius was King, or of a combination of offices worth mentioning on account of its singularity.

445. οὐλοχύτας κατήρχετο. The coarse-ground grain called οὐλα (sup. 441) is here called οὐλοχύται, which word is used proleptically, as the meal is not really sprinkled yet, but only raised from the basket. The word κατάρχεσθαι belongs technically to ritual, signifying to 'perform preliminary rites.' Compare κατάρχομα μὲν, σφάγια δὲ ἀλλοισι μέλει Eur. I. T. 40; in later Greek it is construed with the genitive, as Hdt. 2. 45; Eur. Phoen. 573, etc.; here with the accusative, as if equivalent to καταρχόμενος διελέγετο, on the analogy of Il. I. 449 χερύψαντο δὲ ξειτα καὶ οὐλοχύτας διέλαντο, which means 'lifted up a handful ready for sprinkling.' Translate, 'Nestor began the rite with the lustral water and meal for sprinkling, and earnestly prayed to Athena, as he commenced the sacrifice by casting the forelock into the fire.' The actual sprinkling of the meal is given by the word προβάλοντο, 'cast

The sacrifice is domestic, not public. b6. Ag's sacrifice in his reconciliation will decide

T 252



εύχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ δὲ εὗξαντο καὶ οὐλοχύτας προβάλοντο,  
αὐτίκα Νέστορος νῖος, ὑπέρθυμος Θρασυμήδης,

ἥλασεν ἄγχι στάσις πέλεκυς δὲ ἀπέκοψε τένοντας  
αὐχενίους, λῦσεν δὲ βοὸς μένος αἰ δὲ ὀλόλυξαν

θυγατέρες τε νυοὶ τε καὶ αἰδοΐη παράκοιτις <sup>τίνας εστιν οὐδὲν</sup> θυγατρῶν.  
Νέστορος, Εὔρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.

οἱ μὲν ἐπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδέης  
ἔσχον ἀτὰρ σφάξεν Πειστρατος, δρχαμος ἀνδρῶν.

τῆς δὲ ἐπεὶ ἐκ μέλαν αἷμα ρύη, λίπε δὲ δοτέα θυμὸς,  
αἷψ' ἀρα μιν διέχενταν, ἀφαρ δὲ ἐκ μηρία τάμνον

453. ἀνελόντες] ἡ ἔτερα τοῦ Ἀρισταρχον ἀνίσχοντες Schol. H. M., Dind. ἀν-  
σχόντες, Porson ἀνίχοντες.

forth.' Compare with the whole passage Eurip. Elect. 791 foll. λούτρ' ὡς τάχιστα τοῖς φένοις τις αἰρέτω, | ὡς ἀμφὶ βωμὸν στῶσι χεριβίων πέλας | .. οἱ μὲν σφαγένον ἔφερον, οἱ δὲ γῆρας κανοῦ .. λαβάν δὲ προχήτας μητρὸς εἴνετος σέθεν | ἔβαλλε βωμούς .. ἐκ κανοῦ δὲ ἐλών | Αἴγισθος δρόθι σφαγίδα, μωσχίαν τρίχα | τεμὼν, ἐφ' ἀγνὸν τῷρε θύηκε δεξιῇ. With ἀπαρχόμενος .. βάλλων compare Il. 19. 254 κάπρου ἀπὸ τρίχας ἀρξάμενος, which the Schol. interprets by the words ἀπαρχόμενος τρίχας, τεμὰν ὡς ἀπαρχήν.

450. ὀλόλυξαν. This is not a shriek of horror, but a religious shout (ὅλολυγμόν .. ἔλασκον εὐθρημούντες Aesch. Ag. 595) at the moment of the consummation of the sacrifice, significant of joy and satisfaction. Compare Il. 6. 301; Od. 4. 767, and especially 22. 411 ἐν θυμῷ, γῆρῳ, χαῖρε καὶ τοχεῖ, μῆδος ὀλόλυξε | οὐχ δοῖτι κταμένοισιν ἐν ἀνδρῶσιν εὐχετάσθω. Notice that the cow is not actually killed till line 455: the single blow that 'severed the neck-muscles' only 'stunned its senses' (λύσεν βοὸς μένος).

453. οἱ μὲν. These are the other sons of Nestor, in contrast with Pisistratus. The victim had been felled by the blow of the axe (449); and these young men 'having lifted his head held him so.' This process seems identical with that described by Eurip. (Elect. 813) as ἀδσφαζέντες τὴν ἄμαν μωσχὸν, ὡς ἤρας χεροῖν | δημῶν, and appears in a similar scene in Il. 1. 459 as ανέρυσσαν

μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔβιραν, the head being thus 'drawn back,' not only to expose the throat to the knife, but that the victim might turn its head upwards towards the Gods in whose honour it was sacrificed. Where a victim is sacrificed to the powers of the nether world, it is slain with its head bent earthward, ἐνθερόν ὅν ἀρνεῖται βέβειν .. εἰς ἔρεβος οὐρέας Od. 10. 528.

456. διέχενταν. Schol. διέτεμον. This means 'broke up,' or 'dismembered;' the process of dividing into small pieces is given by the word μιστύλλον inf. 462. Cp. Od. 14. 427; 19. 421; Il. 7. 316. μιστύλλω must be referred to root μι as in μινθω.

μῆρα is a distinctly ritualistic word. Amoris (Anh. ad loc.) states that it is used fifteen times in Homer, and the form μῆρα five times; in three passages out of the five (viz. Od. 12. 304; Il. 1. 464; 2. 427) it is found in connection with the phrase μηροὶς ἔξεταμον. The older grammarians regarded μῆρα as a metaplastic form of μηροὶ with the special meaning of τὰ ἀγαθόμενα θεοῖς, while the oxytone form μῆρα they held as wholly identical with μηροὶ. See Lobeck, Proleg. 13, who denies this subtle distinction, accepting μῆρα either as a derivative from μηροὶ with a change in signification, or as a by-form of μῆρα. Hermann, on Aesch. P. V. 496, sums up the facts of the case thus, 'μηροὶ pluralem habent etiam neutrius generis μῆρα, significatione congru-

πάντα κατὰ μοῖραν, κατά τε κυνίσῃ ἐκάλυψαν  
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὀμοθέτησαν.  
καὶ δ' ἐπὶ σχίζης δὲ γέρων, ἐπὶ δὲ αἴθουσα οἶνον  
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπάβολα χεροῖν. 460  
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
μίστυλλον τὸ δρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἐπειραν,  
ἄπτων δὲ ἀκροπόρους ὀβελοὺς ἐν χεροῖν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,  
Νέστορος ὄπλοτάτη θυγάτηρ Νηληιάδα. 465

*enitem cum vocabulo μηρία.* Nitzsch remarks that with *μηρία* or *μῆρα* Homer generally uses *καίειν*, but with *μηρός* the common expression is *ἐκτέμνειν*. According to this, *μηρός* represents the whole thigh (Il. 5. 305), and the portions cut from it and used in sacrifice are *μηρία* or *μῆρα*, i. e. the slices or lumps cut from the thigh. To facilitate the burning of these lumps of meat, and to produce the sacrificial 'sweet savour,' they were wrapped up in fat, one layer of which went below and one above the meat, the process being described as, 'laying it (sc. κνίσην) double.'

458. *δίπτυχα* is variously taken as an adverb analogous in form to *διχθά*, or as the adverbial neut. plur. of *δίπτυχος*. It is better to take it as a metaplastic form of the accusative, as if from *δίπτυξ*, compare *δίπτυχα λάπην* Apoll. Rhod. 2. 32. With the form, compare *ὑπόβουχα* Od. 5. 319. The phrase may be illustrated by Il. 23. 243 δίπλακι δημφ., and Soph. Ant. 1010 καταφρεῖς | μηροὶ καλυπτῆς ἐκίνειντο πιμελῆ. Upon these lumps, thus prepared for burning, they laid raw slices (*ἐπ' αὐτῶν ὀμοθέτησαν*), cut from various parts of the carcass. See Od. 14. 428 δ' ὀμοθέτητο συβάτης | πάνταν δρχόμενος μελέων ἐπίσσα δημόν.

460. *παρ'* αὐτὸν ἔχον, 'came to his side and held.'

461. *σπλάγχνη* ἐπάσαντο. Schol. ad Il. 1. 464 πρὸ τοῦ φαγεῖν ἐμερίζοντο ἑαυτούς εἰς βρῦσιν τὰ σπλάγχνα, τουτέστι τὰ ἐντοσθίδια, σπλῆνα, καρδία, ἡπαρ. It was a kind of *πρόγευσις* before the regular sacrificial feast, analogous to the preliminary rite with the cups in drinking.

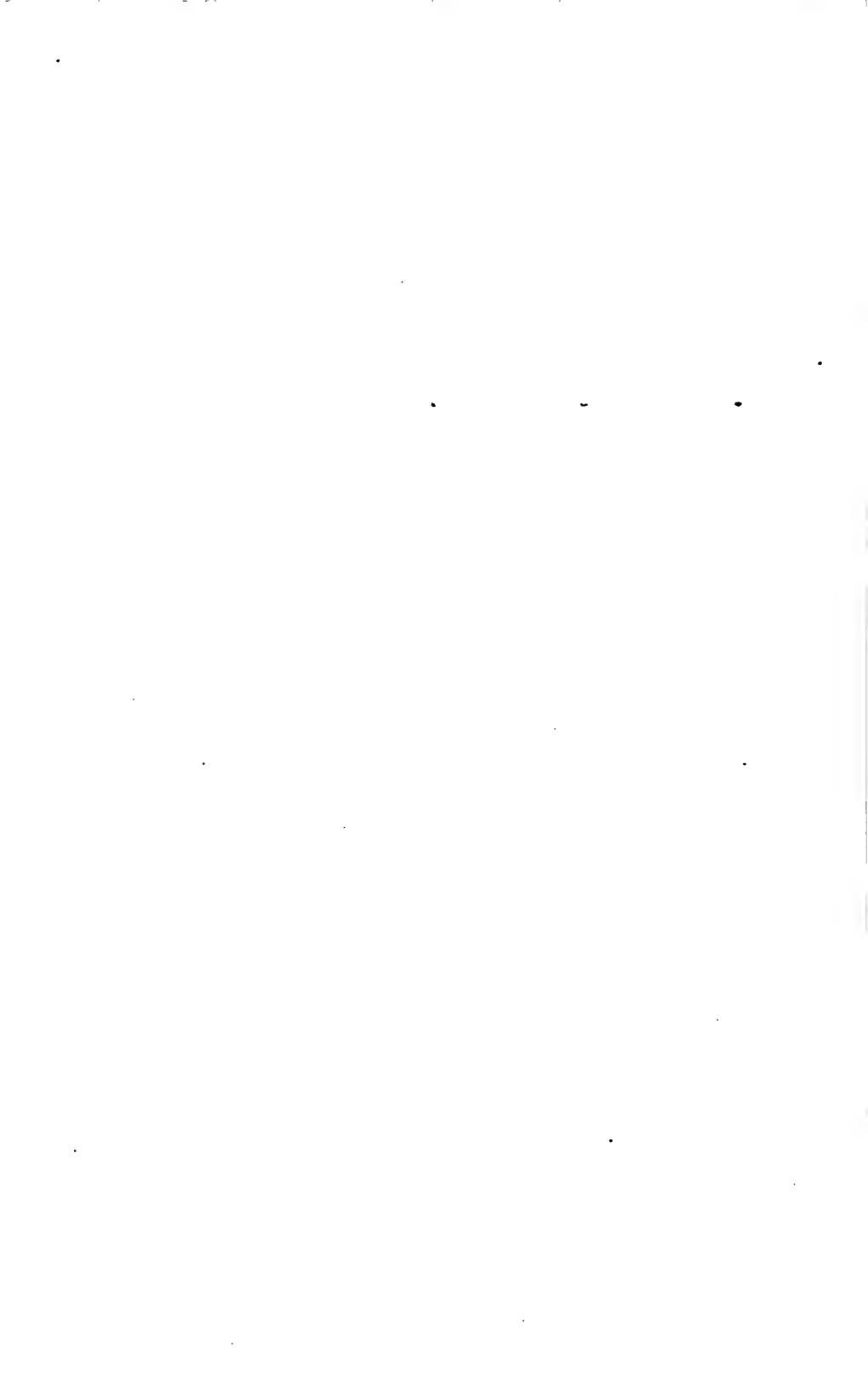
462. *ἀμφ'* ὀβελοῖσιν ἐπειραν. In Od. 19. 422 we find *πείραν τὸ δρεπόν*,

which suggests that in the present passage *ἀμφ'* is an adverb and not a preposition; cp. *περὶ δουρὶ πεπαρμένη* Il. 21. 577. The adverb here gets the meaning 'right through,' being used proleptically with the verb, 'so that the spit projected on either side of the meat.' Cp. Od. 12. 395.

464. *λοῦσεν*. With pluperfect force, 'meanwhile Polycasta had bathed.' Compare Od. 5. 246 *τόφρα δὲ ἐνεψε τέρτηρα Καλυψώ*, and ib. 258; see also sup. 303.

465. *ὄπλοτάτη*, 'youngest' is perhaps connected with *ἀπαλός*. The part which women are in the *Odyssey* represented as taking in the 'bathing' of men, has been variously commented upon; and lastly by Gladstone (Homeric Age, 2. 513). The leading loci are (1) the present passage vv. 464-467; (2) the formula where slaves only are mentioned, Od. 4. 48; 17. 88, ἐπὶ δὲ δομινόντων βάντες ἐνέψεται λοῦσαντο. | τούς δὲ ἐπεὶ οὖν δμοι λοῦσαν καὶ ἔχρισαν ἔλαιφ. κ.τ.λ.; (3) Helen's account of what she did for Odysseus, Od. 4. 252 ἀλλ ὅτε δὴ μη ἔγω λόβεον καὶ χρόνον ἔλαιφ, | ἀμφὶ δὲ εἵματα ἔσσα κ.τ.λ.; (4) the description of Odysseus in Scheria, Od. 6. 209-222 ἀμφίπολα .. λούσατέ τὸν ποταμῷ .. πάρ δὲ δρα οἱ φάρος τε χιτῶνα τε εἵματ' ἔθηκαν, | δῶκαν δὲ .. ἔλαιον, | ἤνεγον δὲ δρα μη λοῦσθαι κ.τ.λ. Compare Odysseus' own account of the same transaction (Od. 7. 296) καὶ λοῦν ἐν ποταμῷ καὶ μοι τάδε εἵματ' ἔδωκεν. (5) The scene at Circe's house, Od. 10. 361 ἐπὶ δὲ δομινόντων ἔσσα λόβ' ἐπὶ τρίποδος μεγάλοιο, | θυμῆρες κεράσασα, κατὰ κρατός τε καὶ σώμαν | .. αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπι ἔλαιφ, | ἀμφὶ δὲ με χλαιδαν καλὴν βάλεν ηδὲ χιτῶνα κ.τ.λ.; and





αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχοισεν λίπ' ἐλαῖφ,

(6) the washing of Odysseus in his own palace, Od. 19. 317 δὲ λάμα μν, ἀμφίπολοι, ἀπολούσατε . . 357 δὲλλ' ἄγε τὸν ἀντάσσα περίφρατον Εὐρύκλετα, | τίνος σῦνον ἀντάσσεται δημήτρια . . 392 γέγε δὲλλ' ἀστον λοῦσα ἀναχθέ ἐδν, αὐτίκα δὲ λέγω | οὐδέτη . . 467 τὴν γρῦν χέρεσσι καταπρυνέσσι λα-  
βούσα | γνῶ βέτιμασσαμένη κ.τ.λ. (but here the question is only of ποδάντη-  
τρα).

Mr. Gladstone urges that λούσειν and ἀμφίβαλλειν mean only 'cause to bathe,' 'cause to put on;' that is, to supply the requisites for bathing and for dressing. This interpretation is grammatically sound; just as Od. 10. 366 εἰσε μὲν θρόνου is 'bade me sit.' Mr. Gladstone compares our own idiom of 'feeding the poor.' But, beyond this, he shows that in instance (4), this interpretation is absolutely forced upon us; since Od. 7. 296 Ναυσικά λοῦσ' ἐν ποταμῷ is the account which Odysseus gives of a transaction which circumstantially was as follows: Nausicaa, (6. 210) addressing her ἀμφίπολοι, with reference to Odysseus, says, λούσατέ τὲ ἐν ποταμῷ, and accordingly they πάρ δὲ ἀρά οἱ φάροις τε χιτῶνά τε εἰμάτ' ἔσθκαν, | δῶκαν δὲ . . ἔλαιον, | θησαγον δὲ ἀρά μν λούσθαι. To this we may add an argument from instance (2), which first informs us that the men λούσαντο ('washed themselves,' the line is frequent in the Iliad where there is no question of women), and then, immediately after, identifies this with δμωαλ λοῦσαν. A certain reservation is made necessary by instance (5); on which Mr. Gladstone justly observes: '1. The statement that the water was poured over his head and shoulders, as he sat in the bath, evidently implies that what may be called essential decency was preserved. 2. Even if it were not so, we could not in this point argue from the manners and morals of a Phoenician goddess to those of a Greek damsel. 3. She gave him water to wash with, pouring it over his head and shoulders, and then leaving to him the substance of the operation which was not completed by this mere act of affusion.' It may be added that the scantiness of light in Homeric rooms was itself a veil—a consideration applicable to all the cases of in-door bathing, whatever we take the women's part to have been.

'It would appear therefore,' says Mr. Gladstone, 'that the statements of Homer give no ground whatever for sinister or disparaging imputation. His pictures do not entirely correspond with modern ideas: but they may well leave on our minds the impression that, in the period he describes, if the standard of appearances in this department was lower, that of positive thought and action was higher, as well as simpler, than in our own day.'

See the question amusingly treated by Prof. Buchholz, Hom. Real. II. 2. § 10, who contrasts 'der Naivität des homischen Weibes' with the 'zier-puppenhafte Verschämtheit unserer modernen Dämmchen.'

The supposition of indelicacy is indeed broadly inconsistent with the sentiment expressed by Odysseus (Od. 6. 218) ἀμφίπολοι, στῆθ' οὐτε πεπεροθεν, δρός ἔγων αὐτὸς | ἀλιμην ὄνμους ἀπολούσ-  
σομαι . . διντηρ δ' οὐκ ἀν ἔγω γε λούσσο-  
μαι αἴλεομα γάρ | γυμνούσθαι, κ.τ.λ., and again (Od. 19. 344) οὐδὲ γυνῆ  
ποδὸς ἀψεται ἡμετέροιο | . . εἰ μή τις  
γρῦν ἔστι παλαιή, κεδνὰ λίνα, which last passage is the more forcible, because the refusal must have been in unison with custom, else it would have betrayed the underlying motive which Odysseus had of concealment.

The various suppositions, that it was the business of the lord's daughter specially to attend to the bath, or that here is signified a distinguished mark of attention paid by Polycasta to Telemachus, or that female slaves performed the duty only in default of a daughter of the house, are none of them consistent with *all* the instances. The truth is, that as the bath was a primary feature in the guest's welcome, and as the household arrangements were superintended either by the mistress or by the grown-up daughter, upon whom she had devolved her duties, we naturally find one of these to be giving orders for the bath; and the orders are carried out by female slaves. Hence in some passages the bath is said to have been *provided* by the mistress, or her daughter, e. g. instances (1), (3), (5); in others by the ἀμφίπολοι, under mother's or daughter's orders, (4), (6); or lastly, by δμωαλ, without such orders, (2).

466. λίπ' ἐλαῖφ. This phrase is

ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἡδὲ χιτῶνα,  
ἔκ δ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν δμοῖος  
πὰρ δ' δ γε Νέστορ' ἵων κατ' ἄρ' ἔζετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ δπτησαν κρέ̄ ὑπέρτερα καὶ ἐρύσαντο, 470  
δαινυνθ' ἔζόμενοι ἐπὶ δ' ἀνέρες ἐσθλοὶ δροντο  
οἰνοι οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητός ἔξ ἔρον ἔντο,  
τοῖσι δὲ μύθων ἥρχε Γερήνιος ἵπποτα Νέστωρ

‘Παῖδες ἐμοὶ, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475  
ξείγαθ’ ὑφ’ ἄρματ’ ἀγοντες, ἵνα πρήστησιν ὁδοῖο.’

‘Ως ἔφαθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλύον ἡδὲ ἐπίθοντο,  
καρπαλίμως δ’ ἔξευξαν ὑφ’ ἄρμασιν ὠκέας ἵππους.  
ἐν δὲ γυνὴ ταμίῃ σῆτον καὶ οἰνον ἔθηκεν  
δψα τε, οῖα ἔδουσι διοτρεφέες βασιλῆς. 480

ἀν δ’ ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον  
πὰρ δ’ ἄρα Νεστορίδης Πεισίστρατος, δρχαμος ἀνδρῶν,  
ἐς δίφρον τ’ ἀνέβαινε καὶ ἡνία λάξετο χερσὶ,  
μάστιξεν δ’ ἐλάν, τὼ δ’ οὐκ ἀέκοντε πετέσθην

469. ποιμένα] Bekk. with a few MSS. for ποιμένι, as required by Homeric usage. Cp. Od. 4. 51; 8. 469; 24. 411. 470. οἰνοχοεῦντες] So written with better reason than the v. l. ένοινοχοεῦντες, as Φοίνοχοέω is probably digammated. But the digamma is by no means constant with this word, cp. Od. 1. 110; 3. 40, 51; 6. 77; 11. 61; 15. 334, 507; 19. 122; Il. 9. 224; 18. 545. 476. πρήστησιν] So rightly, and not πρήσσωσιν. Cp. La Roche, ad loc. ‘πρήστησιν δδοῖο nusquam nisi de hominibus dicitur; πρήστησιν κέλευθον etiam de equis et navibus.’

always used in connection with χρῖσαι, ἀλεῖναι Il. 18. 350, etc. See Eustath. on Od. 6. 227, where the simple λίπειν occurs. λίπα is taken by some as an adverb, formed like τάχα, κρύψα, etc., and signifying ‘smoothly,’ i. e. ‘oily.’ But it seems better to regard it as a dative for λίπαι, or λίπᾳ from an old nominative τὸ λίπα. Then ἀλιψ will be the dative from an adjective λίπιος from ἐλάν. Translate, ‘with oil-olive,’ as Exod. 27. 20.

471. ἐπὶ . . . δροντο, commonly rendered ‘moved along them’ as they sat; the meaning being the same as that of ἐπώχερο Od. 1. 143. Others refer δροντο to root δρ or θρ, from which come δράσις and οὐδρός (supra 409), and render

it ‘looked after them.’ See Curtius, Verb. 144, 544; Monro, H. G. § 30, 393. And this seems necessarily the meaning in ἐπὶ δ’ ἀνέρες ἐσθλοὶ δρονται Od. 14. 104.

475. ὑφ’ ἄρματα (and 478 ὑφ’ ἄρμασιν), ‘beneath the yoke,’ which forms part of the apparatus of the chariot. Notice the use of the plural to denote a complex structure, as ἴστρα.

δδοῖο. A partitive genitive. Cp. Od. 15. 47; Il. 24. 264.

480. δψα, ‘flesh-meat,’ properly that which is cooked, διτρός, whereas ἥτα (cp. Od. 5. 368) is ‘bread,’ here described as ἴστρα.

67. φᾶρος: ca. 61; but χλαῖνα § 50, p 86, φ 118. All men wear the χλαῖνα, but only nobles wear the φᾶρος. φᾶρος was a variety χλαῖνα, but it was not used as a blanket. It was of linen (εὐθυνέεις θρησκεία), and more for display than warmth. No pins were needed for it apparently. It has no tapestry or embroidery.

85. No mountain way mentioned between Pylos + Sparta.

88. Φηραι = (1) Kalamata. (2) Aliphara in Arcadia, 14 or 15 miles from Samicium. (Aliphara to Sparta 70 miles!)  
(3) Leondari in the upper valley? Aepheus. 8½ hours from Sparta.

ἐς πεδίον, λιπέτην δὲ Πύλου αἴπερ πτολίεθρον.

485

οἱ δὲ πανημέριοι σεῖον ἔνγδον ἀμφὶς ἔχοντες.

Δύστερό τ' ἡέλιος σκιώντο τε πᾶσαι ἀγυιαι·

ἐς Φηρὰς δὲ ἵκοντο Διοκλῆος ποτὶ δῶμα,

νίεος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

ἔνθα δὲ νῦκτ' ἰεσαν, δὲ τοῖς πάρ εἰένια θῆκεν.

490

— Ἡμος δὲ ἡριγένεια φάνη ροδοδάκτυλος Ἡώς,

ἵππους τ' ἔξεγυνντ' ἀνά θ' ἄρματα ποικιλ' ἔβαινον·

[ἐκ δὲ ἥλασαν προθύρῳ καὶ αἰθούσης ἐριδούπου]

μάστιξεν δὲ ἔλαν, τῷ δὲ οὐκ ἀέκοντε πετέσθην.

Ἑξον δὲ ἐς πεδίον πυρηφόρον, ἔνθα δὲ ἔπειτα

495

ἥνον ὀδόν τοῖον γὰρ ὑπέκφερον ὥκεες ἵπποι.

486. *σεῖον*] Aristoph. read *θεῖον*, i. e. *Ἔρεχον*. Callistratus defended *σεῖον*. Schol. H. M. Q. R. 489. *'Ορσιλόχοιο*] La Roche reads with Zenod. *'Ορτιλόχου*. 493.] Omitted in the majority of MSS. Bekk. retains it but rejects the next line.

486. ἀμφὶς ἔχοντες, 'supporting it at either end.' The ἔνγδον was a bar at the end of the pole, and at right angles to it, lashed on with a thong; at either end of the ἔνγδον was a pad, where it rested on the horses' necks, and from each pad came the straps (*λέπαδνα*) that served as collars, cp. Il. 5. 729 τοῦ δὲ ἐξ ἀργύρεος ρυμὸς πέλεν αὐτῷ ἐν δέρρῃ δῆστε χρύσειον πάλὸν ἔνγδον, ἐν δὲ λέπαδνα | κάλ' ἔβαλε, χρύσει'. ἕπο δὲ ἔνγδον ἤγαγεν Ἡρ | ἵππους ἀκέποδας. Where the yoke joined the pole was a boss, δύμφαλος, and the thong that connected yoke and pole is called ἔγρόδεσμον. On the yoke were rings (*οἵκες*) through which the reins passed. The pole ended in a pin (*ἴστωρ*), over which was slipped a ring in the centre of the yoke called *κρίσος*. See for the whole description Il. 24. 266 foll.

488. *Φηρά* (*Φηρή* Il. 5. 543) has in Homer the epithets *εὐκρίμενα* (ib.) and *ζάει* Il. 9. 151. Its position in Messene is settled by Od. 21. 15-19. It was situated on the left bank of the Nedon, at the north-east side of the Messenian Gulf, and belonged to the Lacedaemonian kingdom. It forms one of a group of cities, described as ἔγγὺς ἀλὸς νέαται Πύλου ἡμαθέντος Il. 9. 151-153. Its modern name is Kala-

máta. The two sons of Orsilochus were slain before Troy by Aeneas, Il. 5. 540 foll.

493. ἐκ δὲ ἥλασαν. This line involves a prothysteron, as one must needs pass the *αἴθουσα* [*αὐλῆς*] before reaching the *πρόθυρον*, the exit from the courtyard. For similar prothystra cp. Od. 16. 341 λίπε δὲ ἔρεα τε μέγαρον τε, and 18. 102 ὅρρ' ἵκετ' αὐλὴν | αἴθουσας τε θύρας, and 22. 474 ἐκ δὲ Μελάνθου ἦγον ἀνὰ πρόθυρον τε καὶ αὐλὴν. But the insertion of the line here makes a confusion by leaving the subject to μάστιξ wholly uncertain.

495. *πυρηφόρον*, for the more usual form *πυροφόρον* cp. Il. 12. 314; 14. 123; 21. 602. So we find *θαλαμηπόλος*, *νεη-φατος*, *διλφηβόλος*, *διλγητελέων*. The epithet is hardly in accordance with the physical features of the upper Eurotas valley, which was rugged and narrow; we can scarcely avoid the conclusion that there is a blank here in the poet's geographical knowledge, which he fills up from guess.

496. *ἥνον*, from *ἀνω*, epic form of *ἀνά*, 'made for their journey's end'; literally, 'sought to finish their journey.'

*τοῖον*. See on Od. 1. 209, and compare it further with Od. 1. 409, *τόδι*.

*δύστετό τ' ἡέλιος σκιώντο τε πᾶσαι ἀγνιατί.*

*ικάνει*, both words being properly adjectives, in agreement with a neuter accusative cognate. Cp. Od. 23. 18 *τοιῶνδε κατέθραντο*, 24. 62 *τοῖον γὰρ ὑπάροπε Μοῦσα*, and again I. 140 *οὐον δναῖς δῆφαρ οἴχεται*, 2. 239 *νεμεσίζουμας οὐον ἄπαντες ηὔθε.*

*ὑπέκφερον*. This verb is used transi-

tively in later Greek, as Apoll. Rhod. I. 1264 *πόδες αἰτήν ὑπέκφερον δίσσοντα*, and may be so rendered here, ‘bore them forward.’ But we may, with Eustath., take the verb transitively, as in Hdt. 4. 125, and as *ἐκφέρειν* is used in Il. 23. 376, 759 = ‘dashed forward.’

↳ *bore forward*, *dash forward*  
↓ *carry forward*



1. No wall or gate mentioned
3. The feast of marriage. With the feast was a sacrifice. This ate the "wedding".  
+ was at "house" bride's father. Here a double wedding. His son is here  
married from his father's house. That feast shows the "palace" king =  
natural. Cf. v 307.

## Ο ΔΥΣΣΕΙΑΣ.

### Τὰ ἐν Λακεδαιμονι.

Οἱ δὲ Ἱέον κοίλην Λακεδαιμονα κητώεσσαν,  
πρὸς δὲ δύρα δώματ' ἔλων Μενελάου κυδαλίμοιο.  
τὸν δὲ εὐρον δαινύντα γάμον πολλοῖσιν ἔτησιν

1.] Ζηνόδοτος δὲ γράφει μαιεύεσσαν ἀντὶ τοῦ καλαμιθάνη Schol. H. M. Q. R. Eustath. 1478. 38. See Strabo 8. 367. Lobeck, Path. El. I. 344, would write μαιεύεσσαν. Cp. Curt. Gk. Etym. p. 135.

1. **Λακεδαιμονα.** Buttmann insists that here *Λακεδαιμονα* signifies the name of the district of which the chief town was Sparta, as in Il. 2. 581 *οἱ δὲ εἰχον κοίλην Λακεδαιμονα κητώεσσαν | Φάριν τε Στάρτην τε, κ.τ.λ.* The epithets moreover are suitable to a district but not to a town. *κοίλην* is distinct in meaning from *κητώεσσαν*. ‘The valley of Sparta is a deep depression between Taygetus and Parnon, 18 miles in length, by 4 or 5 in breadth, and intersected by the Eurotas, which flows down to it from the uplands of Arcadia, and its southern end passes through a narrow defile to the sea. This was the “hollow Lacedaemon” of Homer,’ Tozer, Classical Geogr. 87. Similarly, parts of Syria and of Elis, and Argos (Soph. O. C. 378) have the epithet *κοίλος* = ‘mountain-pent.’ Strabo (8. 563) quotes the Cresphontes of Eurip. (Frag. 1. Dind.) *τὴν Λακωνικὴν ἔχων | πολλὴν μὲν δρότον ἐπιποεῖν δὲ οὐ μέδον, | κοίλη γῆρ, δρεσι περίδρομος, τραχεῖδ τε.*

*κητώεσσα*, by the regular rule of the composition of adjectives in *-eis*, must come from *κῆτος*, ‘a gulf;’ root *κεf*, Lat. *cav-us*; and thus means ‘cavernous.’ Ameis quotes from Plutarch, Cim. 16 *ἡ τε χώρα τῶν Λακεδαιμονίων χάσμασιν ἐνύλισθε πολλοῖς*, and Strabo 8. 367 *ὅτι οἱ ἀπὸ τῶν σεισμῶν δρυχοὶ καιετοί λέγονται .. εὔσειστος δὲ Η Λακωνική.*

Zenodotus’ emendation *μαιεύεσσαν* (which Buttmann thinks never existed

as a real variant) would have this meaning equally, from *καῖαρ*, akin to which is the name of the best-known of those hollows, the *Kauáta*, into which malefactors were thrown, Thuc. I. 134. Others again see in *κητώεσσα* merely a reference to the deep valley between Taygetus and Parthenius, in which Lacedaemon lies. Strabo also mentions *μεγάλη*, as one interpretation of the word, and calls this rendering *πιθανώτερον*. But without doubt the epithet refers to ‘the numerous rifts and fissures in the undulating ground.’ Tozer, ib.

3-19. The criticism given in Atheneus (5. 180) on this place, is to the effect that Diodorus, δὲ Ἀριστοφάνειος, expunged the whole passage (ὅλον τὸν γάμον περιγραψε), which we are told he did on the supposition that the scene intended to be described was the full height of the festivity (*τονάζων πρότας ημέρας εἴναι*). Hennings (Die Telem. p. 178 foll.) adopts this view, and regards the passage as a later interpolation. But it must be remarked that the excision of vv. 3-19 makes the connection between v. 2 and 20 very awkward.

3. **δαινύντα γάμον**, compare *δαινύντα τάφον* Od. 3. 309. Doubtless this was not the actual wedding-day, but rather, as Athen. loc. cit. says, *συνεχοῖς οὖστις τῆς ἐστάσεως καὶ τῶν δέματος ημέραν παρεληλυθυῖν ἐν αἷς παρείληπτο μὲν γαμομένην πρὸς τοῦ νυμφίου*, but

νιέος ἡδὲ θυγατρὸς ἀμύμονος φέντε οἴκῳ.

τὴν μὲν Ἀχιλλῆος ρηξήνορος νιέι πέμπεν

5

ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε

δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἔξετέλειον.

τὴν δέρ' ὁ γένθεντος πόποισι καὶ ἄρμασι πέμπε νέεσθαι

Μυρμιδόνων προτὶ δότου περικλυτὸν, οἷσιν ἀνασσεν.

νιέι δὲ Σπάρτηθεν Ἀλέκτορος ἥγετο κούρην,

10

ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης

4. ἀμύμονος] Bekk., ed. 2, ἀμύμονα, as the possessive ὁς always has the initial *f.*

it is doubtful if Nitzsch can be right in inferring, from v. 8, that Hermione was already gone. The tenses (*πέμπει* and *ἔξετέλειον*) would rather suggest that preparations were just being made for her departure, and, similarly, that the daughter of Alecto was on her way from Sparta to join Megapenthes. Thus Telemachus comes in upon the end of the feasting, for there is no sign of it when he enters the palace (assuming vv. 15-19 to be an interpolation, on which see below), nor on the next day. Nevertheless, the hesitation of Eteoneus (28, 29), about admitting Telemachus indicates that the bustle and confusion of the occasion had not subsided.

*Ἴτροι.* The Schol. explains this word by *πολίταις*. Apoll. Lex. Hom. renders it by *ἔτραιοι*; and Nitzsch understands by it near relations or dependents of the family, comparing Il. 6. 238 ἀφορέτοις μην Τρώων ἀλοχοῖς θέον ἡδὲ θύγατρες | εἰρόμεναι παιδάς τε καστρήτους τε ἔτραις τε, and Il. 9. 464 ἔτραι καὶ ἀνεψιοί, whence we learn two facts; (1) that the word excludes kinsmen, and (2) that it expresses a relation in which the female sex shared. Again from Il. 7. 293 ὃς σύ τε ἐνφρήνεις πάντας .. Ἀχαιούς, | σούς τε πάλιστα ἔτραις καὶ ἔτραιοις οἵ τε ἔτραις: we learn that ἔτραι are distinct from the body of the citizens or the whole nation, and again distinct from *ἔτραιοι*. It is difficult to see how Nitzsch can regard them as being in a nearer relation than *ἔτραιοι*. On the contrary, the relation seems a wider one, as we see that men could stand in that relation to women, but not in the relation of *ἔτραιοι*. So Hector is described, Il. 6.

262, as *ἀδιάντων ἴτροις*, i. e. ‘helping the *ἔτραι* in the fight,’ and not, in a general sense, fighting for countrymen and countrywomen. So then *ἔτραι* are neither kinsmen, nor *ἔτραιοι*, but stand between these on the one hand, and the whole body of the citizens on the other. They are perhaps *aequales*, persons of the same generation, who have been known to each other (often slightly) all their lives. *ἴτροις* was originally *στέρτης*, from stem *sua* of 3rd Pers. Pron., and so = Lat. *sui*.

7. *ἔγειρόντων*, ‘were bringing to accomplishment.’ Notice the tense here, and in *πέμπει* and *ἥγετο*.

8. *πέμπειν νέεσθαι*. With this infinitive of purpose after *πέμπει* compare infra 29; Od. 13. 206; 23. 419; Il. 9. 575; 16. 575; 18. 240.

9. *ἀνασταν*, sc. Neoptolemus, who was king of Phthia.

10. *ἥγετο*, commonly used of the bridegroom bringing home his own wife, here refers to the father getting a wife for his son. So *καστρήτης δέ γυναικα | ἥγαγετο* Od. 15. 237, *ἄροιαις ἀμφοτέροις ἀλόχοοις* Od. 21. 214. Join Σπάρτηθεν closely with *Ἀλέκτορος* and not with *ἥγετο*, for the marriage was taking place at Sparta.

11. *τηλύγετος*. Buttman supposes this word to be a metathesis for *τελεύγετος*, sc. ὁ τελευταῖος γενόμενος, and finds in this the secondary meaning, ‘dearly-loved,’ ‘tenderly-treated.’ This does not suit *μοῖνον τηλύγετον* Il. 9. 482; Od. 16. 19; nor *ἄμφω τηλυγέτεω* Il. 5. 153; even if there were strong grounds in favour of the interpretation.

The word *τηλιστος*, (Orph. Arg. 179, 1186) and the adverb *τηλι*, Apoll. Dysc. de Pronom. 329 B, with the

5. This would be the longest drive in Hom., longer than from Pylos to Sparta. Cf. 08

10. ηύερο: The father selected a wife for son. So Peleus for Achilles  
I 394. 5. - 6. best. lines.

Αλέκρωπος: αλέκρων from αλόξος = connected αλέκτρων cock.  
(Cocks & hens not connected 5<sup>th</sup> c., but found in monument 6<sup>th</sup> c.).

12. Hom. never uses 'man'. Βοῦλος, but 'has δουλοῖνυ'. δουλον ἔχει  
δουλον εἶδε. Its nearest equivalent. δουλος is δρεσ (which \*  
cognate). δεδρίγατο Γ183, used in Priam 'αριδειάριος' (i.e. bondman  
δουλος (not deft. from δρεσ) ) here and Γ409 used 'a concubine'.  
δουλος not -Hesiod. Hesiod δρεσ 'man'.

ἐκ δούλης' Ἐλένη δὲ θεοὶ γόνον οὐκέτι ἔφαινον,

12. δούλης] τινὲς δὲ τὸ Δούλης κύριν φασι Schol. H. M. Q. R. 'Ἐλένη] ἐν τῷ κατὰ Ριανὸν καὶ Ἀριστοφάρην, Ἐλένης, σὺν τῷ σ Schol. M.

Hesychian gloss on *τηλέθροος*, sc. μεγαλόδανος, all point to an adjective *τηλύς*. This word shows itself in *τηλελυτός*, *τηλεσέπτος* and, especially, in *τηλέτυλος*, an epithet applied to the Laestrygonian city, Od. 10. 82; 23. 318. The common interpretation, *τῆλε διεστηκαίς ἔχοντα τὰς πύλας*, requires the addition to *τῆλε* of the whole verbal notion 'mutually distant.' Now Eustath. on Od. 10. 82 writes *τινὲς δὲ τηλέπουλόν φασι τὴν μακρόπουλον, οὐ τῷ διαστήματι ἀλλὰ τῷ πλάτει τῶν πυλῶν ἢ τῷ μῆκει.* Thus we may parallel *τηλένυλος* with *δηίπυλος* or *εὐρύπυλος*, and (by help of the passage quoted above from Hesych.) may render it 'great-gated.' With *τηλύς* we may further compare *Ταῦγερος*, 'the great mountain,' referring to the glosses in Hesych, *ταῦγερος μέγας* and *ταῦγερος μεγαλύνας*, and *ταῦγερας πύλαις ταῦς μεγάλας*. The termination *-γερος* may be compared with the Latin *indi-getes* and with such Gk. forms as *ἀπρύ-ετος ἵπη-ετος*. It has generally been referred to root *γεν-*, but this would give *γατος*. However, provisionally accepting the meaning 'grown-big' for *τηλύγετος*, we may see how it suits the passages in which it is found.—Il. 5. 152 Diomedes kills in battle *Φαίνονος υἱες*, | δύμφω τηλυγέτεως δὲ τείρητο γῆραι λυρῷ, | νιὸν δὲ οὐ τέκετος' ἀλλον ἐπὶ κτεάτεσσι λιπέσθαι. Here the word implies that though these two sons were grown-up or nearly so, there were no younger brothers still children. So in Il. 9. 481 καὶ με φίλησ' ὁν εἴ τε πατήρ δν παῖδα φιλήσον | μοῦνον τηλύγετον, πωλοῖσσιν ἐπὶ κτεάτεσσι, a father's increasing fondness for an only son is described; he is the heir of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood. And when such a son comes home after long absence, one vivid element in the father's joy is the contrast of his youthful manhood with his recollections of him as a child. See Od. 16. 17 foll.

In Il. 9. 143 Agamemnon speaks of Orestes as the son *ὅς μοι τηλύγετος τρέφεται*. Now Orestes, according to

Eurip. (I. A. 465, 466, 622-7, 1118, 9), was not more than three or four years old at the departure of the host for Troy. In the tenth year of the war, according to this reckoning, Orestes would be thirteen or fourteen, and therefore, 'growing up to be a great boy.' In like manner, Iphigenia recognising in her brother, now grown-up, the child she formerly knew, says, *ἴχω σ', Ορέστα, τηλύγετον χθονὸς ἀπετρίδος* Eur. I. T. 829.

In Il. 3. 175 Helen reproaches herself with having deserted her home, *παῖδα τε τηλυγέτην*, implying that Hermione was growing into womanhood at the time of Helen's flight.

In the present passage vv. 11-14 δος τηλύγετος . . . Ἐρμιόνη, the implication is that Helen's flight occurred long after the birth of Hermione; long enough to let the conclusion be drawn 'Ἐλένη δὲ θεοὶ γόνον οὐκέτι ἔφαινον.' That interval was the measure of the age of Hermione. Now the Schol. on Od. 4. 4, and Eustath. 1479 say that Hermione was actually given in marriage to Orestes while Menelaus was at Troy, quoting the authority of Sophocles, who ἐν Ἐρμιόνῃ λογοεῖ ἐν Τροΐᾳ ἔτι δύτος Μενελάου ἐκδοθῆναι τὴν Ἐρμιόνην ὑπὸ Τυνδρῶν τῷ Ὁρστῷ εἰτα βοτερον ἀφαιρεθεῖσαν αὐτοῦ ἐκδοθῆναι τῷ Νεοπολέμῳ κατὰ τὴν ἐν Τροΐᾳ ἰδόσχεσιν. But see Eur. Hel. 689, where Helen describes the condition of Hermione as *ἄγαμος, ἀτεκνος, ὃς πόσι, καταστένει γάμον ἄγαμον αἰσχίνα*. Hermione must thus have been growing-up, or at least past childhood at the time of Helen's flight, which satisfies the meaning assigned to *τηλύγετος*, even without making allowance for the exaggeration of regret in Helen's mention of her. The application of *τηλύγετος* here to Megapenthes is no less appropriate. Born after Helen's flight, but before the Trojan expedition, he would now be nineteen or twenty. Among the interpretations which Eustath. collects here of *τηλύγετος* he gives as the last δ ἀνήγθεις μετὰ γένησιν.

The only remaining passage to notice

ἐπεὶ δὴ τὸ πρῶτον ἐγένετο παῖδ' ἔρατεινήν,  
Ἐρμιόνην, ἡ εἶδος ἔχε χρυσέης Ἀφροδίτης.

“Ως οἱ μὲν δάίνυντο καθ' ὑψερεφὲς μέγα δῶμα  
γείτονες ἡδὲ ἔται Μενελάου κυδαλίμοιο,  
τερπόμενοι μετὰ δέ σφιν ἐμέλπετο θεῖος δοιόδος  
φορμίζων δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς  
μολπῆς ἐξάρχοντος ἐδίνευον κατὰ μέσσους.

Τὸ δ' αὐτὸν ἐν προθύροισι δόμῳν αὐτῷ τε καὶ ἵππῳ, 20  
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς νῦν,  
στήσαν δὲ προμολὼν ἰδετο κρείων Ἐτεωνεύς,

15-19.] φασὶ τὸν εἰ στίχους τούτους μὴ εἶναι τοῦ Ὄμηρον, ἀλλὰ τοῦ Ἀριστάρχου Schol. M.T. See note below. 19. [ἐξάρχοντος] According to Athenaeus, quoted below, Aristarchus read ἐξάρχοντες, as does the Venet. A. on Il. 18. 606.

is Il. 13. 470 ἀλλὰ οὐκ Ἰδομενῆς φόβος λάβε, τηλύγετος ὁς, where Buttm. renders ‘like a spoiled child;’ but the meaning of a ‘great boy’ suits equally well here, ‘no stripling’s fear seized Idomeneus.’

τηλύγετος thus corresponds very closely with the Lat. *adolescens*, both in its denotation, and its literal etymological sense. The limits of age implied by it may be from thirteen to twenty or twenty-three. From J. Savelsberg, *Rhein. Mus.* 1853, p. 441.

11. Μεγαλένης, a name commemorative of the ‘great sorrow’ caused by Helen’s faithlessness, cp. the name Benon, Gen. 35. 18, and Tristram.

12. δούλης is not a slave by birth, but a captive.

13. ἐπεὶ δὴ. The same commencement is found in Od. 8. 452; 21. 25; 24. 482; Il. 22. 379; 23. 2. See on Od. 12. 423.

15-19. Athenaeus (5. 180), referring to this mention of dancing and tumbling, considers the addition out of place in the house of Menelaus, and suggests that the lines were introduced by οἱ περὶ Ἀρίσταρχον, who failed to see that the marriage-feast was really over;—μὴ συνέντες ἀλλὰ ἐξαταρθέντες ὑπὸ τοῦ πρῶτον ἔπους (sc. v. 3) προσσυνῆψαν τοιούτους τινὰς στίχους (vv. 15-19), μετενεγκόντες ἐκ τῆς Ὀπλοποίας (Il. 18. 604-606) σὺν αὐτῷ γε τῷ περὶ τὴν λέξιν ἀμαρτίματι· οὐ γάρ ἐξάρχοντες οἱ κυβιστητῆρες, ἀλλὰ ἐξάρχοντος τοῦ δοιόδου

πάντως ὀρχοῦντο. But it is simply incredible that Aristarchus, the critic famed beyond everything for his *τερπτή* εὐλάβεια, should have out of sheer ignorance (μὴ συνέντες) had recourse to such an interpolation. It is far more likely that Aristarchus himself marked the verses with the obelos, or asterisco, or both, and that the error lies with Athenaeus or his informant. The Schol., who gives the same story, mentions it merely as a current saying, φασὶ τὸν εἰ στίχους τούτους μὴ εἶναι Ὄμηρον ἀλλὰ τοῦ Ἀριστάρχου. With the entrance of Telemachus and his friend, we may suppose the music and dancing would cease.

18. κυβιστητῆρε. As κεφαλή had a by-form κεβαλῆ, Etym. Mag. 195. 39, so the Cretan form κυφῆ, ‘head, was also written κιφῆ, Etym. Mag. 543. 22, and κυβίστα, which presupposes a verb κυβίσω, is interpreted by εἰς κεφαλὴν πηδάω.

19. [ἐξάρχοντος, sc. δοιόδου. So ἐξάρχειν γύνοι Il. 18. 51; cp. Eur. Troad. 148 ἐξάρξω μολπάν, ib. 152 ἐξῆρχον θεούς. κατὰ μέσσους, as a nearer definition of κατὰ αὐτούς.

20. προθύροισι, sc. the entrance from outside into the αὐλή.

22. κρείων. This title implies that Eteoneus was of gentle birth. In Od. 15. 96 he is mentioned again as living near Menelaus. For θεράποντα see on Od. 1. 109. The Schol. M describes him as δ τοῦ Ἀλέκτορος τοῦ συμπενθέρου

14. xpōeīyo: 'ornaments' (cf. bronze 'Ares'). No woman has 'golden hair'.

15. kubōmīres: 'tumblers';  $\pi\pi\gamma\sigma$  'diverse'



δτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,  
ἀγχοῦ δ' ἰστάμενος ἐπει πτερόεντα προσηύδα·

25

'Ξένῳ δὴ τινε τώδε, διοτρεφὲς ὁ Μενέλαος,  
ἀνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον.  
ἀλλ' εἴπ' ἡ σφῶν καταλύσομεν ὠκέας ἵππους,  
ἡ ἄλλον πέμπωμεν ἴκανέμεν, δς κε φιλήσῃ.'

Τὸν δὲ μέγ' ὀχθήσας προσέφη ἔανθδος Μενέλαος  
'οὐ μὲν νήπιος ἥσθα, Βοηθοίδη Ἐτεωνεῦ,  
τὸ πρίν ἀτὰρ μὲν νῦν γε πάις ὡς νήπια βάζεις.  
ἡ μὲν δὴ νῷ ἔξενήια πολλὰ φαγόντε  
ἄλλων ἀνθρώπων δεῦρ' ἴκόμεθ', αἰ κέ ποθι Ζεὺς  
ἔξοπίσω περ παύσῃ δίξνος. ἀλλὰ λύ' ἵππους  
ἔξενων, ἐς δ' αὐτοὺς προτέρω ἅγε θοινηθῆναι.'

30

'Ως φάθ', δὲ μεγάροιο διέσπυτο, κέκλετο δ' ἄλλους  
δτρηροὺς θεράποντας ἀμα σπέσθαι ἐοὶ αὐτῷ.  
οἱ δ' ἵππους μὲν λύσαν ὑπὸ ἵγυον ἴδρωντας,  
καὶ τοὺς μὲν κατέδησαν ἐφ' ἵππείησι κάπησι,  
πάρ δ' ἔβαλον ζειᾶς, ἀγὰ δὲ κρὶ λευκὸν ἔμιξαν,

35

27. *ἔικτον*] Nitzsch prefers, with a few MSS., the commoner form *ἔικτην* from the pluperfect. 29. *φιλήσῃ*] παρέλκει (is redundant) δ κε Schol. M. 'Si Scholion Aristonici est, colligi potest Aristarchum φιλήσει probasse' Dind. 33. *φαγόντε*] Bekk. with Harl. etc. reads *φαγόντες*. 37. δὲ μεγάροιο] Vulg. δ δὲ μεγάροιο. Cp. Schol. H. M. Q. R. 'Ἄρισταρχος χωρὶς τῆς ἐκ . . . βούλεται γάρ λέγων διὰ μεγάρου. 38. σπέσθαι] So with Bekk. from Harl. MS., instead of ἀμ' ἐσπέσθαι, σπέσθαι being the more genuine form of the infin. aor. Cp. σπέσιο II. 10. 285.

Μενελάου ἀδελφός, and Schol. B. H. M. Q. adds συγγενῆς οὖν Μενελάου Ἐτεωνεῦς καὶ θεράπων αὐτοῦ ὡς Ἀχιλλέως Πάτροκλος.

26. *τώδε*, 'here,' 'yonder;' with a gesture.

27. *γενεῇ Διός*. This implies royalty; kings being generally called *διογενεῖς* and *διοτρεφεῖς*.

29. Join ἡ πέμπωμεν ίκανέμεν ἄλλον δς κε. The doubt that Eteoneus feels about welcoming the strangers, implies that the house was in a state of bustle with the festivities. The Schol. thinks that the treachery of the guest Paris had suggested fresh caution in admitting strangers.

34. *ἴκόμεθ'*, αἰ κε . . δίξνος, 'we are

come here, in the hope that Zeus may, rid us of sorrow for the days to come.' περ adds an emphasis to *ἴκονίσω*, for the past had been troublous enough. The emphasis lies in the words *ἔανθη πολλὰ φαγόντε*, meaning, 'many were the hospitalities that we enjoyed before we settled down here'; therefore, let us not fail in extending such hospitality to others.

36. ἐς δ' . . ἅγε προτέρω, 'bring them forward into the house.'

39. Join ὑπὸ ἵγυον λύσαν, as ὑπὸ διηγης ἔλνον Od. 7. 5.

41. *ζειᾶς*. Nitzsch, after Voss, identifies this with Virgil's 'farras,' Georg. I. 73. It is much disputed what species of corn *ζέα* was. Herodot. (2. 36)

ἄρματα δ' ἔκλιναν πρὸς ἐνάπια παμφανδῶντα,  
αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ιδόντες  
θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.

ώς τε γάρ ήελίου αἴγλη πέλεν ἡὲ σελήνης  
δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.  
αὐτὰρ ἐπεὶ τάρπησαν δρώμενοι δόφθαλμοῖσιν,  
ἔς δ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.  
τοὺς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,  
ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλον ἥδε χιτῶνας,

says [Αιγύπτιος] ἀπὸ δύρεων ποιεῦνται στίρια, τὰς ζεῖας μετεξέτεροι καλέονται, where Baehr comments thus: 'ad commune τῆς ζεᾶς genus pertinuisse videtur δύρα tanquam species. Quod enim distinguunt, et triticum spelta (Dinkel), et zea (Spelz), utrumque . . . communis ζεᾶς appellatione indicatum, illud, si accuratius loquaris, δύρα, hoc ζεά appellari debet.'

42. ἐνώπια. According to Nitzsch, the inner faces, opposite to each other, of a gateway or doorway; here, that of the αὐλῆ, but in Od. 22. 21, that of the μέγαρον. So the Scholl. τὸν ἀντρικρὺ τόπους τῆς εἰσόδου, and more nearly Eustath. p. 722. 7 τὰ ἐντὸς τῶν θυρῶν. The epithet παμφανδῶντα, applied elsewhere to τείχεα, ἔπεια, δούρατα, κυνέη, αἴγλη, φλόξ, λέβης, κάρη, might be taken to mean that the ἐνώπια were plastered smooth, if there were any ground for assuming them to be so. But probably the key is supplied by the Schol. τὸν φωτιζομένους ὑφὴ ήλιον τῶντος ἡ τῆς σελήνης. In the dark shadow thrown by the front wall with its colonnades, the open gateway, with the sun shining through it on one side or the other, and reflected from its pavement, would well deserve the epithet. Against one of these walls the chariot was rested atilt.

45. The full form of this brachylogical sentence would be αἴγλη πέλεν ὡς τε [like] ήελίου αἴγλη. The line occurs again Od. 7. 84, and with the form of sentence we may compare Od. 4. 122; 11. 605; 12. 86, 396.

43. δόμον . . . δῶμα. The words are contradistinguished again in Od. 16. 273-6; and used indiscriminately together, Od. 15. 509-11. It would seem

that δόμος, in its proper sense, is more restricted than δῶμα, which is used of the whole building, exclusive only of the αὐλῆ (see Od. 7. 139; 15. 109; 16. 74), though sometimes also of the μέγαρον (Od. 22. 494 εἰς διεθείσαντες μέγαρον καὶ δῶμα καὶ αὐλῆν); on the other hand, the reference in the words οἱ δῶμοι Od. 1. 330, signifies only Penelope's apartment. In Od. 7. 88 θύρα πυκνὸν δόμον ἔντος ἔργον, ib. 131 ἡν' αὐλῆς οὐδὲν . . . πρὸς δόμον ὑψηλόν, Od. 18. 237 οἱ μὲν ἐν αὐλῇ | οἱ δ' ἐντροπεῖ δόμοι, and elsewhere, δόμος is identified with μέγαρον, the banquet-hall. This last seems the *proper* use of δόμος, while the *proper* signification of δῶμα is the whole of the inhabited buildings. There is another sense in which both words are used, which, being the perfectly general one of 'abode,' reduces the two words to synonyms. Both words are found in their proper sense in the plural as well as the singular.

44. θαύμαζον κατὰ δῶμα. Some commentators propose to connect θάυματες, in preceding line, with κατὰ δῶμα, but Fäsi rightly remarks that the phrase κατὰ δῶμα forms the object to θαύμαζον, or rather it is the brachylogical substitute for it, signifying in fact, 'the house, throughout itself'; cp. Od. 9. 6. We might render the expression in Latin 'mirabantur singula hic illic aedium.' Compare with the sense here, though not in illustration of the idiom, Od. 9. 153 νῆσον θαυμάζοντες ἐδιεύμεσθα κατ' αὐτήν.

47. δρώμενοι. Contrast this tense expressing the leisurely examination, with ιδόντες (supra 43), which describes one glance.

50. οὐλας. Curtius, G. E. p. 310,

Mr. Since exword means on face, it would seem that worn represen<sup>t</sup>ing,  
wall that met the eye of any one entering the court from street, but word  
may have been used also 'opposite wall' enclosure, or either side 'enhance  
' court, where chariot would, acc... modern ideas, be left naturally. S. 186

παράστασις : by "was" stressed?

52. xepv. 132: hands washed before a meal, though they had just bathed
55. To waiting here done by women (as at 139, 147); by pages "hair" cutters  
• 331; and by herald

ἔς φα θρόνους ἔζοντο παρ' Ἀτρείδην Μενέλαιον.  
 χέρνιβα δ' ἀμφίπολος προχόρῳ ἐπέχενε φέρουσα  
 καλῇ χρυσείῃ, ὃπερ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ γεστὴν ἑτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,  
 εἴδατα πόλλα ἐπιθεῖσα, χαριζομένη παρεβούτων.  
 [δαιτρὸς δὲ κρεῶν πίνακας παρέθηκεν ἀείρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]  
 τὸν καὶ δεικνύμενος προσέφη γανθὸς Μενέλαιος

'Σίτου θ' ἀπτεσθον καὶ χαίρετον. αὐτὰρ ἐπειτα  
 δείπνου πασσαμένω είρησθμεθ' οἵ τινές ἔστον  
 [ἀνδρῶν· οὐ γάρ σφῶν γε γένος ἀπόλωλε τοκήων,  
 ἀλλ' ἀνδρῶν γένος, ἔστε διοτρεφέων βασιλήων

54. *ξεστὴν*] γρ. *χρυσῆν* Schol. H. 57, 58] Rejected by most editors subsequent to Wolf, as reading in the Harl. and several other MSS. 61. πασσαμένω] A few MSS. read πανσαμένω. 62-64.] προθετοῦντο καὶ παρὰ Σηνοβότρῳ καὶ παρὰ Ἀριστοφάνει, τό τε γάρ σφῶν οὐχ Ὁμηρικῶς μονοσυλλάβος ἔξηνέχθη, κ.τ.λ. σφῶν χαρὶς τοῦ ι, ὡς Ἀρισταρχος καὶ Ηρωδίανδς, Ἀπολλάντος δὲ . . . μετὰ τοῦ ι

refers οὐλος to the same root as ἔριον, Skt. *ter-ya*, Lat. *vellus*, Goth. *villa*, and English 'wool,' with the common interchange of *r* and *l*.

The mention of χλαῖναι before χιτώνες is a common Homeric prothyserton. So Od. 3. 467 φάρος ἥδε χιτῶνα, 5. 264 είμαρτα διμφύσσα .. καὶ λούσσα. The inverted order is suggested by the fact that the φάρος or χλαῖνα, being the exterior garment, is the one which impresses the eye. The χλαῖνα, or 'overall' (Od. 8. 455; 17. 89), was a piece of cloth either square, or rounded at the corners, passing over the left and under the right arm, the end that hung down behind being thrown over the left shoulder (so δέ τις ἔμινεν χλαῖναν θέτο Od. 21. 118), where it was fastened with a brooch or pin, χλαῖναν περοτήσατο Il. 10. 133.

59. δεικνύμενος, 'welcoming.' See on Od. 3. 41.

61. δείνων. This was probably the principal mid-day meal, and although the day was now far spent it is correctly used to describe the first regular meal that the travellers had enjoyed. In inf. 213 it is called by its regular name δόρυον. For a similar use of δείνων to describe the meal taken by travellers

on setting out, see Od. 15. 79, or by herdsmen before leaving home for the day, ib. 397.

62. σφῶν, as a contracted form of σφῶν, is found only here. See above critical note. There was a great uncertainty about the correct way of writing this dual. According to Aristarch., Apoll., and Herod. σφῶν is nom. and accus. dual of the second personal pronoun; σφῶν of the third. For the gen. and dat. dual of the second person they wrote σφῶν; of the third, σφῶν. Of these forms σφῶν and σφῶν were enclitic. See generally La Roche, Hom. Textkrit. p. 357. Translate, 'For [the nobility of] your parentage is not lost in you,' i.e. in your persons. With this use of ἀπόλωλε with the dative, cp. Il. 10. 186 ἀπό τέ σφισιν ὕπνος δλωλεν. This interpretation is equivalent to the words of the Schol. οὐ γάρ σφῶνταν ξοτὲ γονέων, and is better than giving the force of an agent-dative to σφῶν, viz. 'the nobility of your parentage has not been discredited by you'; for Menelaus could hardly argue that (1) they were noble because their faces were noble; and (2) then compliment them on not discrediting their parents.

63. γένος is here the accus. and

σκηπτούχων, ἐπεὶ οὐ κεκακοὶ τοιούσθε τέκοιεν.]'

Ὦς φάτο, καὶ σφιν νῶτα βοὸς παρὰ πίονα θῆκεν  
δπτ' ἐν χερσὶν ἔλων, τά ρά οἱ γέρα πάρθεσαν αὐτῷ.  
οἱ δὲ ἐπὶ ὀνείαθ' ἑτοῖμα προκείμενα χείρας ἵαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
δὴ τότε Τηλέμαχος προσεφώνει Νέστορος νίδν,  
ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·

'Φράξεο, Νέστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
χαλκοῦ τε στεροπὴν καδ δώματα ἡχήεντα,  
χρυσοῦ τ' ἡλέκτρου τε καὶ ἀργύρου τὸ δέ ἐλέφαντος.

Schol. H. M. Eustath. found the common reading *σφόν* (as Schol. E.), but adds *βούλονται οἱ παλαιοὶ σὺν τῷ λώτῳ γράφειν τὸ σφόν*. Aristarchus, however, rejected the lines (Schol. H. M.) though referring to the reading. <sup>70. πευθοίαθ' οἱ</sup>  
<sup>ἄλλοι</sup> Schol. H. M. *οὗτος Σηρόδοτος δὲ Ἀρίσταρχος πευθοίατο ἄλλοι.* <sup>72.</sup>  
καδ δώματα] So Bekk., while other modern editors write κατὰ δ. The MSS. give καὶ δώματα, but Schol. on Il. 24. 323 κατά.

ἀνδρῶν the gen. after ἔστι, as we may infer from Il. 21. 186, 187 φῆσα σο μὲν ποταμοῦ γένος ἔμμεναι εὐρῷ βόστος, | αὐτῷ δὲ γενεῖ μεγάλου Διὸς εὐχόμαι εἶναι. Cp. Od. 14. 199.

ἀνδρῶν is in apposition to θιτρέφετον βασιλήων as genus to species.

64. With ἐνεὶ οὐ κε—οὐ γάρ κε cp. Il. 15. 228.

65. νῶτα. For allusions to the chine as the portion of honour compare Od. 8. 475, where Odysseus sends down to Demodocus a portion νῶτον διπορταμῶν, ἔτι δὲ πλείον ἀλέειπτο, 14. 437 νῶτοισιν δὲ Οδυσσῆα δηνεκέσσοι γέραιρεν, also Il. 7. 321; 9. 207. Menelaus, in accordance with the custom which survived in the case of the kings of Sparta, had this portion assigned to him from the public table; τό δα .. αὐτῷ, 'the portion of honour which they had set before himself.' He does not join in the repast here, having presumably dined already, but (as in Od. 8. 475, quoted above) he gives his guests the remains of his portion of meat.

66. γέρα here is merely a plural of amplification, as χρυσός .. δώρα θεοῖο Il. 20. 268, and not assimilated in number to νῶτα.

71. τῷ ἐμῷ θυμῷ, 'this heart of mine.' Cp. Virg Aen. 12. 142 'animo carissima nostro.'

73. ἡλέκτρον. Buttm. Mythol. vol. 2 discusses fully the meaning of ἡλέκτρον

(ἡλέκτρος). It is used only in two passages besides this, viz. Od. 15. 460 χρύσεον δρυκὸν ἔχων, μετὰ δὲ ἡλέκτρουσιν ξέργο, and 18. 295 δρυκὸν .. χρύσεον ἡλέκτρουσιν ἔκμένον ἥλιον δέ. Is this ἡλέκτρον a metal or is it amber? Pliny, Hist. Nat. 33. 4. 23 takes it as a metal, a natural not artificial compound: 'Omni auro inest argentum vario pondere, alibi dena, alibi nona, alibi octava parte .. ubiquecumque quinta portio est electrum vocatur. Vetus est electro auctoritas, Homerus teste, qui Menelai regiam auro electro argento ebore fulgere tradit.' It is indeed tempting to accept this view when we find, as here, ἡλέκτρον standing between gold and silver, the two metals of which it is a compound. But the other two passages in the Odyssey constrain us to adopt for them the meaning 'amber.' It is inconceivable that a necklace should be described as being of gold and strung with pieces of what was but a paler gold between. See Schol. on Aristoph. Nub. 768 'Οὔπρος δέ οὐδὲ τὸ δύομα (sc. ὄντος), ἀλλὰ παρ' αὐτῷ καὶ τοῖς ἀρχαῖοις ἡλέκτρος μὲν ἔστιν, ὄντος δὲ οὐ. The same sense will fit Hesiod, Scut. Herc. 141 τιτάνῳ λευκῷ τούτῳ ἡλέφατι | ἡλέκτρῳ δὲ δύολαμψίς ἐν [σάκος], χρυσῷ τε φαεων | λαμπόμενον, and Epig. Hom. 15. 10 αὐτῇ δὲ λογδὺ οὐφαινοι ἐπ' ἡλέκτρῳ βεβαίᾳ, 'quo pavimentum conclavis, utpote in domo opulentissima, distinctum est,' Frank. Cp. Hdt. 3. 113 ἐξ ισχάτης [τῆς]

66. choice positions given to the most distinguished "company" (§. 16 Celts honored their chief warrior). Otherwise all has the same fare - princes + beggars.

72. Plates: metal fastened on the walls? Cf. "rogetta" bronze on the wall? Treasury Athens. Or is the reference - shields + helmets (Alcazars etc.)? The walls were prob. "sun-dried bricks covered" also etc.  
Metal on walls of 86, plates of 87., helmets π 284.

73. γλεκρου<sup>(δ)</sup> = white gold; i.e. silver with gold. τὸ γλ = means amber - necklace in  
o 460. & 296.

ελαφινος: 1 Kings 22. 39

Amos 3. 15

14. ~~and~~<sup>and</sup>: only here - H. of the whole palace.

83 Fairky. Cana? Note that it "distinguishes from 'land' Sidonians  
Phoenicians visited by Paris & Helen on their way to Troy (229.)

Ζηνός που τοιήδε γ' Ὀλυμπίουν ἔνδοθεν αὐλὴ,  
δοσα τάδ' ἀσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.' 75

Τοῦ δ' ἀγορεύοντος ἔννετο ἁυθὸς Μενέλαος,  
καὶ σφεας φωνῆςας ἔπεια πτερέντα προσηύδα·

‘Τέκνα φῦλ’, ή τοι Ζηνὶ βροτῶν οὐκ ἀν τις ἐρίξοι·  
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔσαιν  
ἀνδρῶν δ' ή κέν τις μοι ἐρίσσεται, ήὲ καὶ οὐκὶ,  
κτήμασιν. ή γὰρ πολλὰ παθῶν καὶ πόλλ' ἐπαληθεῖς  
ἡγαγόμην ἐν νησὶ καὶ δύδοάτῳ ἔτει ηλθον  
Κύπρον Φοινίκην τε καὶ Αἰγαπτίους ἐπαληθεῖς,  
Αἰθιοπάς θ' ικέμην καὶ Σιδονίους καὶ Ἐρεμβούς

80

74. αὐλή] Athenaeus, 188 F., quotes as the reading of Selēnus *τοιῶντα δόμοις* ήν κτήματα κεῖται, doubtless to avoid the difficulty of αὐλή. So Schol. P. 83. ἐπαληθεῖς] πλανηθεῖς. οἱ δὲ ἐπὶ τοὺς ἀληθεῖς Αἰγαπτίους, δτι μαντικῆς ἔμπειροι Schol. V. 84. Ἐρεμβούς] So Aristarch.; Κράτης Ἐρεμούς γράφει . . . ἐνιοὶ δὲ (among them Zeno) . . . Αραβᾶς τε Schol. E. H. M. V.: see inf.

Ἐύρωπης] δ τε κασσίτερος δῆμον φοτῆ καὶ τὸ ἥλεκτρον. We may therefore safely decide for the meaning 'amber' in Homer. On the other hand, the passages, Soph. Ant. 1037 τὸν πρὸς Σαρδὼν [?] ἥλεκτρον . . . καὶ τὸν Ἰνδὸν χρυσόν, and Virg. Aen. 8. 402 'quod fieri ferro liquidove potest electro,' demand that it should be taken for the metal; the name of the amber being borrowed to express a metal which resembled it in its pale brightness; compare Pliny, l. c. 'electri natura est ad lucernarum lumina clariss argento splendere.' Thus far, in substance, Buttm. who proceeds in conclusion to refer the word (like ἡλακτή) to ἥλκειν, from its powers of attracting light substances when rubbed. He supposes that this remarkable property of amber could not have escaped the notice of an observant people. But the derivation from ἥλκειν seems too fanciful to be maintained, with the additional difficulty of explaining its relation to ἥλεκτρον and Ἡλέκτρα. Curtius refers all to a root δάκ, parallel with Skt. *ark*, 'to flash,' and *arkas*, signifying brightness, the sun, crystal, or polished copper.

74. αὐλή. If this word is to stand here in its proper acceptation of 'court,' we must suppose that after Telemachus has referred to the splendours of the δῶμα he recurs to the αὐλή, as he saw

it on first entering, and to the feelings of amazement he then experienced; so that he compares it to the αὐλή of Ζεύς. We may however remark that in Il. 24. 452 αὐλή is loosely used for the habitation itself, as in later Greek ή Δίὸς αὐλή Aesch. P. V. 122.

75. δόσα, 'for the untold multitude of the things that are here.' δόσα does not answer to τοιῆδε, but is roughly equivalent to δτι τόσα.

80. ή κέν τις μοι ἐρίσσεται (subjunctive). In this line, the first word ἀνδρῶν is opposed to Ζηνὶ, 78. This use of ή κε with the subjunct. is found in Il. 9. 701 δάκ' ή τοι κείνον μὲν ἔσσομεν ή κεν ἴρσι | ή κε μένη, and with the optat. in Od. 14. 184 ή κεν ἀλάρη ή κε φύγοι. In the phrase ή τις ήὲ καὶ οὐκὲ we have the primitive equivalent of the later phrase in Plato (Rep. 496 B) etc. ή τις ή οὐδέσι, 'few or none.' Nitzsch compares inf. 632 'Αντίνο' ή μά τι ίδμεν ἐν φρεσιν, ήὲ καὶ οὐκὲ; also Il. 2. 238, 300, 349. That the general meaning of the passage is that few, if any, can compete with him is shown by the γάρ which follows.

82. ἡγαγόμην, sc. κτήματα.

83. Αἰγαπτίους. Here, as in inf. 127, 229; Od. 14. 263, 286; 17. 432; Il. 9. 382, a trisyllable; in inf. 385 Αἰγαπτίος scans as four syllables.

84. Σιδονίους. Here, and in Il. 23.

καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι.  
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτὸν.  
ἔνθα μὲν οὕτε ἀναξ ἐπιδευής οὕτε τι ποιμὴν  
τυροῦ καὶ κρεῶν, οὐδὲ γλυκεροῦ γάλακτος,  
ἀλλ' αἰεὶ παρέχουσιν ἐπηγειαν γάλα θησθαι.

85

86. *τρὶς γάρ]* Bekk., ed. 2, transposes this line to come after v. 89, and to give the reason for the constant supply of milk. *τρὶς γελοῖς γράφουσι δις* Schol. H. M.

740 foll. the Sidonians are distinguished from the Phoenicians.

*Ἐρεμβόν.* Only mentioned in the present passage. The connection of the word with ἔρεβος, ἔρεβενός, and ἔρεμός seems certain. The Erembi must have been a branch of the Aethiopes, living on the coast of the Mediterranean opposite Cyprus. The etymology of the name was an ancient difficulty. Strabo says of them (b. 16) ἀλλὰ μᾶλλον τερὶ τῶν Ἐρεμβῶν ἡ ἔγγησις, εἴτε τοῖς Τραγολοδότας ὑπονοητέον λέγεσθαι, καθόπερ οἱ τὴν ἐπυμολυγὰν βιαζόμενοι ἀπὸ τοῦ εἰς τὴν ἔραν ἐμβαίνουσι ὅπερ ἕστιν εἰς τὴν γῆν, εἴτε τοῖς Ἀραβασ. ὁ μὲν οὖν Σύρος μεταγράφει οὔτως καὶ Σιδονίους Ἀραβάς τε πιθανώτερον δὲ Ποσειδάνιος γράφει τῷ παρὰ μερὸν δλάγαι καὶ Σιδονίους καὶ Ἀραμψίους. οὐδὲ οἱ Ἐρεμβοὶ γράφοντες πιθανοί τῶν γὰρ Αἰθιόπων μᾶλλον ἦσσον. The Schol. here, and Eustath. assert that Aristarchus identified the Ἐρεμβοὶ with the Ἀράβες, which Lehres denies (de Ulixi erroribus 3. 5. 4). Gosselin, quoted by Pierron, regards the Ἐρεμβοὶ as the inhabitants of the little island of Arad, Arab, or Ereb on the Phoenician coast. Ameis, ad loc. suggests the identity of Hebrews, Aramaeans, and Arabians with these Erembi.

85. ἄφαρ κεραοί. The interpretation of this line depends upon the force which we assign to τελέθουσι. If we follow the view of Herodotus (4. 29) who quotes this line substituting ἥσθι for ἵνα, we shall render 'begin at once to become horned'; for he says, ἐν τοῖσι θεριστοῖς ταχὺ παραγίνεσθαι τὰ κέρεα. This view Eustath. follows, only pointing out that ἄφαρ is stronger than ταχύ. See further on Od. 11. 274. But comparing Od. 7. 52; 8. 583; 17. 486; 19. 328; Il. 9. 441; 12. 347; 21. 465; 23. 499 we gather that τελέθω is rather identical in meaning with τέλος than

with γίγνομαι, so that we should rather translate, 'are horned at once,' i. e. come to birth with horns ready grown or at least sprouting, and this harmonises best with the interpretation of Aristotle, Hist. Anim. 8. 28 καὶ εὐ μὲν Λιβύη εὐθὺς γίνεται κέρατα ἔχοντα τὰ κερατώδη τῶν κριῶν (ζώων Schn.), οὐ μόνον οἱ ἄρνες, ἀστερ Ομηρός φησι, ἀλλὰ καὶ τὰλλα. The connection with τρὶς γάρ which follows is:—Such a fact illustrates the genial productiveness of Libya; for it ranges itself with other facts pointing the same way, such as that there are three sets of lambs in a year. This fertility would be something astonishing; compare Aristot. Mirab. 81 παρὰ τοῖς Ὁμηρικοῖς φασὶ τὰ βοσκηματα τρὶς τίκτειν τοῦ ἐνιαυτοῦ, and Virg. Georg. 2. 150 'bis gravidae pecudes, bis pomis utilis arbos.'

86. τελεσφόρον only occurs in Homer in this phrase. It serves, that is, as a fixed epithet of ἐνιαυτός as comprising a complete cycle of the observed relations of the earth to the stars and to the sun; of the terrestrial seasons; of the stages of vegetation; and, consequently, of the operations of husbandry. The period of the coincident completions of all these phenomena had been abundantly marked, and become the chief measure of time, long before the cause of coincidence was imagined. The period itself was represented meanwhile as the cause, and called the 'time-maturing' or 'the maturing' year.

A conclusive reason against writing τελέσφορον, and taking the passive notion of a 'completed' year, is that such an epithet would not be a fixed epithet, the essence of which is to be descriptive. Only fixed epithet could refer, as here, to *any* year. Cp. Od. 10. 467; 14. 292; 15. 230; Il. 19. 32.

89. ἐπηγειαν. The old interpretation of this word is 'lasting out the

85. A. buge: only a narrow band west Egypt. Cf. fig 295. Rom. does not mention the Suez or Lake Tritonis.

89. yata: in Ileid only 4 times. Only Polyphemus-H. drinks milk and water alone but it • implies a case others (p 225)

94. akouējεv pres. - continued result of a past act.

εῖος ἔγω περὶ κεῖνα πολὺν βίοτον συναγείρων  
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἐπεφνε  
 λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·  
 ὃς οὖ τοι χαίρων τοῦτον κτεάτεσσιν ἀνάσσω,—  
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἵ τινες ὑμῖν  
 εἰσὶν,—ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἴκον  
 εὖ μάλα ναιεράντα, κεχανδότα πολλὰ καὶ ἐσθλά.

93. οὖ τοι] So Dind., Bekk., etc. with Harl., instead of οὖ τι. Cod. M. has οὐτοι in lemma of Schol., but οὖ τι in text. After this line, according to Schol. H. M. Q., some inserted the line οὐδέ τι βουλδέμενος, ἀλλὰ κρατερῆς τι' ἀνάγκης, which the Schol. rightly characterises as γελοῖος. It is quoted in Themist. Orat. 33. p. 367 C. with the variant οὐρ' ἐπιτεράβδενος. 94. ὑμῖν] Schol. E. ὑμιν,  
 Αἰολικῶν ψύλονται.

year,' as if compounded of ἐπί and ἔτος. As illustrating this, reference is made to its application to plants ἐπηερανός γανόντων Od. 7. 128, and to the similar use of ἐπηερήσιος ib. 118. But Curtius, Gk. Etym. 346, follows Döderl. in regarding it as a compound of ἐπί and αἴει (Boeotian ἦτι). ἐπ-ηε-ρανός will then be a formation similar to ἐπ-ημέρ-ιος, the termination being identical with the Skt. -tana, as nātāna, 'present;' and the Lat. -tinus, as in cras-tinus. This suits better such passages as ἐπηερανός γῆρ ἔχεσσον Od. 7. 99, κομῷδη ἐπηερανός Od. 8. 232, πλυνός ἐπηερανός Od. 6. 86, ἀρδμός ἐπηερανός Od. 13. 247. The word is used loosely in the sense of 'plentiful,' in h. Hom. Merc. 113.

Θρόβαι, 'to draw.' Hesych. quotes an active infinitive aorist θῆσαι, other forms from the aorist being θῆσαρο μαζόν Il. 24. 58, θηρόμενος h. Hom. Cer. 236; and, in the sense of 'suckled' h. Hom. Apoll. 123. For the form θῆ-σθαι (non-Thematic), see Monro, H. G. § 19. The root is θεῖ (θῆ), compare θηλή, τιθῆ-νη, Lat. fē-līus, fē-mīna, fellare. See Curt. Gk. Etym. 227.

90. εἶος. 'The attic. -εος in πλέος, κρεωφάγος points to original πλήος, κρήας, not πλέος or κρέας. So τῆος, τήων are for θῆος, τῆτος (not τῆος as in the MSS.).' Monro, H. G. App. c. 5. The oldest way of writing the word would be ΕΟΣ.

καῖνα, 'those parts.'

92. ἀνωιστὶ, 'at unawares,' from οἴω, like Lat. necopinato.

οὐλομένης. See note on δημένος Od. 2. 33.

94. καὶ πατέρων .. εἰσὶν. The way in which these words are printed in the text (which seems better than the insertion of a full stop at ἀνάσσων) shows that they are wholly parenthetical. The reference of the sentence is to be explained by looking forward, as indeed τάδε helps to indicate, and not backwards. The point of which τάδε is the pronominal description is that his house before the Trojan war was εὖ μάλα ναιεράντα, etc. That state of things, says Menelaus, is now matter of history; but these witnesses of it still survive. Then ἐπεὶ explains, and is to be taken as immediately following, οὖ τοι χαίρων .. ἀνάσσων. μέλλετ' ἀκουέμεν, 'ye are likely to have heard.' See on Od. 3. 87.

95. ἀπάλεσα οἴκον. The Schol. M. V. makes this an ambiguous phrase, ἀμφιβολούς πότερον τὸν ἀντοῦν ή τὸν τοῦ Πριάμου. But there is no real doubt. He means he was obliged to leave his house to be wasted, when he went to Troy; and wasted it was completely, although he had more than replaced the loss on his return. He then, at the words ὃς δῆθελον, passes on to another reason for his statement οὖ τοι χαίρων ἀνάσσων, namely, the many lives lost for his sake at Troy (in contrast to Agamemnon's death at home); and he says he would much rather be in possession of one-third of his old οἴκος, than be, as he now is, richer than ever—could he but have all those lives restored.

ῶν διφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
ναιέιν, οἱ δὲ ἀνδρες σύνοι ἔμμεναι, οὐ τότε διοντο  
Τρόγη ἐν εὔρείγη, ἐκὰς Ἀργεος ἵπποβότοιο.  
ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχείνων 100  
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν—  
ἀλλοτε μέν τε γέῳ φρένα τέρπομαι, ἀλλοτε δὲ αὐτε  
παύδηαι· αἰγῆρὸς δὲ κέρος κρυεροῦ γόνοιο—  
τῶν πάντων οὐ τέσσον ὀδύρομαι, ἀχνύμενός περ,  
ώς ἐνδε, δις τέ μοι ὑπνον ἀπεχθαίρει καὶ ἐδωδήν 105  
μυωμένφ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσος ἐμόγησεν  
δοσσ' Ὁδυσεὺς ἐμόγησε καὶ ἥρατο. τῷ δὲ ἄρετελλεν  
αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δὲ ἄχος αἰὲν ἀλαστον  
κείνου, δπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,  
ζώει δὲ γέ τέθυηκεν. ὀδύρονται νύ που αὐτὸν 110  
Λαέρτης θ' δὲ γέρων καὶ ἔχέφρων Πηνελόπεια  
Τηλέμαχος θ', δν ἔλειπε νέον γεγαῶτ' ἐνὶ οἰκῷ.'

99.] διβελίζοντι τινες τὸν στίχον . . . διὰ μέντοι τῶν Ἀρισταρχείων ὑπομνημάτων  
οὐδὲν φέρεται περὶ τοῦ ἔπου Schol. H. M.

100. ἔμπης is answered by τῶν πάντων inf. 104; which is indeed the proper continuation of the sentence ἀλλ' ἔμπης . . . ἡμετέροισιν. The words ἀλλοτε μέν τε . . . γέῳ are parenthetic, as the explanatory force of μέν τε is sufficient to show. Translate, 'But still though often bewailing them all and grieving sore, as I sit in our halls—one moment, 'tis true, I ease my heart with lamentation, and then again I cease, for quickly comes surfeit of freezing grief—yet for all of my friends, however deeply touched—I sorrow not so much as for one.' This arrangement of the clauses, marked by Wolf in his edition, seems best to bring out the meaning. Ameis regards it as too artificial, and begins the apodosis at ἀλλοτε, putting a full stop at γόνοι.

105. ἀπεχθαίρει Eustath. μωρτὸν ποιεῖ. With this causative sense compare στίζαμεν μέντος Od. 11. 501. The Schol. compares τάντας μέν δὲ ἔλπει Od. 2. 91.

107. ἥρατο. Eustath. ὑπέμενε καὶ ἰβάσσασε. If this sense be adopted, there is a sort of hysteron proteron

in ἐμόγησε καὶ ἥρατο, 'achieved and undertook.' Compare τῆς ἄχος ἀροτο Il. 20. 247.

τῷ δὲ ἄρετελλεν αὐτῷ. Many interpret τῷ 'wherefore;' but it seems better to take it as the dative of the demonstrative, strengthened by the addition of αὐτῷ (εἰ ἦστι), to form a marked antithesis to ἔμπη.

108. δχος . . . καίνου, 'sorrow for him.' So ἄχος σέθεν Il. 4. 169; 8. 124; 13. 417; 14. 458, etc.

ἀλαστον. The old and commonly received interpretation is 'not to be forgotten.' Another meaning suggested, as suiting the meaning in all passages, is 'wild,' 'restless,' from ἀλαστοι, λαβων, which will make Εὐτροπος ἀλαστο (Il. 22. 261) intelligible. Others interpret it 'avenging,' in close connection with ἀλαστωρ. Bekk. accentuates ἀλαστός.

109. δπως δή = 'quo tandem modo.' Soph. Phil. 165.

110. ζώει δὲ γέ'. See on Od. 2. 132. 111. ἔχέφρων used in the Od. only of Penelope, and once (13. 332) of Odysseus.



15. πορφυρέη: also φοινικόεσσα § 500. Mean. = purple, crimson, or scarlet.  
Down halo it - means 'gleaming'.

21. Bahūpuro: her own sleeping-room. She did not sleep "prīyapov". Ch.T 53

22. Nausicaa o like Artemis § 151

“Ως φάτο, τῷ δ’ ἄρα πατρὸς ὑφ’ ἵμερον ὥρσε γένοιο,  
δάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,  
χλαῖναν πορφυρέην ἀντ’ ὀφθαλμοῦν ἀνασχόν  
ἀμφοτέρησιν χεροῖ. νόησε δέ μιν Μενέλαος,  
μερμήριξε δ’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
ἡέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι,  
ἡ πρῶτ’ ἔξερέοιτο ἔκαστά τε πειρήσαιτο.

*Elos* δ ταῦθ’ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 120  
ἐκ δ’ ‘Ελένη θαλάμοιο θνάδεος ὑψορόφοιο  
ἡλυθεν, Ἀρτέμιδι χρυσηλακάτῳ ἐικῦνα.

119. *τε πειρήσαιτο*] ἐπειρήσαιτο ἀντὶ τοῦ ἐπεργήσει (this points to a reading ἔκαστά τ’ ἐπειρήσαιτο, evidently wrong, as εἰρόμην and not εἰρησάμην is the aor. in use of εἴρουμαι). ένιοι δὲ γράφουσιν κακῶς, μυθίσαιτο Schol. H. M. Q.

119. ὑφ’ ἵμερον ὥρσε γένοιο. The preposition has here its noteworthy meaning of ‘in the mind.’ Cp. Od. 24. 62 τοῖν γάρ ὑπώροι μούσα λίγεια. Thus ὑφ’. . . ὥρσε is ‘sent into his mind.’ Translate, ‘thrilled him with a yearning to bewail his father.’ Aristotle (Rhet. I. 11, 12) quotes this line as an illustration of the fact that καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεται τις ἡδονὴ. ή μὲν γάρ λύπη ἐπὶ τῷ μὲν ὑπάρχειν ἡδονὴ δὲ ἐν τῷ μεμηῆσθαι καὶ δρᾶν τον ἔκεινον, καὶ ἡ ἐπαρττε καὶ οἵος ἦν. Cp. inf. 183; II. 23. 108, 153; 24. 507.

114. πατρὸς ἀκούσας. When a genitive is used with *δικούειν* there is generally an adjectival or participial addition expressive of the facts heard; as πατρὸς τεθνάτος δικούειν Od. I. 289; or ζώντος Od. II. 458. Cp. inf. 278.

115. *δύτ’*. The accent shows that this is ἄντα. Cp. Od. I. 334.

116. νόησε, ‘noticed him,’ thence inferring who he was.

117. The idea in μερμήριξε accords, as Nitzsch remarks, with Menelaus’ characteristic slowness of resolve. In Od. 15. 169 a similar case of indecision on the part of Menelaus and of quickness on the part of Helen is given.

119. ἔκαστά τε πειρήσαιτο. It is unnecessary here, with Ameis, to supply αὐτὸν and to render ἔκαστα ‘in every particular.’ Cp. II. 18. 600 ὡς δὲ τις τροχὸν δρμενον ἐν παλάργουσι | ἐζόμενος περαμές πειρήσεται. So here ‘should test all he said.’

121. δέ here marks the apodosis, as in Od. 5. 366, etc.

122. χρυσηλακάτῳ. The other passages in which this epithet is found are II. 16. 183 ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδειῆς, II. 20. 70 χρυσηλακάτος κελαδειῆς | Ἀρτεμις λοχέαιρα. The combination of epithets seems to necessitate the rendering of χρυσηλακάτος ‘with golden arrows,’ although the general meaning of ηλακάτη is ‘distaff,’ inf. 131; II. 6. 491, etc. The introduction of the distaff into the description of the huntress Artemis would confuse the whole scene. To the objection that arrows are not made of gold, the answer may be given that the distaff is not made of gold either, and that ‘gold-tipped’ or ‘gold-ornamented’ is all that is meant, as in χρυσήριος, another epithet of Artemis, II. 6. 205.

The point of comparison is this; a distaff is a long straight rod, so is an arrow; when Helen appears, distaff in hand, you might have thought it was Artemis holding one of her gold-tipped arrows.

That both meanings were assigned to ηλακάτη we gather from the Schol. ηλακάτην γάρ καλοῦσι καὶ τὸ βέλος καὶ τὸ γυναικεῖον ἐργαλεῖον ἐξ οὗ τὸ νῆμα ἔλεοντι. The word ηλακάτη is generally taken as a derivative from θλω, but Curtius refers it to a root *ark*, seen in δρκ-υον and perhaps in δράχην.

Helen, whose graceless flight had caused the war and brought bereavement into so many families—her hus-

τῇ δ' ἀρ' ἄμ' Ἀδρήστη κλισίν εὔτυκτον ἔθηκεν,  
 Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἔριοιο,  
 Φυλὸς δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν  
 Ἀλκάνδρη, Πολύβοιο δάμαρ, θς ἔναι' ἐνὶ Θήβης  
 Αἰγυπτίης, δθι πλεῖστα δόμοις ἐν κτήματα κεῖται·  
 θς Μενελάῳ δῶκε δύ' ἀργυρέας ἀσαμίνθους,  
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.  
 χωρὶς δ' αὐθ' Ἐλένη ἄλοχος πόρε κάλλιμα δῶρα·  
 χρυσένη τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον δπασσεν  
 ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράστο.  
 τόν ρά οἱ ἀμφίπολος Φυλὸς παρέθηκε φέρουσα  
 νῆματος ἀσκητοῦ βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ  
 ἡλακάτη τετάνυστο λοδνεφὲς εἶρος ἔχουσα.  
 ἔξετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρῆνυς ποσὶν ἥεν.

123. ἄμ' [Ἀδρήστη] τινὲς 'ἄμα δρήστη,' οἰονεὶ θεράπαινα Schol. H. M. [εὔτυκτον] Bekk., whom Améis follows, writes εὔτυκτον, 'folding,' from the reading εἴντυκτον in the Harl., but the alteration is needless. 132. κεκράντο] Two MSS. give κεκράντο, which may have suggested κεκράστο to Schol. H. Q.

band's among them—appears once more as the ἀκασκαῖον ἀγαλμα πλούτου (Aesch. Ag. 741), devoted to domestic duties; and now and then with a luxury of gentlest self-reproach recalling complacently the memories of Troy.

126. Θῆβης, called Θῆβαι Αἰγύπτιαι Il. 9. 381. Seiler notices the fact that Θῆβαι or Θῆβη was the Greek rendering of the popular Egyptian name of the city *Tē-pe*; another form being *Apet*, connected with *Api*.

131. τάλαρος, from root ταλ, is properly that which 'holds' the work. This basket (*quæsus*) is here called θώκυκλος, which Eustath. interprets by κυκλοτερής, but Apoll. and Hesych. are right in their explanation of θωτροχός, 'with wheels, or castors, underneath,' so that the basket could be easily moved about. Compare the description of the movable tripods made by Hephaestus, Il. 18. 375 χρύσεα δέ σφ' ὑπὸ κυκλα ἐκάστω πυθμένι θήκεν, | δόρα οἱ αὐτόματοι θείον δυσαίτην ἀγόνα, | ήδ' αὐτὶς πρὸς δόμα νεοίσατο. Cr. Il. 5. 722. Translate, 'It was of silver, but its edge was finished off with gold.'

132. κεκράντο, ἀντὶ τοῦ ἀπήρτιστο

ἡ κεκράστο Schol. H. Q. The latter, which refers to the *mixtura* of the two metals, is supported by Cobet, Var. Lect. 227, saying, 'neque κράνειν de huiusmodi opificio dici potuit, neque haec significatio locis poetæ apta est.' But it is difficult to see why *κράνειν* in its regular meaning of 'complete' is out of place here, as the poet is not speaking of the general fashioning of the cup, but of the rim of gold added as a finish.

Helen was famous as a workwoman: compare οὐτέ τις ἐν ταλάρῳ πανίσθεται ἔργα τοιαῦτα, | οὐτ' ἐν δαιδαλέῳ πυκινάτερον ἄριον ἴστῳ | κερκίδῃ συμπλέξασα μακρῶν ἔταρ' ἐκ κελεόντων Theocr. 18. 32. The basket was full of 'dressed yarn,' which lay ready for the weaver in balls, or on spools (*πηνία* Il. 23. 762, cp. πανίσθεται sup.). The distaff, charged with 'dark blue wool,' which had yet to be spun, was 'laid across' the basket; πετάνυστο, ὅπλοι μὴ δρθὶν ἴστασθαι τὴν ἡλακάτην, ἀλλὰ περὶ τὸν τάλαρον κεῖθαι, ἀπὸ χείλους ἐς χεῖλος διήκουσαν, ίσως δὲ καὶ μῆκος αὐτὸς ἡ λέξις δηλοῖ Eustath. This interpretation does not imply that the distaff did not reach beyond the edge on either side.

123. Kλισίγ: cp. κλισμός Δ132; an easily-moved chair.
28. Homeric generosity = unselfish. Cp. δ 617.  
δ. receives presents from Phaeacians v 10
- ἀργυρίδες: most "tels." not so costly. Bothis was rather cutbacks than full-length.  
Lub. Cp. K 361.
29. Ten talents, hence a definite weight 10 tal. offered by Ag. - Ach. (F 247); the amount also paid ransom Helen's body (Δ 238)  
1½ talent = consolation-prize (F 751)  
1 " is of less value than a mare (F 269)  
2 " given by Agamemnon to look out for a year (F 526)  
7 " " " the present of Diomedes to Od. for sparing life (Δ 202)
30. Does gift indicate that women held property? Rather such a gift, as Helen's to Tel (F 130). It means simply that a wife might make gifts.
35. ἰοδύρωπες: dyed, or from a black sheep (Γ 103)? That mantle has patterns (Γ 126, X 441) makes for 'dyeing' wool

49. The feet were generally visible. Λεπταρί βγ "sleek"

αυτίκα δ' ή γ' ἐπέεσσι πόσιν ἔρεινεν ἔκαστα·

‘Ιδμεν δὴ, Μενέλαις διοτρεφὲς, οἵ τινες οἵδε  
ἀνδρῶν εὐχετόωνται ἵκανέμενην ἡμέτερον δῶ;  
ψεύσομαι, ἢ ἔτυμον ἔρεω; κέλεται δέ με θυμός.  
οὐ γάρ πώ τινά φῆμι ἐοικέτα ωδεὶς ιδέσθαι  
οὔτ' ἀνδρὸς οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,  
ώς δδ' Ὁδυσσῆος μεγαλήτορος υἱοῦ ἔοικε,  
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ’ ἐνὶ οἴκῳ  
κεῖνος ἀνήρ, δτ' ἐμεῖο κυνώπιδος εἶνεκ’ Ἀχαιοὶ<sup>145</sup>  
ἥλθεθ’ ὑπὸ Τροίην, πόλεμον θρασὺν δρμαίνοντες.’

Τὴν δ’ ἀπαμειβόμενος προσέφη ἔανθδος Μενέλαιος·  
‘οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ώς σὺ ἔίσκεις  
κείνου γὰρ τοιούδε πόδες τοιαίδε τε χεῖρες

143. μεγαλήτορος] τινὲς ταλασίφρονος Schol. H. Q., which Bekk., ed. 2, adopts.

140. ψεύσομαι. This is commonly taken to mean, ‘Is what I am going to say correct or not?’ as Ameis ‘werde ich mich irren?’ To which there are two objections: (1) as Nitzsch (inconsistently with his own adoption of the common interpretation) observes, ψεύδεσθαι is not simply *mendacium dicere*, but *mentiri*,—to say what is false, not in the belief that it is true, but knowing it to be false (but cp. Plat. Symp. 215 A ἐκὰν γὰρ εἴναι οὐδὲν ψεύσομαι): and (2) that κέλεται δέ με θυμός ‘I have a great mind to do it,’ does not suit ἔτυμον ἔρεω in this sense. The following interpretation seems decidedly preferable. Helen represents herself as deliberating on her own question, Ποιεῖ δή; and debating whether to answer it or not. The alternative is not between uttering a truth and uttering a falsehood, but between uttering the truth and uttering nothing. So much is plain from the parallel, Il. 10. 532 Νέστορ δὲ πρῶτος επύστον διε, φάνησέ τε· | ψεύσομαι ἢ ἔτυμον ἔρεω; κέλεται δέ με θυμός· | ἵππων μ' ὀικυπόδεων ἀμφὶ επύστον οὐατα βάλλει. It follows that ψεύσομαι means, ‘Shall I withhold the truth?’ The first member of the antithesis has no stress laid upon it, but only serves to throw the second into relief; so that the modified meaning of ‘suppressio veri’ will satisfy ψεύσομαι. In antitheses, especially in such as are col-

loquial, one part of the expression often goes beyond the meaning: thus Soph. Antig. 1108 *τί τί ὄντας*, | *οἵ τ' ὄντες* *οἵ τ' ἀπόντες*, Aristot. Eth. Nic. 10. 9, 11 δεῖ· *μητρὶς* *ἀκοντα μηθ' ἔκόντα πράττειν τὰ φᾶλα*. And so here we must be content to neglect the proper force of ψεύσομαι and regard it as an expedient for enhancing the force of ἔτυμον ἔρεω.

141. οὐ γάρ πω. Cp. Athenaeus, 190 D πάντι γάρ αἱ γυναῖκες . . δειναὶ τὰς δημοτηγρας τῶν παιδῶν πρὸς τοὺς γορτάς ἐλέγουσαι. And Helen is not only a woman, but a very prompt and ready woman; which characteristics show themselves all the more vividly in contrast with the natural slowness and indecision of Menelaus. The Spartan girls who sing his epithalamium (Theocr. 18. 9) are thus made to laugh at him, οὕτω δή πρώιζα [*πρωΐζη* Ahr.] πατέραθες, ὃ φιλε γαμθρέ; | *ἢ πά τις* έστοι λιαν βαρυγοννατος; | *ἢ πά φίλυπ-*νος;

148. ἔίσκεις, properly means ‘make like,’ as inf. 247; then ‘regard as like,’ Il. 5. 181; Od. 9. 321; from which meaning it is easy to pass into the more general one of ‘believing,’ cp. Od. 11. 363; Il. 13. 446 *ἢ ἄρα δή τι ἔίσκομεν δῖον εἴναι | τρεῖς ἔνος ἀντὶ πεφάσθαι*; Notice the emphasis in νῦν. Menelaus was undecided in sup. 118.

149. κείνου. Virgil reproduces this,

οφθαλμῶν τε βολαὶ κεφαλῆ τ' ἐφύπερθέ τε χαῖται. 150  
 καὶ νῦν ἡ τοι ἔγώ μεμνημένος ἀμφ' Ὀδυσῆι  
 μνθεόμην, δσα κεῖνος διζύστας ἐμδυησεν  
 ἀμφ' ἐμοὶ, αὐτὰρ δ πικρὸν ὑπ' ὀφρύσι δάκρυνον εἴβε,  
 χλαῖναν πορφυρέην ἀντ' ὀφθαλμοῦν ἀνασχών.'

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηῦδα. 155  
 'Ατρείδη Μενέλαε διοτρεφὲς, δρχαμε λαῶν,  
 κείνου μέν τοι δδ' υἱὸς ἐτήτυμον, ως ἀγορεύεις.  
 ἀλλὰ σαδφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ  
 ὃδ' ἐλθὼν τὸ πρῶτον ἐπεισβολίας ἀναφαίνειν  
 ἀντα σέθεν, τοῦ νῷ θεοῦ ὥστε τερπόμεθ' αὐδῆ. 160  
 αὐτὰρ ἐμὲ προέκη Γερήνιος ἵπποτα Νέστωρ  
 τῷ δρμα πομπὴν ἐπεσθαι' ἐέλδετο γάρ σε ἰδέσθαι,  
 δφρα οἱ ἡ τι ἔπος ὑποθήσεαι ἡέ τι ἔργον.  
 πολλὰ γάρ ἄλγε ἔχει πατρὸς παῖς οἰχομένοιο  
 ἐν μεγάροις, φ μὴ ἄλλοι ἀσσητῆρες ἔωσιν, 165

158-160.] οὐκ ἐφέροντο ἐν τῇ Ἀιανοῦ οἱ γ' στίχοι. ἀθετοῦνται δὲ στίχοι ε' (Dind. writes γ' to harmonise with the former statement) ὡς περιττοὶ καὶ ὑπὸ τοῦ νέον πατέτασι: λέγεσθαι διπέτει Schol. H. M. Q. R. 159. ἐπεισβολίας] Zenod. ἐπιστροφίας. 162. ἐέλδετο] Zenodot. δέρετο, κακῶς Schol. H. 163.] τινὲς φέρουσαν τὰ ἔπη Schol. H. M. Q. R. Ameis, in his Appendix, makes the ἀθέτησις refer only to vv. 163-167, which Duntzer follows, showing that we cannot dispense with 158-162, and that the only words of the young man which can be called pedantic (Eustath. γρωματῶν ἐρρέθη) are in vv. 163-167.

shortening as usual (Aen. 3. 490), 'sic oculos, sic ille manus, sic ora ferebat.' The whole sentence is a general description of his person, as the Schol. remarks, ἐπώδας ἐκ κεφαλῆς II. 18. 353.

151. ἀμφ' Ὀδυσῆι follows μνθεόμην, while μεμνημένος = 'as I remembered him,' stands by itself. Cp. Od. I. 243 τοίην γὰρ κεφαλῆν ποθέω μεμνημένη αἰεῖ. Menelaus here recalls a fact of his own observation, as shown in ἡ τοι ἔγώ.

152. The words διζύστας ἐμδυησεν are equivalent to ἐμδυησε καὶ ἤρατο sup. 107. διζύστας is active, as in II. 14. 89 ἦς εἴνεκ' διζύσμεν κακὸ πολλά.

159. ὁδ' ἐλθὼν τὸ πρῶτον, 'having come on his first visit as you see.'

ἐπεισβολίας is rendered by Eustath. φλυαρίας. But the allusion is not so much to the quality of the remarks, as

to their seasonable or unseasonable introduction. Translate, 'to make show of much talking uninvited;' or, 'to throw in his word.' With the plural cp. νητάδας Od. I. 297. The formation of the word ἐπεισβόλος (II. 2. 275) is analogous to σακεσφόρος, ἐγχέσπαλος, etc., where the older grammarians imagined the introduction of a sigma, whereas the syllable ει shows the true stem of this division of the consonant declension. With the sentiment cp. Job 32. 6 'I am young and ye are very old; wherefore I was afraid and durst not show you my opinion.' νῦν = Peisistratus and Telemachus.

163. δφρα ὑποθήσεαι. It is unusual to find δφρα with fut. indic., so much so that Savelberg seeks here to treat ὑποθήσεαι as a rare form of subjunctive. But cp. Il. 16. 243, Od. 17. 6.

65. Tel. had no brothers to be "natural supporters". Lawther was won; and Tel  
can make "appeal only" - people (as B 49).

76. An unusual example of absolute rule. In I 449 Ag. offers seven cities near the sea to each. The cities referred to by Ag. and Man. are "aene regnois, and were subject towns in later times also. They may have been captured, not inherited, towns. Though King was not responsible, he would not least an ordinary town in so summary a fashion. Peleg gave Phoenicia the ruler's absolute (I 487), but it was a government despatch subordinate to "own" King's despotism. Belleroophon half "King" however (2193); but "people aff rows' gift, for they bestow on B. a royal domain. B. was probably made associate "government, and regarded as an associate King, who gave him his daughter (S. 86)

ώς νῦν Τηλεμάχῳ δὲ μὲν οἴχεται, οὐδέ οἱ ἄλλοι εἴσ' οἵ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.

Τὸν δὲ ἀπαμειβόμενος προσέφη ἔανθδος Μενέλαος·  
 ‘ὦ πόποι, ή μάλα δὴ φίλου ἀνέρος νίδος ἐμδὺ δῶ  
 ἵκεθ’, δις εἰνεκ’ ἐμέων πολέας ἐμόγησεν ἀέθλους·  
 καὶ μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων  
 Ἀργείων, εἰ νῶιν ὑπεὶρ ἀλα νόστον ἔδωκε  
 νησὶν θοῆσι γενέσθαι Ὄλυμπιος εύρύοπα Ζεύς.  
 καὶ κέ οἱ Ἀργεὶ νάσσα πόλιν καὶ δώματ’ ἔτευξα,  
 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φ  
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,  
 αἷς περιναιετάουσιν, ἀνάσσονται δὲ ἐμοὶ αὐτῷ.

## 166. οἱ enclitic.

171. καὶ μιν continues the relatival construction δις εἰνεκ’ .. ἀέθλους, on the model of Od. 2. 225 δις β' Ὁδυσῆος δάμνους ηγεταῖρος, ] καὶ οἱ .. ἐκέρπετεν οἶκον, Od. 7. 171 δις οἱ πλήσιοι ίτε, μάλιστα δὲ μιν φιλέσκε, Il. 1. 79 δις πρατέει .. καὶ οἱ πειθόνται Ἀχαιοί, and so Il. 3. 388; 12. 229; 14. 93. Translate, ‘And I thought that I should entreat him well, beyond all the other Argives, when he came back, had Zeus granted him and me a return in our swift ships over the sea, to take place.’ This bald rendering is meant to show the probable construction of γενέσθαι, that it is not in direct government with έποιειν, but stands as a circumstantial addition; for similar uses of the infinitive cp. Od. 1. 379; 2. 144; 3. 271; 9. 518. The sentence beginning with εἰ νῶιν forms the exegesis to ἐλθόντα. For ἔφην, meaning ‘I thought,’ cp. Il. 20. 187 ἡδὲ μέν σὲ γέ φημι καὶ ἀλλοτε δονρὶ φοβήσαι, ib. 340 ἀτάρ μιν ἔφην μάλιστας εὐχετάσθαι.

174. καὶ κέ οἱ .. νάσσα, ‘I would have given him a city to dwell in,’ to be inhabited by him and his people. Nitzsch remarks that supposing the whole passage genuine, then vv. 178-180 forbid us to regard this supposed offer as a jest, or a mere fancy of friendship, though he says the implied conception of kingly power is more Oriental than Achaean, and allows that Od. 15. 80-85 εἰ δὲ ιδέλεις .. δόρα τοι αὐτὸς ἔτωμαι ὑποζέντα δέ τοι ίππους, |

δοτεα δὲ διθράπων ἥγησόμαι κ.τ.λ. can hardly have been an offer in earnest.

The fact is, the seriousness of one part of the speech would be no argument against the fancifulness of the other. Nothing is more earnest than the appeal Agamemnon proposes to make to Achilles, Il. 9. 158 ταῦτα κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο. | δημηθήσα—Ἄλησ τοι ἀμείνιχος ήδ’ ἀδάμαστος κ.τ.λ.; but nothing is more fanciful than the inducements which he had previously named, ib. 137-156 νῆα δια χρυσοῦ καὶ χαλκοῦ νημοσάθω | .. γαμβρός μοι κεν ἔσαι, τίσα δὲ μιν ἰσον Ὁρέστη | .. ἐπάρα δέ οἱ δῶσων εὖ ναιόμενα πιολιθεύα. There is an Oriental feature about such overtures, not however that which Nitzsch detects, but this, that they are never thought of by the offerer as likely to be accepted; they are merely ‘assurances of high consideration,’ their very character of exaggeration makes it quite safe that their performance will not be claimed. With the causative νάσσα from ναίω, i.e. νασ-τ-ω, cp. Pind. Pyth. 5. 70 τῷ καὶ Λακεδαιμονι | ἐπειργετάσθαι τε καὶ ζαΐδα Πύλῳ | ἔνασσεν ἀλκάντας Ἡρακλέος. | ἐκγόνους Αἴγιμοιο τε.

177. αἷς περιναιετάουσιν. This is a description of perioeci. The expelled inhabitants would have a home found them in other cities. ἐξαλαπάξας denotes expulsion of inhabitants, not demolition of buildings; cp. Il. 5. 642 Ἰλίου ἐξαλαπάξε πόλιν, χήρωσε δὲ ἀγνιάς. The etymology of ἀλαπάξειν is most

καὶ κε θάμ' ἐνθάδ' ἔντες ἐμισγόμεθ'. οὐδέ κεν ἡμέας  
ἄλλο διέκρινεν φιλέοντε τε τερπομένω τε,  
πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180  
ἄλλὰ τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτὸς,  
ὅς κεῖνον δύστηνον ἀνόστιμον οἶνον ἔθηκεν.'

‘Ως φάτο, τοῖσι δὲ πᾶσιν ὑψὸν ὥρσε γόνιο.  
κλαῖε μὲν Ἀργείη Ἐλένη, Διὸς ἐκγεγαῖα,  
κλαῖε δὲ Τηλέμαχός τε καὶ Ἀτρεΐδης Μενέλαος, 185  
οὐδ' ἄρα Νέστορος νίδιος ἀδακρύτω ἔχεν δόσε.  
μηῆσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,  
τὸν δέ τον Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς νίδιος.  
τοῦ δέ γέ ἐπιμνησθεὶς ἔπεια πτερόεντ' ἀγύρευεν  
‘Ἀτρεΐδη, περὶ μέν σε βροτῶν πεπνυμένον εἶναι 190  
Νέστωρ φάσχ’ δέ γέρων στ’ ἐπιμνησαίμεθα σεῖο  
οῖσιν ἐνὶ μεγάροισι καὶ ἀλλήλους ἐρέοιμεν,

192.] Ἀρίσταρχος ἀθετεῖ Schol. H. Q. Wolf and modern edd., except Fisi, follow him, on the ground that *οῖσιν* should be *ἡμετέρους*, and that *ἀλλήλους ἐρέοιμεν* gives no sense. The Schol. suggested the impossible interpretation *διαλεγοίμεθα* for *ἐρέοιμεν*, changing *ἀλλήλους* into *ἀλλήλοις*.

obscure. Athenaeus (362 E) connects it with *λαβύσσειν* and *λαπάξειν*, and from the same root perhaps may come *λαπάρις*. Ameis refers to Skt. *álpas* = 'small.'

179. *ἄλλο.. πρὸν γέ στε.* After *ἄλλο* we should expect *εἰ μή δὲ θάνατος*, but the sentence runs as if *οὐδὲν* *ἄλλο* had been written. *φιλέοντες* = 'entertaining each other.' Such a reciprocal sense of the active may be compared with Arist. Eth. Nic. 10. 4. 10 οἱ ἐμβλέποντες, 'people trying to stare each other out of countenance.' With the reciprocal middle *τερπομένων* compare Od. 2. 153, *δρυψαμένων*.

181. *μέλλεν*, equivalent to 'might have' or 'must have.' *αὐτὸς* implies that the god *himself* would interfere to prevent it. *ἀγάσσεσθαι* may be connected with *ἀγαμα*, and can take two distinct meanings. The greatness of what we see may cause only admiration; then *ἀγαμα* = 'to admire,' as Il. 3. 181, 224; Od. 6. 168; 23. 175; or it may cause a feeling of jealousy or spite; and then *ἀγαμα*, like *μεγαῖρω*,

means 'to envy' or 'to be indignant at,' as Il. 17. 71; 23. 639; Od. 23. 64. Curtius prefers to connect *ἀγαμα* with *γαλο*, root *γαφ*, *γαυ*, as in *ἀγανός*. Of the jealousy felt by the gods (compare Herodot. 1. 32 τὸ θεόν τάν ἐστι φθονόφρ, 3. 40; 7. 46) there are many instances in Homer. Cp. Il. 7. 446 foll.; Od. 8. 565; 13. 125 foll.; Il. 15. 461; 17. 71. See also Od. 5. 119, and consult Nägelsb. Hom. Theolog. § 13.

188. *Ἡοῦς νίδιος*. Memnon, king of the Eastern Aethiopes. Memnon was slain by Achilles in revenge for the death of Antilochus. See Pind. Pyth. 6. 28 foll.; Nem. 3. 59 foll.

192. *οῖσιν ἑνὶ*, 'in his own,' requires that the subject of the clause to which it belongs should be Nestor. That is, *οῖσιν* *ἐνὶ μεγάροισι* makes one clause with *Νέστωρ φάσχ’ δέ γέρων*. In like manner, *στ’ ἐπιμνησαίμεθα σεῖο* is continuous with *καὶ ἀλλήλους ἐρέοιμεν*. So the clauses must be thus disengaged: —'Nestor was wont to say in his own mansion, when we made mention of thee and asked one another about thee.' For

88. Mennon is not called an Ethiopian by Hom. That he aided the Trojans (ap. also  
2522) has caused to some an argument that the Eth. did not live far from Troy.



καὶ νῦν, εἴ τι που ἔστι, πίθοιδ μοι· οὐ γὰρ ἔγώ γε  
τέρπομ' δύναμενος μεταδόρπιος, ἀλλὰ καὶ ἡῶς  
ἔσσεται ἡριγένεια· νεμεσοῦμαλ γε μὲν οὐδὲν  
κλαίειν ὅς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.  
τοῦτο νυ καὶ γέρας οἶον διξυροῖσι βροτοῖσι,

195

this interchange of clauses compare Od. 5. 162 δύνατα μακρὰ ταῖν, δράμεσσο, χαλκῷ, εὐρεῖαν σχεδίην, Od. 8. 170 οἱ δὲ τοῦτο εἰς αὐτὸν | τερπόμενοι λεύσσουσιν, δὸς δοσφαλέως ἄγορεύει, | αἰδοῖς μειλιχίῃ, μετὰ δὲ πρέπει ἀγρυμένοισι, ib. 475 νάτου ἀποπροταῦν, ἐπὶ δὲ πλεῖον ἐλέλειπτο, | ἀργύριδοντος ὑπὸ, θαλερὴ δὴ ἡ δύμφις ἀλοφῆ, ib. 477 τοῦτο πόρε κρέας, δοφα φάγησι, Δημοδόκῳ, καὶ μην προσπτύχουσι, 14. 63 εἰπήσιν διπάσσειν | οἵτι τε φίοική ἀναξ εὐθυμος ἔδωκεν, | οἰκόν τε κλήρον τε πολυμάρτυρην τε γυναῖκα, | δις οἱ πολλὰ κάμροι. The object of the interchange of clauses is approximately to effect the simultaneous expression of facts, which are simultaneous.

193. εἴ τι που ἔστι, 'if it is in anywise possible.' The sequence of this and the following clauses is rendered obscure by the omission of the connecting thoughts, which we have to supply. Thus, 'If it is anywise possible, be persuaded by me, [to cease weeping]; for to me at least it is no pleasure to weep after supper; and, besides, the morn will come [and shall serve for weeping. Therefore let us forbear weeping now:] not that I at all grudge,' etc.

194. μεταδόρπιος. Vide Lehrs, Aristarch. § 134. Aristarchus maintained that δόρπον never means anything in Homer except the last meal of the day; remarking, διτὶ τρὶς τροφὰς ἐλάμβανον οἱ ήρωες (i. e. men of Homeric times); 1. δρόστον II. 24. 124; Od. 16. 2; 2. δεῖπνον, the mid-day meal, II. 11. 86; and 3. δόρπον, the evening meal. Now Telemachus came at sunset (Od. 3. 497) to the house of Menelaus, and finds a meal going on which must have been the δόρπον. When Peisistratus says here, οὐ τέρπομαι δύναμενος μεταδόρπιος he means 'I do not like weeping after supper; I do not like ending the day badly.' Menelaus feels the force of this, and proposes (inf. 213) to resume the meal (*ἔξαντις = δέντιος*) and so to finish the evening in comfort.

With reference to this rendering of μεταδόρπιος Lehrs remarks, l. c., 'nihil aliud μεταδόρπιος significare potest; ut haec composita omnia id significant quod praepositio cum substantivo. Μεταδόρπιος ἔστι (e. g. Od. 8. 293) i. q. μετὰ δύμφω, sed μετὰ δόρπω νihil est. Dignus horum usus qui attendatur. Sic Od. 9. 234 (cf. 249) φέρε δὲ δύρμαν δάχος | ὑπέτης ἀζαλέης ἵνα οἱ ποτιδόρπιον εἴη, i. e. πρὸς δόρπον.' Cp. also Od. 15. 51 ἴπιδίφρια=ἴπη δίφρη, and II. 7. 267 ἐπομφάλιον=ἔπει διφράλῳ. But Nitzsch and the majority of commentators interpret the word as meaning 'during supper,' according to which ἔξαντις μηνος. (213) describes the resumption of the δόρπον interrupted by the burst of weeping. The difficulty still remains that Menelaus should (sup. 61) call the meal δεῖπνον. It may be that he uses the word designedly, supposing that his guests in the bustle of travel had taken no mid-day meal. Lehrs thinks that the word has crept into the text here from Od. 1. 124. Voss's interpretation, that this δεῖπνον had been carried through the whole afternoon, and so had passed into δόρπον, is not supported by Od. 20. 390 which he quotes, for between the δεῖπνον and δόρπον there mentioned, the whole of the τέλον θέασι comes in. The rendering of Eustath. is εἴ τοι τῷ δόρπῳ ἐν φάντεσσι μάλιστα χρεία.

ἀλλὰ καὶ ἡῶς, 'but the dawn of day shall serve for that,' i. e. ἔσσεται δύναμεν. He goes on to say, 'It is the time and not the act that I do not like. I, who have myself lost a brother, have no fault to find with one who,' etc. The words are equivalent to οὐ φθονῶ [τινα] κλαίειν τὸν [i. e. τοῦτον] βροτῶν δις κε θ. With τὸν . . δις Od. 2. 119; 5. 448.

195. νεμεσοῦμαλ, 'am displeased,' 'grudge,' 'sorbid.' Compare Od. 18. 227 τὸ μὲν οὐ σε νεμεσοῦμα κεχολῶσθαι. For the combination γε μὲν cp. 5. 88, 206; 8. 134; 19. 264.

197. διξυροῖσι βροτοῖσι. Compare

κείρασθαι τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.  
καὶ γὰρ ἐμὸς τέθυηκεν ἀδελφεδς, οὐ τι κάκιστος  
'Αργείων μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἔγώ γε  
ἡντησθεῖς ὀνδὲ ἰδον· περὶ δ' ἄλλων φασὶ γενέσθαι  
'Αντιλοχον, περὶ μὲν θείειν ταχὺν ἡδὲ μαχητήν.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος  
'ὦ φῦ', ἐπεὶ τόσα εἴπεις δοῦ ἀν πεπνυμένος ἀνὴρ  
εἴποι καὶ βέξειε, καὶ δος προγενέστερος εἶη·  
τοίου γὰρ καὶ πατρὸς, δ καὶ πεπνυμένα βάζεις.  
βέσαι δ' ἀργυρωτος γόνος ἀνέρος φ τε Κρονίων  
Ὀλβιον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,  
ὡς νῦν Νέστορι δῶκε διαμπερὲς ἡματα πάντα,  
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,  
νίέας αὐ πινυτούς τε καὶ ἔγχεσιν εἶναι δρίστους.

208. ἐπικλάνη] The older and better reading restored by Bekk. Wolf had adopted the form ἐπικλάσει. γεινομένῳ] Bekk., whom Fisi follows, reads needlessly γιγνομένῳ. See below.

Virgil's 'miseris mortalibus' Aen. II. 182, or 'mortalibus aegris' Geor. I. 237. It is a standing epithet like δειλός.

198. With κείρασθαι supply again τοῦ as subject. The infinitive is the exegesis of γέρας, compare Il. 2. 5; Od. I. 83; 2. 284; 8. 506; 9. 511; 10. 483. For the custom referred to in the verb compare Il. 23. 46, 135; Od. 24. 46. The lines 197-8 are parenthetical, as καὶ γάρ follows directly upon νεμεσοῦμα.

200. μέλλεις δὲ σύ, with an emphasis on the pronoun. 'You may have known it; I never saw him, nor was ever in his company.' Peisistratus, being the youngest of the family, may not have been born when Antilochus left for Troy.

201. περὶ ἄλλων, so sup. 190 περὶ βροτῶν. The word περὶ is resumed in the next line as a pure adverb = 'exceedingly.'

204. τόσα .. δοι, 'All that a wise man would say, and [done all that a wise man] would do.' There is no proper apodosis to ἐστι, which is however partially taken up in inf. 212.

206. τοίου .. βάζεις, 'for from such a sire art thou sprung (τοίου resumes τεπνυμένος), because also thy words are wise.' With δ in this sense, compare

Od. I. 382 and 18. 392 ή νύ τοι αἰτί | τούοντος νόος ἐστιν, δ καὶ μεταμάνια βάζεις. See Monro, H. G. § 269.

208. γαμέοντί τε γεινομένῳ τε, 'at bridal and birth.' The prothyserton is necessitated by the metre. Compare τράφεις ήδ' ἐγένεστο Il. I. 251; Od. 4. 273; 10. 417; 14. 201, θρύσσα τεκούνα τε Od. 12. 134. In Soph. O. T. 827 Πάλινδον δος ἔξιψος κατέθρεψε με, one MS. (Ambros. M) reads ἔξιθρεψε κατέψυνε με. Eustath. attempts to explain γεινομένῳ as γεννᾶντι, but compare Il. 10. 71; Od. 20. 202; Od. 8. 312; and especially Hesiod. Theog. 219 αἴ τε βροτῶν | γεινομένοισι δεδούσιν ἔχειν ἀγαθὸν τε κακὸν τε. Bekker, Fisi. Bäuml., and Nauck read unnecessarily γι[γ]νομένῳ. The prothyserton, perhaps, has here this shade of meaning, that Menelaus, speaking of a man's offspring, naturally dwells particularly on the fact of his fortunate marriage, and then remembering that the same good fortune has been the man's constant attendant from the moment of his birth, expresses this conviction by the addition of γεινομένῳ.

210. λιπαρῶς γηρασκέμεν, so λιπαρὸν γῆρας Od. II. 136, etc.; Pind. Nem. 7. 99.

211. νίέας αὐ. For αὐ or δ' αὐ as the

98. To 'cut the hair and shave bears' = regular form mourning. (W 46; At death - Achilles the Danaoi cut their hair and weep)

216 Asphalion is the only male householder servant in Mi palace. *Princ Etienne*  
attends to the towers of Lal. (822), lights a fire and cooks (895). Menel. son acts  
as butler (814)

22. Women & "herbs. So again chd A 744, Cire

Reference - opium? or a story based on the effects of opium?

"Nepenthes which the wife of Thome [In Egypt gave to Tore-born Helena]"

Poppy grew in gardens (836), for its oil or soporific qualities or for its beauty.

ἡμεῖς δὲ κλαυθμὸν μὲν ἔάσομεν, διὰ πρὶν ἐτύχθη,  
δόρπου δ' ἔξαντις μηησώμεθα, χερσὶ δ' ἐφ' ὄδωρ  
χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται  
Τηλεμάχῳ καὶ ἐμοὶ διαιπέμεν ἀλλήλοισιν.' 215

'Ως ἔφατ', 'Ασφαλίων δ' ἄρ' ὄδωρ ἐπὶ χεῖρας ἔχενεν,  
ὅτρηρδες θεράπων Μενελάου κυδαλίμοιο.  
οἱ δ' ἐπ' ὄνειαθ' ἑτοῖμα προκείμενα χεῖρας ἵαλλον.

'Ἐνθ' αὐτ' ἀλλ' ἐνόσος' 'Ελένη Διὸς ἐκγεγανῖα·  
αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἐνθεν ἐπινον,  
νηπενθές τ' ἀχολόν τε, κακῶν ἐπίληθον ἀπάντων.  
ὅτι τὸ καταβρῆσεν, ἐπὴν κρητῆρι μιγείη,  
οὐ κεν ἐφημέριος γε βάλοι κατὰ δάκρυ παρειῶν,  
οὐδὲ εἴ οἱ κατατεθναλή μήτηρ τε πατήρ τε,

221. ἐπίληθον] Ἀρίσταρχος μὲν προταρευτόνων γράφει, ὡς δυομά οὐδέτερον (neuter noun adjective); δὲ Ἀσκαλανίτης ὡς μετοχήν φασιν οὐκ τὸ περιστῆ, sc. ἐπίληθον Eustath., and Schol. H. Q. ἐπίληθες (sic) is the lemma in Schol. E. and the reading of a few MSS. 222. καταβρῆσεν] Written either with o or ω Schol. E. H.

return to μέν cp. Il. 11. 104; Od. 13. 111.

212. πρὶν, sc. before Peisistratus spoke.

214. χευάντων. Here, as often, an indefinite subject in the plural has to be supplied, as with θέντων Od. 19. 599. Cp. also Od. 1. 194; 5. 273; 7. 10; Il. 4. 477; 5. 306; 18. 487, 493; 22. 389; 23. 705; 24. 316. Similar to this is the use of φασί Od. 1. 220; 3. 84, 212; 4. 387; 6. 42.

μῦθοι...ἴσονται, 'but there shall be stories in the morning for Telemachus and me to tell at length (διαιπέμεν) to each other.' With the infinitive διαιπέμεν after ἔσονται cp. Il. 13. 312 δικύνειν εἰσὶ καὶ ἄλλοι, 15. 129 οὐατ' ἀκούμεν ξέτι.

220. ἐνθεν, refers back to οἶνον. In later Greek we should find θετεν used in its place. Commentators have puzzled over the φάρμακον here mentioned. The reference to ἄρουρα (229) suggests that the substance was a vegetable, and the use of βάλε rather than χεῖ seems to point to a solid and not to a liquid. Dioscorides (4. 28) ascribes a similar efficacy to the bugloss or borage, διερκαθεύμενον ἐτὸν οἶνον εὐφρόσυνον δοκεῖ εἶναι. Sprengel and others understand

it to be opium, and Mure (Hist. Gk. Lit. 1. 436) inclines to the same view. Dr. Hayman (ad loc.) quotes the opinion of Sir H. Halford that it is the hyoscyamus or henbane, still in use in Greece and Turkey under the name Nebensch. Older writers, as Plutarch (Symp. 1. 1. 4) and Macrobius (Sat. 7. 1), allegorised the story, understanding by the φάρμακον the bewitching eloquence of Helen.

221. ἐπίληθον, coupled δοννέτως with νηπενθές ἀχολόν τε, forms an exegesis to the two former adjectives. Cp. Od. 4. 788; 12. 118, 119; Il. 2. 482.

222. ἐπὴν μιγείη. See on Od. 2. 105. The optative here is assimilated to the mood of καταβρῆσεν. Bekker alters here and elsewhere to ἐπεί. Nitzsch supports ἐπὴν on the ground that we have here not merely a point of time suggested, but an actual hypothesis stated. So Eustath., οὐ γάρ ἐστιν ἀπλῶς νηπενθές εἰ μὴ καὶ κρητῆρι μιγείη. Or, we may say that the adverb and mood express the repetition of an action in past time. Elsewhere, ἐπὴν appears with the optative in oratio obliqua, where in oratio recta ἐπὴν with the subjunctive would have stood. Cp. Il. 19. 208; 24. 227.

ούδ' εἴ τι προπάροιθεν ἀδελφεὸν ή φίλον νίὸν  
χαλκῷ δημόφεν, οὐδὲ διθαλμοῖσιν δρῦτο.

225

τοῖα Διὸς θυγάτηρ ἔχει φάρμακα μητιέντα,  
ἐσθλὰ, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκουτις,  
Αἰγυπτίη, τῇ πλεῖστα φέρει γείδωρος ἄρουρα  
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά· 230  
ἰητρὸς δὲ ἔκαστος ἐπιστάμενος περὶ πάντων  
ἀνθρώπων ή γὰρ Παιήονός εἰσι γενέθλης.  
αὐτὰρ ἐπεὶ ρ' ἐνέκει κέλευσέ τε οἰνοχοῆσαι,  
ἔξαντις μύθοισιν ἀμειβομένη προσέειπεν

‘Ατρείδη Μενέλαε διοτρεφὲς ήδὲ καὶ οἵδε  
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἀλλοτε ἀλλοφ

235

227. μητιέντα] γρ. μητιώντα Schol. P. 228. Πολύδαμνα] κύριον ὄνομα καὶ τὸ Αρίσταρχον Schol. H. Q. γρ. πολύδαμνα (sc. φάρμακα), τὸ τολλὸς δαμάζοντα Schol. E. 231. After the word ἔκαστος, Aristarchus wrote (according to Schol. B. H. Q.) ἐπεὶ σφισι δῶκεν Ἀπόλλων | λασθαι, καὶ γὰρ Παιήονός εἰσι γενέθλης. But the Schol. disapproves, saying διαφέρει δὲ Παιήον Ἀπόλλωνος ὡς καὶ Ἡσίοδος παρτυρεῖ· εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτου σαύσαι | ή καὶ Παιήον, οὐ διάντων φάρμακα οὔτεν. Lehrs maintains that the Schol. is wrong in attributing this to Aristarchus. Possibly the words ἐπεὶ σφισι δῶκεν Ἀπόλλων λασθαι are really the gloss of Aristarchus on the lemma ή γὰρ Παιήονός εἰσι γενέθλης, and not the reading that he proposed.

226. δημόφεν, see on sup. 214. With respect to the form, cp. ἀρδωσιν Od. 9. 108, δημῶν Il. 18. 195, δημάντῳ Il. 13. 675, and see Monro, H. G. § 55. 7.

227. μητιέντα, interpreted by Schol. B to mean μερὰ συνέσσων εὑρέθεντα, but a better meaning is given by Göbel (de epith. in -εις), viz. ‘quae tanquam ad omnes res humanas consilium (μῆτις) auxiliisque praebant.’ Translate, ‘helpful.’

228. Θῶνος. According to Strabo (17. 801) there was a town Θῶνος near Canopus, built by a king Θῶν. Cp. Hdt. 2. 113.

229. Αἰγυπτίη, three syllables; as Αἰγυπτίον sup. 83.

τῇ sc. ἐν Αἰγυπτῷ suggested by the adjective Αἰγυπτίη.

230. μεμιγμένα, ‘intermixed,’ i.e. the wholesome and the harmful grow together. It is possible to explain the word as the resumption of ἐπὴν κρητῆρις μεγεῖν. But cp. Od. 19. 175 ἀλλη δ' ἀλλοι γλῶσσα μεμιγμένη.

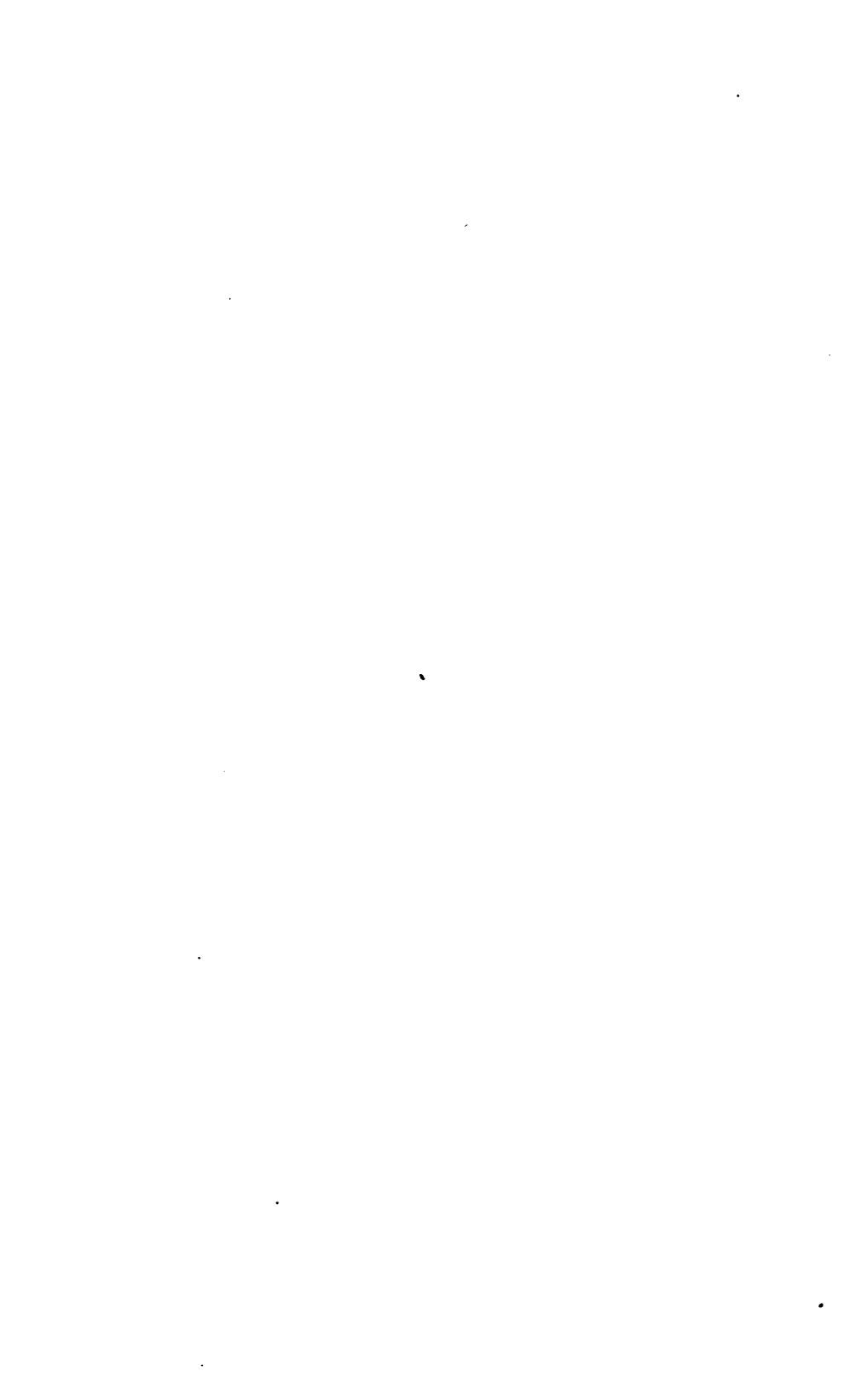
231. Compare what Herodotus (2. 84) says of the number of physicians in

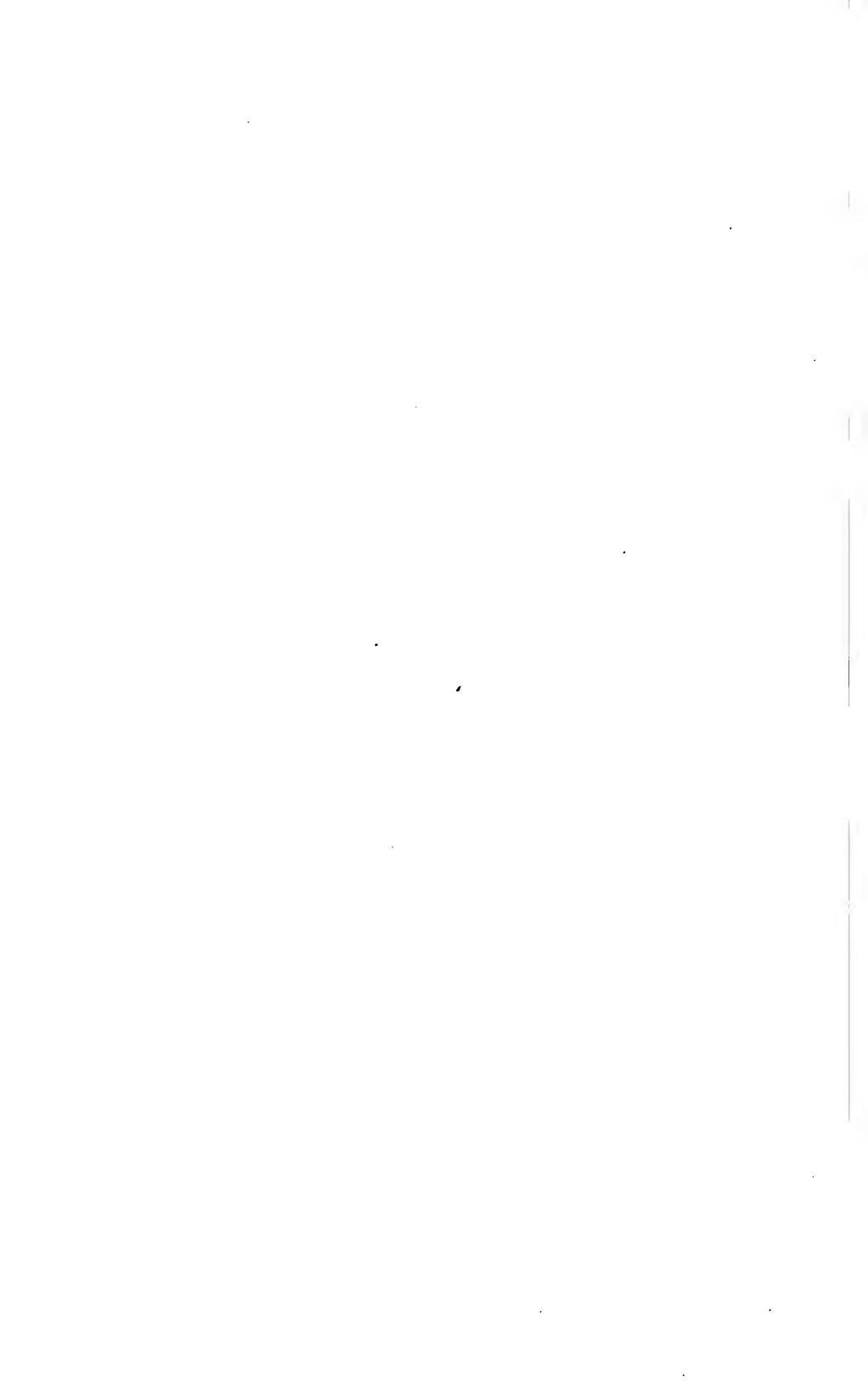
Egypt. πάρτα δ' ἱητῶν ἔστι πλέα, and the system on which every Egyptian physician himself three days in each month (ibid. 77). In Egypt ‘every one is a physician skilled beyond all other men.’ This is the natural view that a stranger would take, when he saw all the people about him dosing themselves. It would seem like a nation of doctors. In the Iliad, Παιήον (5. 401, 899) appears as a surgeon, skilled in the treatment of wounds. The present passage, with which we may compare Hesiod, Frag. 139, suggests that medical science had advanced in the interim towards the treatment of all diseases. But cp. the words of the Cyclopes, Od. 9. 411. For the name Παιήον as the eponymous hero of physicians cp. Il. 5. 401, 899. In h. Hom. Apoll. (272) Apollo is called Ἰηταήον. See critical note above.

234. ἔξαντις, i.e. with reference to her former words in sup. 138.

235. For this use of οἵδε see on Od. 1. 76.

236. ἀτάρ. Fäsi makes this word





Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἄπαντα·

ἢ τοι νῦν δαίνυσθε καθῆμενοι ἐν μεγάραισι

καὶ μύθοις τέρπεσθε ἐοικέτα γὰρ καταλέξω.

πάντα μὲν οὐκ ἀν ἔγώ μυθήσομαι οὐδ' ὀνομήνω, 240

ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν δεθλοι·

ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνήρ

δῆμωφ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοῖ·

αὐτόν μιν πληγῆσιν ἀεικελήσσι δαμάσσας,

σπεῖρα κάκ' ἀμφ' φύμοισι βαλῶν, οἰκῇ ἑσκὼς,

ἀνδρῶν δυσμενέων κατέδυ πόλιν εύρυνάγυιαν. 245

242. οἶον] Παρρένισκος ἐψίλου τὸ οἶον ἵνα τοῦτο μόνον, δμενον δὲ θαυμαστικῶς ἀναγιγνώσκειν Schol. H. P. Q. 244. μν] Al. μέν. 246-249.] Friedländer

serve as an antithesis to ἀσθλῶν—‘good men indeed, *but* [even virtue has its trials for,] the god grants,’ etc., etc.; only the thought is thrown into quite a general form. See however Classen (Homerisch. Sprachgeb. pp. 9 foll.), who points to this passage as an instance of the parenthetical and practical style of Homeric syntax. It is common enough to find a prolepsis or anticipation of the clause containing the reason, so that it precedes the main clause, as Od. I. 337 Φήμε, πολλὰ γὰρ τῶν ἐν δειδε, and similarly Od. 5. 20; 8. 159; 10. 190, 226; 12. 154, 208, 320. Here, therefore, we may explain ἀτάρ as a similar anticipation of a clause which would naturally come in by way of antithesis to, or reason for, the main clause ἢ τοι νῦν δαίνυσθε. Cp. Il. 6. 429 Ἐκτορ, ἀτάρ σύ μοι ἐσσοι πατήρ καὶ πότνια μητῆρ | ἡδὲ καστίγρωτος, σὺ δέ μοι θαλερὸς παρακούτης· | ἀλλ' ἀγε νῦν ἔλλαιρε. See Schol. on Od. 5. 429, who says τὸ σχῆμα καλεῖται σχέτις.

239. ἐοικέτα, ‘suited thereto;’ sc. ὑπας τέρπεσθαι.

240. μυθήσομαι is subjunctive, being parallel to ὀνομήνω.

242. ἀλλ' οἶον τόδε. This phrase resembles in form Od. II. 517 πάντας δ' οὐκ ἀν ἔγώ μυθήσομαι οὐδὲ ὀνομήνω | ἀσσον λαδὸν ἔτεφνεν. It is possible to supply here after ἀλλά some such word as καταλέξω=‘but I will recount what an achievement was this.’ Cp. Od. 8. 564. But the explanation of the Schol. that οἶον is used with some-

thing of the force of an interjection (ἄμεινον δὲ θαυμαστικῶς ἀναγιγνώσκεται) is simpler, and suits the generality of passages better. Translate, ‘To think what a deed he did and dared there!’ Cp. Hdt. 6. 122 τοῦτο δὲ κατὰ τὰς ἐνοτροπὰς θυγατέρας ἐούσας τρεῖς οἵσι τις διῆρη ἐγένετο.

244. αὐτὸν μν stands here in the sense of the later reflexive ἐαυτόν, which is not found as one word in Homer. The simple αὐτόν is used in the same sense, inf. 247, and similarly μν in Od. 18. 94. Nitzsch quotes Hdt. I. 24 ή αὐτὸν διαχράσθαι μν.

245. The trick of Odysseus is reproduced in the story of Zopyrus, who feigned himself a deserter from the Persian camp, and enabled Darius to take Babylon, Hdt. 3. 154. Compare also the act of Peisistratus, τρωματίσας ἐαυτόν Hdt. I. 59. The reconnaissance of Odysseus falls in with the time of the making of the wooden horse. He wanted to measure the gates to see if it could pass within; and according to a Schol., he sought to enlist the assistance of Helen on the side of the Greeks. Compare the form of the story given by Eurip. Hec. 239 foll. ἜΚ. οἰοθ' ἥνικι ἥλθες Ἰλίου κατάσκοπος, | δυσχλαινίᾳ τ' διωρφος, δυμάτων τ' ἀπο | φύνου σταλαγμοι σηρη πατέστακον γέννων; ‘ΟΔ. οἴδε οὐ γῆρας κερδίας ἔφασκε μον. ἜΚ. ἔγρα δε σ' Ἑλένη καὶ μόνη κατεῖται ἔμοι.

246. Friedländer, Phil. 4. 580 foll., would strike out the words from

ἀλλω δ'. αὐτὸν φωτὶ κατακρύπτωρ ἡσκε  
δέκτη, δις οὐδὲν τοῖος ἔην ἐπὶ νησίν Ἀχαιῶν.  
τῷ ἵκελος κατέδυ τρώων πόλιν, οἱ δ' ἀβάκησαν  
πάντες· ἐγὼ δέ μιν οἴη ἀνέγνων τοῖον ἔντα, 250  
καὶ μιν ἀνηρώτων· διὸ δὲ κερδοσύνη ἀλέεινεν.  
ἄλλ' δτε δῆ μιν ἐγὼ λέσον καὶ χρῖον ἐλαῖφ,  
ἀμφὶ δὲ εἴματα ἔστα, καὶ ὕμοσα καρτερὸν δρκον  
μὴ μὲν πρὶν Ὀδυσῆα μετὰ τρώεσσ' ἀναφῆναι, 255  
πρὶν γε τὸν ἐς νῆστα τε θοὰς κλισίας τ' ἀφικέσθαι,  
καὶ τότε δῆ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.  
πολλοὺς δὲ τρώων κτένας τανάκει χαλκῷ  
ἥλθε μετ' Ἀργείους, κατὰ δὲ φρόνιμον ἤγαγε πολλήν.  
ἔνθ' ἀλλαι τρωαὶ λίγ' ἔκώκυον· αὐτὰρ ἐμὸν κῆρ

(Philol. 4. 580 foll.), followed by Bekk. and Nauck, expunges these lines, so that the text would run, ἀνδρῶν δυσμενῶν κατέιν τόλιν' οἱ δ' ἀβάτησαν. See note below. 248. δέκτη] So Aristarch. δι κυκλικὸς τὸ δέκτη δυοματικῶν διονει Schol. H. M. Q. T. Perhaps the allusion is to the Little Iliad of Lesches. 251. ἀνηρώτων] Al. ἀνειρώτων, Eustath. adopted by Ameis. 252. ἐγὼ λέσον] The MSS. give, besides this reading, ἐγών and ἐγώ γ', ἐλέσον and ἐλέσουν.

εὐρύάγυαν (246) το τρώων πόλιν (249), because of the confusion introduced if both οἰστή and δέκτη are retained; for the notion of οἰστή is incompatible with that of δέκτη, cp. Od. 14. 63. Here δέκτη is the nearer definition of ἀλλω φωτὶ—another person, i. e. a beggar.' Some seem to have read δέκτη as a proper name; δι κυκλικὸς τὸ δέκτη δυοματικῶν διονει Schol. H. M. Q. T. Cp. Eur. Rhesus, 503, where Odysseus is described, ήδη δ' ἀγύρτης στωχικὴν ἔχων στολὴν | εἰσήλθε πύργον.

247. κατακρύπτων, intransitive, as in Od. 7. 205.

248. δι οὐδὲν τοῖος ἔηρ, 'he who in no wise was such an one,' i. e. who was anything but a beggar. Eustath. renders the passage as if the words ran οἷος οὐδὲν ἔηρ. Schol. H. M. Q. T. says, 'Ἀρίσταρχος δὲ δέκτη μὲν ἐπατρῷ, τὸ δὲ δι οὐδὲν τοῖος ἔηρ, τῷ ἑναντίῳ τῷ ἑναντίον, δι οὐκ ἦν τοιοῦτος, δι Ὀδυσσεῖς, ἀλλ' ἐνδοξότατος καὶ μεγαλοπρεπότατος.'

249. ἀβάκησαν = ἀβάξω Döderl. quotes ἀβάκης—'speechless,' from Sappho, and parallels the meaning of

ἀβακέω by νηπάδω, the meaning of both which words passes from the notion of speechlessness to that of ignorance. So Apoll. and Scholl. ἀγνόησαν.

250. τοῖον ἔντα, 'to be the man he was,' sc. a Greek in disguise. Compare Od. 11. 143 πῶς κέν με ἀναγνοῖ τὸν ἔντα, 14. 118 εἰπὲ μοι αἱ κέ τοθι γράμμοι τοιούτον ἔντα. Another rendering is 'knew him though thus disguised.'

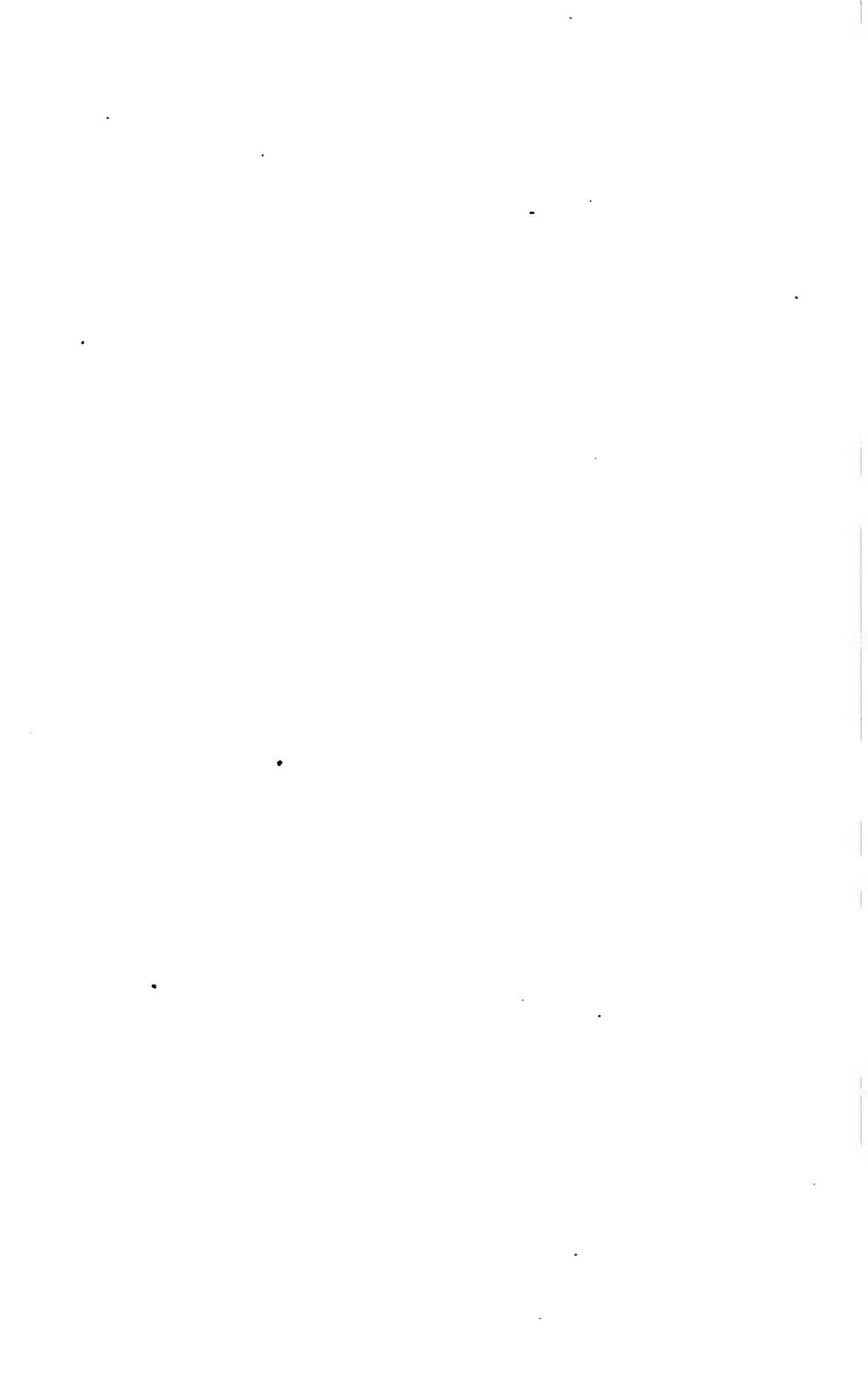
251. λέσον. The disguised stranger receives hospitality from Helen herself, as Eustath. says, ἐπιτρήδει ἵνα τῷ γρυντόντοι τῶν βακτέων ἀπελέγηται ἀρνούμενον. The protasis which begins in this line finds its apodosis in 256, καὶ τότε δῆ.

254. μη πρὶν . . πρὶν = non prius .. quam. ἀναφῆναι = 'betray.' It does not follow that Helen told the story after the return of Odysseus to the Greek camp. She only engaged that she would not tell it before.

256. νόον, 'the plan,' sc. of the wooden horse, as v. 274 shows.

258. φρόνιμον ἤγαγε, 'brought back much information.' The use of δύνει represents the information as so much spoil or booty; compare Od. 3. 244.





χαῖρ', ἐπεὶ ήδη μοι κραδέη τέτραπτο νέεσθαι 260  
 ἀψ οἰκόνδ', ἀτην δὲ μετέστενον, ἦν Ἀφροδίτη  
 δῶχ', δτε μ' ἡγαγε κεῖσε φίλης ἀπὸ πατρίδος αῆς,  
 παιδά τ' ἐμὴν νοσφισταμένην θάλαμον τε πόσιν τε  
 σοῦ τευ δευδμενον, οὐτ' ἀρ φρένας οὔτε τι εἶδος.'

Τὴν δ' ἀπαμειβόμενος προσέφη ἔνθεδ Μενέλαος 265  
 'ναλ δὴ ταῦτα γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.  
 ήδη μὲν πολέων ἐδάην βουλήν τε νόον τε  
 ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·  
 ἀλλ' οὐ πω τοιοῦτον ἔγων ἴδοις ὁφθαλμοῖσιν  
 οἷον Ὁδυσσῆος ταλασίφρονος ἕσκε φίλον κῆρ. 270

260. ἐπεὶ ήδη] So Aristarch., but Crates read ἐπεὶ η δή Schol. H. Q. See Buttm. and Dind. ad loc. 263. νοσφισταμένην] The accusative was restored by Wolf (Proleg. 33) from Eustath., who writes νοσφισμένη, but adds γράφεται μὲν καὶ αἰτιατικῇ. Cp. Il. 3. 174.

260. κραδή τέτραπτο. Helen felt many a touch of remorse and repentance, as Nitzsch quotes from Il. 3. 139 foll., 383-444; 6. 349 foll.; 24. 761 foll.

261. ἀτην. The present passage will serve to show how the poet connects good understanding with morality, and ignorance with crime. Sin appears rather as the result of a blinding of the mind, than a perversion of the will. Compare Od. 21. 297 φρένας δασεῖς οἴψι, etc. This blindness is ἀτη. Such blindness may be the direct work of some god, as Il. 19. 137 δὲλ' ἐπεὶ δασάμην, καὶ μεν φρένας ἐξίλετο Ζεύς, ibid. 86 ἔγα δ' οὐν αἴτιος είμι, | δὲλλα Ζεύς καὶ Μούρα καὶ ἥρεοφοῖτες Ἐρινύς | . φρεσὶν ἄγριον ἔμβαλον ἀτην, Od. 15. 233 ἀτης τε βαρείης | τὴν οἱ ἐπὶ φρεσὶ θήκε θεὰ δαστλῆτις Ἐρινύς. In the present passage the ἀτη is sent by Aphrodite. From this the meaning of 'damage' or 'mischief' comes easily; so Od. 12. 372 εἰς ἀτην κοιμήσατε. etc. In Il. 19. 91 foll. 'Ατη is personified as a daughter of Zeus: see the whole passage.

263. νοσφισταμένην, 'having quitted.' For νοσφισμένη with accusative compare Od. 19. 339; 21. 104. It is also used with the genitive, as Od. 23. 98; and without a case in Od. 11. 425. Both supports the reading νοσφισταμένη (see crit. note) in an active sense, as throw-

ing the whole blame on Aphrodite.

264. With these words, Helen is clever enough to flatter the personal vanity that every man has in his heart. Her husband is evidently pleased, as the tone of his next words shows, in which, as Eustathius remarks, he takes a very favourable view of her conduct, referring to the influence of some god her attempt to make the Greek heroes discover themselves to their own destruction: The act was in itself inconsistent with her expressed penitence, and her longing after her home, unless we explain it as a passionately heedless desire to anticipate the end, and to hear once more the familiar tone of her own people. But such a power of mimicry as she exhibits here (inf. 279) seems to point to some special inspiration, reminding us of the skill of the Delian maidens under the influence of Apollo, πάντων δ' ἀνθράκων φωνᾶς καὶ κρεμβαλιστῶν | μημεῖσθ' ἵσσαιν, φαῖη δὲ κεν αὐτὸς ἔκαστος | φθέγγεσθαι h. Hom. Ap. 162-4.

269. τοιοῦτον. The gender is uncertain, but probably masculine, as the relatival sentence is only a periphrasis for 'Οδυσσεύς. The sense of the words is τοιοῦτόν [τινά] οἷος 'Οδ. ἔσκε, but for 'Οδ. is substituted the equivalent 'Οδυσσῆος φίλοις κῆρ. Compare Πιλαιμένεος λάσιον κῆρ Il. 2. 851.

οῖον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνήρ  
ἴππῳ ἔνι γεστῷ, ἵν' ἐνήμεθα πάντες ἀριστοί<sup>275</sup>  
'Αργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
ἥλθες ἐπειτα σὺ κεῦσε κελευσμέναι δέ σ' ἐμελλε  
δαίμων, δις Τρώεσσιν ἐβούλετο κύδος ὄρέξαι  
καὶ τοι Δηίφοβος θεοείκελος ἐσπετ' ιούσῃ.  
τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφέωσα,  
ἐκ δ' ὀνομακλήδην Δαναῶν δύνμασες ἀρίστους,  
πάντων 'Αργείων φωνὴν ἴσκονσ' ἀλόχοισιν.  
αὐτὰρ ἔγὼ καὶ Τυδείδης καὶ δῖος 'Οδυσσεὺς  
ἡμενοι ἐν μέσσοισιν ἀκούσαμεν ως ἐβόησας.  
νῶι μὲν ἀμφοτέρω μετεῖγμαν δρμηθέντε  
ἡ ἔξελθέμεναι, ἡ ἐνδοθεν αἷψ' ὑπακοῦσαι  
ἀλλ' 'Οδυσσεὺς κατέρυκε καὶ ἐσχεθεν ἰεμένω περ.  
[ἔνθ' ἀλλοι μὲν πάντες ἀκὴν ἔσαν υἱες 'Αχαιῶν,<sup>285</sup>

276.] προπθετέτο κατ' ἕνίου Schol. H. Q., doubtless as seeming to suggest a later form of legend. 279. [ἴσκονσ'] Aristarch. εἰσκοντα. See Herodian on Il. II. 799. 'Αρισταρχος ἀξιοῦ διὰ τῆς εἰ διφθέργου γράφειν. 282. δρμηθέντε] Bekk. with Harl. and other good MSS. δρμηθέντες. 285-289.] οὐκ ἐφέροντο σχέδον ἐν πάσαις οἱ πέντε Schol. H. 'Αρισταρχος τοὺς εἴ διθεῖται εἰ τοι 'Ιδάνιον οὐ μημανεῖται 'Αντικλον δι ποιητῆ Schol. H. Q. See below.

271. οἶον, see on sup. 242.

274. κελευσμέναι .. ἀμέλλε, 'some god must have bidden thee.' The infinitive is an aorist, formed like δέξμεναι Il. 23. 50, οἰσμέναι Od. 18. 291, and σανσίμεναι Il. 9. 230. The construction will then be parallel to μέλλω διλέτοσαι, inf. 377. Helen's act must have been at the instance of a god, for she came to see the horse, not with any intention of betraying the heroes, but from curiosity; and had she succeeded in tempting them to reveal themselves to her, the Trojans would have won the κύδος of victory over the Greeks.

276. Δηίφοβος, one of Hector's brothers (Il. 12. 94; 13. 156). He is represented in later legend as having married Helen after the death of Paris. Cp. Eurip. Troad. 959 *βίᾳ δ' δ κανύς μ' οὐτος ἀρπάσας πόσις | Δηίφοβος δλοχυν εἰχεν διόνταν Φρυγῶν.*

279. ἀλόχοισιν, a shorter form of expression for δλόχων φωναῖς. See on Od. 2. 121. The undivided form ἐξοντακλήδην occurs in Od. 12. 250;

H. 22. 415; for the tmesis compare διὰ δ' ἀμερός Il. II. 377.

283. αἷψ' ὑπακοῦσαι, 'instantly to answer.' Cp. Od. 10. 83.

285. See crit. note. Though the grounds of rejection given there, on the grounds of Aristarchus, may be insufficient, it should be noticed that l. 285 (cp. Od. 2. 82) does not harmonise with l. 282, and still less does l. 286. The story of Anticlus may have been introduced from the cyclic epic of the 'Ιδίου πέραις. Cp. Schol. H. δ 'Αντικλος δὲ τοῦ κύκλου. The reference to Παλλὰς 'Αθηνῇ does not agree well with l. 275, nor τόφρα δ' ἔχε with ἐσχεθεν l. 284. Nitzsch would retain the lines on the ground that the words σάσσε δὲ πάντας 'Αχαιούς are necessary as the description of the great achievement for which the hearer is prepared by δλλ' οἶον τόδ' ἔρεσε. Bekker (Homerisch. Blät. 285) conjectures 'Αντικλος δέ σ' ἔτ' οἶος, as a possible reconciliation of the statements, but he does not accept the lines.

76. The only indication that D. married Helen.

95. vīno: sleep "covereth a man up like a blanket" Sande Parva,

97. diθoo'oy : = προδόμων δόμεν 302. But in I 47<sup>2</sup> dī'ō used "great entrance to the court. Nero's porticos" houses.

“Αντικλος δὲ σέ γ' οῖος ἀμείψασθαι ἐπέεσσιν  
ἥθελεν ἀλλ' Ὁδυσεὺς ἐπὶ μάστακα χερσὶ πίεζε  
υωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαιούς,  
τόφρα δ' ἔχ' δόρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθῆνη.]”

Τὸν δ' αὐτὸν Τηλέμαχος πεπνυμένος ἀντίον ηῦδα. 290

‘Ατρείδη Μενέλας διωτρεφὲς, δρχαμε λαῶν,  
ἄλγιον οὐ γάρ οἱ τι τάδ' ἡρκεσε λυγρὸν θλεθρον,  
οὐδ' εἴ οἱ κραδίη γε σιδηρέη ἔνδοθεν ἦεν.  
ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, δόρα καὶ ἥδη  
>NNπνῳ υπὸ γλυκερῷ ταρπώμεθα κοιμηθέντες.’ 295

‘Ως ἔφατ’, ‘Ἄργειν δ’ ‘Ἐλένη δμωῆσι κέλευσε  
δέμνιν’ υπὸ αἰθούσῃ θέμεναι, καὶ ρήγεα καλὰ  
πτορφύρε ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.  
αἱ δὲ ἵσταν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι, 300  
δέμνια δὲ στόρεσαν ἐκ δὲ γένους ἄγε κῆρυξ.  
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός.  
‘Ατρείδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,  
πάρ δὲ ‘Ἐλένη τανύπεπλος ἐλέξατο, δέα γυναικῶν. 305

— ‘Ημος δὲ ἡριγένεια φάνη ροδοδάκτυλος Ἡὼς,  
δρυντ' ἄρ' ἔξ εὐνῆφι βοὴν ἀγαθὸς Μενέλαος

295. *ταρπώμεθα*] πανσώμεθα Schol. H. P. La Roche assigns it to Aristarchus, comparing Schol. on Il. 24. 636. 300. *μεγάροιο δάος*] La Roche quotes, as a reading with considerable authority, *μεγάρου δάδας*. *μεγάρου* is found in Cod. Vindob. 50, and *δάδας* in several MSS. and lemma of Schol. E.

292. *ἄλγιον*, ‘all the harder,’ as in Od. 16. 147; Il. 18. 306. Compare also *βέλτερον* Od. 6. 282. Join οὐ.. τι as in οὐ γάρ τι Od. 7. 216; 8. 138; 18. 36.

*τάδε* means ‘his cleverness and address.’ But all this did not save him, ‘nor [would it have saved him] even though his heart had been of iron within him.’

294. *τράπετε*, ‘send us off.’

295. *ὑπνῷ υπὸ .. κοιμηθέντες*, ‘lulled beneath the influence of sleep,’ as in the metaphor δεδημηέων *ὑπνῷ*. Sleep is often personified in Homer, as e.g.

Il. 14. 233 “Τανε, ἀναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων. Others interpret υπὸ as meaning ‘under the covering of sleep,’ comparing Od. 5. 492 *ὑπνος .. φίλα βλέφαρ' ἀμφικαλύψας*, and Od. 7. 286 *ὑπνον κατ' ἀπέιρονα* χεῖνεν.

297. *δέμνια* (always in plural) properly means the ‘bedstead.’ Here something portable is implied, as shown by the word θέμεναι. For *ῥήγεα*, *τάπητες*, and *χλαίνα* see on Od. 3. 348.

302. ἐν προδόμῳ δόμου. With the pleonastic expression compare *βοῶν ἐπιβουκόλος* Od. 3. 422.

εἶματα ἐσσάμενος, περὶ δὲ ἔιφος δένθυ θέτ' ὕμῳ,  
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδῆσατο καλὰ πέδιλα,

βῆ δ' ἵμεν ἐκ θαλάμου θεῷ ἐναλίγκιος ἄντην,

Τηλεμάχῳ δὲ παρίζεν ἔπος τ' ἔφατ' ἐκ τ' δυόμαξε

‘Τίπτε δέ σε χρειώ δεῦρ' ἥγαγε, Τηλέμαχ' ἡρως,  
ἐσ Λακεδαίμονα δίαιν, ἐπ' εὐρέα νῶτα θαλάσσης;  
δῆμον, ἦ ίδιον; τόδε μοι νημερτὲς ἐνίσπες.’

Τὸν δ' αὖ Τηλέμαχος πεπινμένος ἀντίον ηρδα.

‘Ατρεΐδη Μενέλαε διοτρεφὲς, δρχαμε λαῶν,

ἥλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.

ἐσθίεταί μοι οἰκος, δλωλε δὲ πίονα ἔργα,

δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οἵ τέ μοι αἰεὶ

μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἐλικας βοῦς,

μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὑβριν ἔχοντες.

τούνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἱ̄ κ' ἐθέλησθα

κείνου λυγρὸν δλεθρον ἐνισπεῖν, εἴ που δπωπας

δφθαλμοῖσι τεοῖσιν, ἢ ἀλλον μῆθον ἀκουσας

πλαζομένου περὶ γάρ μιν διευρὸν τέκε μήτηρ.

μηδέ τέ μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,

ἀλλ' εῦ μοι κατάλεξον δπως ἡντησας δπωπῆς.

λίστομαι, εἴ ποτέ τοι τι πατήρ ἐμδ, ἐσθλὸς Ὀδυσσεὺς,

ἢ ἔπος ἡέ τι ἔργον ὑποστὰς ἐξετέλεσσε

δῆμῳ ἔνι Τρώων, δθι πάσχετε πήματ' Ἀχαιοί·

τῶν νῦν μοι μνῆσαι, καὶ μοι νημερτὲς ἐνίσπες.’

Τὸν δὲ μέγ' ὁχθήσας προσέφη ἔαυθδ Μενέλαος·

‘ὦ πόποι, ἢ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ

314. ἐνίσπες] Al. ἐνισπε, as in Od. 3. 101.

311. παρίζεν, sc. on the *ξεστοῖ λίθοι* Od. 3. 40<sup>5</sup>.

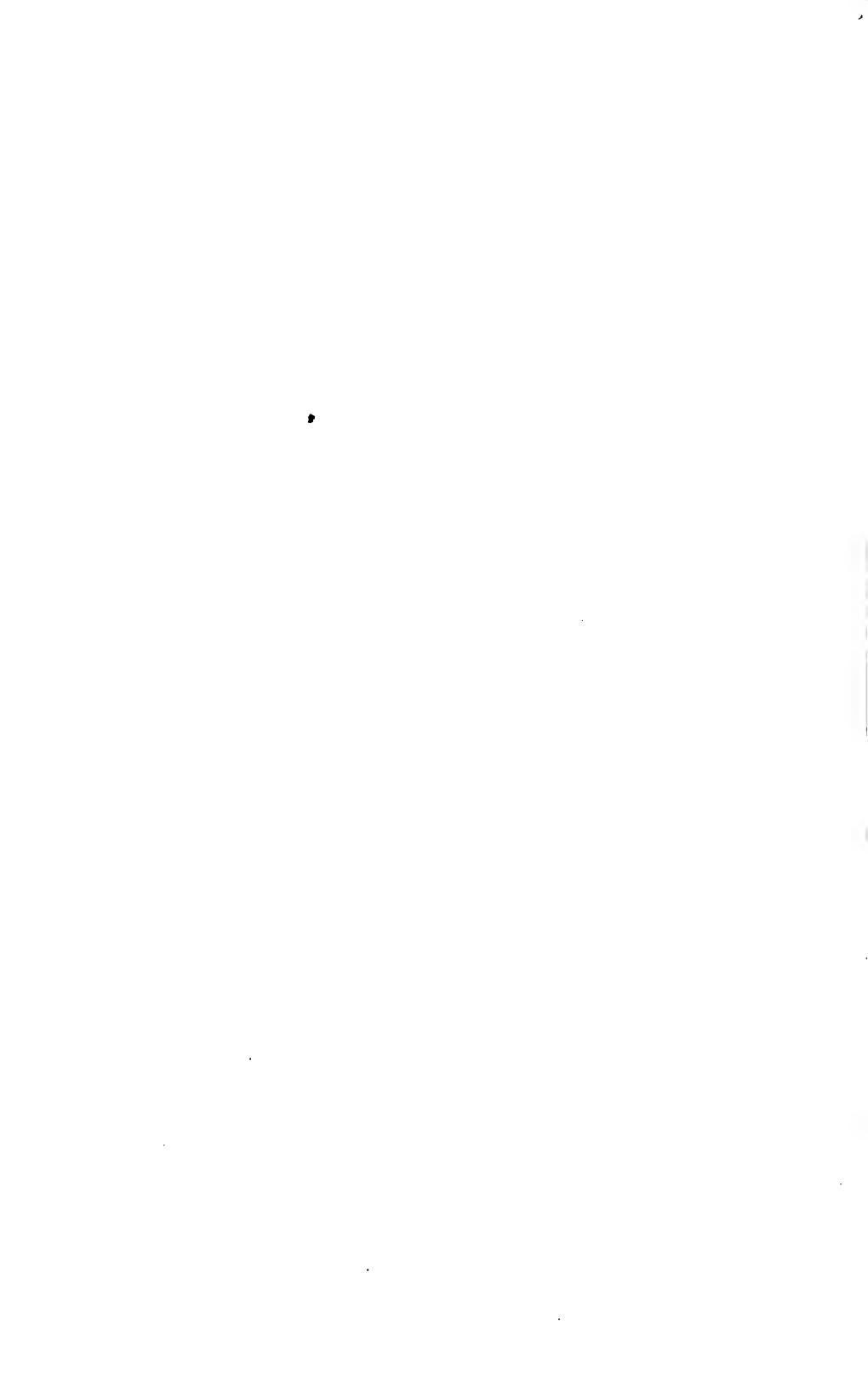
312. Τίπτε δέ σε χρειώ. Eustath. cannot be right in saying ὅρα δέ δτι τὸ χρειώ ἐνδεξάμενος ὡς τούτῳ τῷ χρέος οὐδετέρῳ δνόματι (neuter noun) πρὸς αὐτὸν συνέταξεν Ἀττικῶς τὸ τίπτε. In Homer χρειώ is always feminine. Trans. ‘For what purpose hath thy need brought thee here?’ A similar use of

τίπτε is found inf. 681, 707. Cp. also Od. 1. 225.

314. δῆμον, ‘Is it public business?’ Cp. Od. 2. 32.

318. οἰκος, ‘my house and home is being eaten up, and my rich farms have been spoiled;’ i. e. the farms have been impoverished by the constant supply of food sent in daily for the suitors.





ἡθελον εὐηγέρναι ἀνάλκιδες αὐτοὶ ἔόντες.

ὡς δ' ὅπότ' ἐν ἔυλόχῳ ἔλαφος κρατεροῦ λέοντος  
νεβροὺς κοιμήσασα νεηγενέας γαλαθηνούς

335

336. *νεηγενέας*] Aristarch. is accredited with the impossible reading *νεογενέας* by Schol. H. Q. Cobet supposes it to have been *νεογενέας*, cp. Πυλογενῆς Il. 2. 54. Perhaps what appears to be the lemma of the Schol. is really the reading of Aristarch.; so that we should write not *νεηγενέας*] Ἀρίσταρχος *νεογενέας*, but *νεηγενέας Ἀρίσταρχος* *νεογενέας* being the gloss upon it, as *νεηγενέας* is ἀπαξ elp. With the form cp. θαλαμηπόλος, *νεήφατος*, and see Monro, H. G. 124 a.

335. **ἔυλόχῳ.** This word, like δρύος, means probably 'having wood.' The simile that follows is remarkable as bringing out several points of comparison. The ἔυλος represents the home of Odysseus; the νεβροί [and perhaps the presumptuous ἔλαφος] point to the suitors; the λέων to Odysseus; and the resemblance is still further kept up in the picture of the lion's absence and return. A similarly elaborated simile occurs in Catullus 62. 39 foll. Compare also Od. 6. 130 foll.; Il. 13. 137; 15. 271, 630; 17. 725; 22. 130. As to the various tenses and moods found in the Homeric simile, we may remark that the simplest way of introducing a comparison is by means of the pres. indic. which pictures the scene as actually and visibly existing. So Il. 2. 455 ήντε τῷρ . . ἐπιφλέγει ὄλην, Il. 11. 492 ὡς δ' ὅποτε πλήρων ποταμὸς πεδῶνε κάτεσται, Il. 20. 490 ὡς δ' ἀναμαράιε βαθές ἀγκεα θεσπιδὲς τῷρ. The same mood and tense serve to introduce the picture of every-day occurrences, as Il. 2. 87 ήντε ἔθνεα εἰσι μελισσῶν, Il. 3. 3 ήντε περ κλαγγὴ γεράνων πέλει, Il. 5. 499 ὡς δ' ἀνεμος ἄχρας φορέει λεπδα κατ' ἀλαός, cp. also Il. 21. 23; Od. 8. 124; 13. 81; or, again, to describe the constant condition of things, as Il. 9. 14 ὡς τε κρήτη . . ή τε . . δνοφερὸν χέει ὄδωρ, Il. 12. 132 ὡς δτε τε δρὺες . . αἱ τ' ἀνεμον μίμουσι, Il. 17. 434 ὡς τε στήλη μύρει, ib. 747 ὡς τε πρῶν λοχάνει ὄδωρ, cp. also Il. 22. 199. This present tense may afterwards change to a perfect or aorist, and even back again to present; cp. Il. 2. 87 foll., εἰσι . . πένονται . . πενοτήται, Il. 4. 453 foll. συμβάλλετον . . ἔκλινε, Il. 8. 556 φαίνεται . . ἔπλετο . . ἔφανεν . . ἀπερράγη . . εἶδεται . . γέγηθε, Od. 13. 31 λιλαίεται . . ἔλκητον . . κατένυ . . βλάβεται. Or, again, the simile may be introduced by the aorist indicative [gnomic aorist], as Il. 3. 33 ὡς δ' δτε τίς τε δράκοντα ιδεῖν παλίνορος ἀπέστη, etc.,

Il. 13. 389 ήμιτε δ' ὡς δτε τίς δρῦς ήμιτεν. And this tense may change as the simile progresses; cp. Il. 4. 275 ὡς δ' δ' εἶδεν νέφος . . φαίνεται . . ἀγει . . βήγησεν . . ήλασε, Il. 5. 902 ὡς δ' δ' ὄντος γάλα . . συνέπηξεν . . περιστρέφεται, Il. 352 ὡς δὲ λύκοι . . ἐπέχραον . . δέτραμεν . . δαπράζουσι. The perfect indicative is occasionally used, as in Il. 16. 384 ὡς δ' δτε . . βέβριθε χθών . . ὅτε . . χέει ὄδωρ Ζεύς, Il. 17. 263 ὡς δ' δτε . . βέβριχεν μέρα κύμα . . αἷμα δέ τ' ἀκρας ήμινεις βοῶσιν, in both of which instances the tense changes back to present indicative. The imperfect and pluperfect seem to be unsuitable in describing comparisons, as connoting a too definite point of time. In Od. 22. 469 ἐστήκη is perf. subjunctive; and in Il. 4. 483; 17. 435 πεφύκη and ἐστήκη are probably the right readings, and not πεφύκει, ἐστήκει. It is doubtful if any genuine instance can be found of the pluperf. in such sentences. The use of the indicative future in simile is very doubtful. Its admissibility is denied by Hermann and Spitzner and allowed by others. The question is complicated by the variation of MSS., as e.g. between ἀγει and ἀγη Il. 5. 161, and by the identity of form of the indicative future and the subjunctive aorist with short penultima, e.g. λέξεται Il. 4. 131. The subjunctive mood is used to introduce a simile where the picture is rather imagined than described as actually existing. The tenses used of this mood may either be the present, as θείη Il. 6. 507, θράσκωσι Il. 13. 589, μένροι Il. 22. 93, αἴλλαγ Od. 20. 27; or, more commonly, the aorist, as στυφελέγη Il. 11. 305, ποιήσονται Il. 12. 168, τανόσοι Il. 17. 547, φανήη Od. 5. 394. In such cases the tense of description often passes into the graphic indicative, as Il. 6. 507 θείη . . ἔχει . . δίσσονται, etc., Il. 22. 93 μένροι . . ἔδυ . . δέδορκεν, ib. 163 τρωχῶσι . . κείται, 189

κυνημοὺς ἔξερέσσι καὶ ἄγκεα ποιήεντα  
βοσκομένη, δ' ὁ ἔπειτα ἔην εἰσῆλυθεν εὐνὴν,  
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,  
ὡς Ὁδυσεὺς κείνοισιν ἀεικέα πότμον ἐφῆσει. 340  
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,  
τοῖος ἐὼν οἵος ποτ' ἐντιμένη ἐνὶ Λέσβῳ  
ἔξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,  
καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
τοῖος ἐὼν μνηστήρους διμελήσειν Ὁδυσσεύς. 345  
πάντες καὶ ὀκύμοροί τε γενοίατο πικρόγαμοι τε.  
ταῦτα δ' αἱ μὲν εἰρωτᾶς καὶ λίστεαι, οὐκ ἀν ἐγώ γε  
ἄλλα παρὲξ εἴποιμι παρακλιδὸν, οὐδὲ ἀπατήσω

339. ἀμφοτέροισι] Ἀριστοφάνης τὸ ἀμφοτέροισι ἐπὶ τῆς ἑλάφουν καὶ τοῦ νεβροῦ (Dind. τῶν νεβρῶν from H.) λαμβάνει Schol. E. H. Q. T. This seems to imply that his reading was in v. 336 νεβρὸν κοιμήσασα νεγγενέα γαλαθηνόν. 342. ἐν λίστῃ] ἐν Ἀρίστῃ lemma in P.

δίγται .. θίει, Od. 5. 328 φορέγων .. .  
ἔχονται, Od. 19. 518 δεῖδησον .. χέει.  
The optative mood in similes is very rare (compare Od. 9. 484 ὡς δὲ τις τρυπῷ [for τρυπάι] δόρυ τῆν), and, when used, it is generally introduced by ὡς εἰ or ὡς εἴ τε, as in Od. 9. 313; 10. 416.

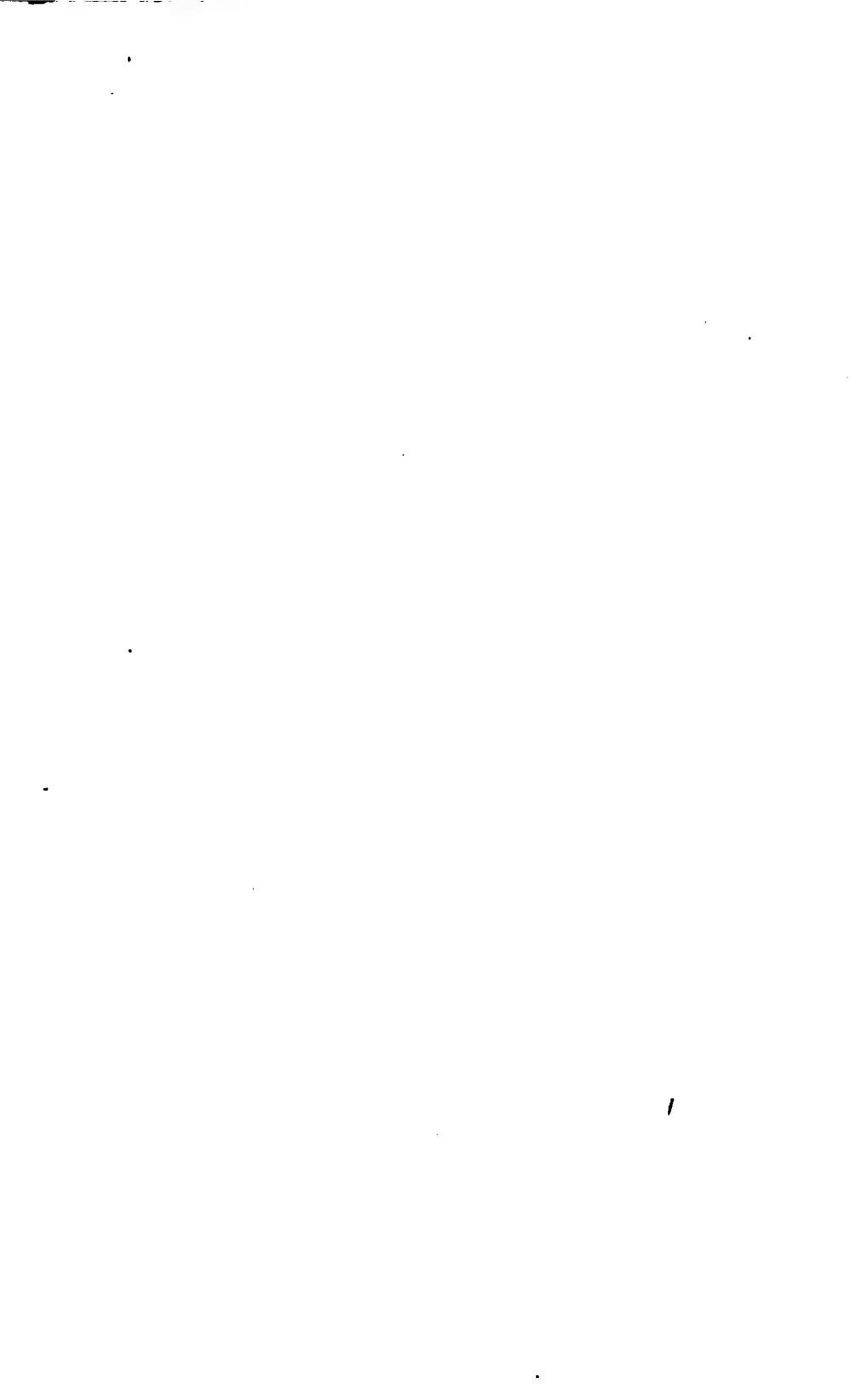
339. ἀμφοτέροισι may be understood of the dam and her young; for though numerically more than two they really represent the two divisions of the family. Fäsi compares Aen. 1. 458 'Atridas Priamumque et saevum ambobus Achillen.' This interpretation seems to bring the parents of the suitors into the comparison; so Eustath. ἔλαφοι δὲ οὐκ ἀπεικότως ἀν νοηθέειν οἱ τῶν μωροτήρων γονεῖς, οἱ δάλκι δὲ εὐτοι δύτες ἀγενεῖς τούτους νεβροὺς ἀφῆκαν εἶναι παρὰ τῷ τοῦ Ὁδυσσεος οἴκῳ. But Eustath. also remarks, διδυμοτόκον ἴστοιθησιν ἔλαφον ίνα μή παρεισάσῃ νεβρῷ ἐν τοὺς τοσούτους μωροτήρας. And this seems to be the true interpretation, for the picture represents the slaughter of the fawns as taking place during the absence of the dam, which would settle the limitation of ἀμφοτέροι to the pair of fawns; and this is the view held by Aristoph. Cp. Aristot. H. A. 6. 29, who reckons

one or at most two as the number of fawns at a birth.

341. οἱ γὰρ, Ζεῦ. 'Pallas and Apollo have the exclusive distinction of being invoked in conjunction with Jupiter in this formula. This verse meets us, not upon occasions having reference to any peculiar rite or function, but simply when the speaker desires to give utterance with a peculiar solemnity or emphasis to some story and paramount desire.' Gladstone, Hom. Stud. vol. 2. p. 71, foll. Nitzsch would limit the use of the formula to wishes that are clearly beyond the speaker's hope. Cp. Od. 7. 311; 18. 235; 24. 376; Il. 2. 371; 4. 288; 7. 132; 16. 97. αἴ (cp. Oscar svai = si) is an older form than εἰ and may be reckoned among Homeric Aeolisms. Its use is rarer in the Odyssey than in the Iliad.

343. Φιλομηλείδῃ. Eustath. says, φασίν οἱ ἀρτιβέστεροι Λέσβον βασιλέα τὸν Φ. οἱ τοὺς παρώντας ἐπι πάλην προσκαλούμενος ἐποιεῖ τὸ αἴτοι καὶ εἰς τοὺς Ἀχαιοὺς ἐκεῖ προσομοιώντας. With ἐξ ἔρδος = 'in a match' or 'after a challenge' cp. Il. 7. 111 ἐξ ἔριδος μάχεσθαι.

348. παρακλιδόν is the exepgesis, or nearer definition, of παρέξ. So τριχθά καταφυλαδόν Il. 2. 668, καθύπερθε μελαθρόν Od. 8. 279. With εἰπεῖν ἄλλα





ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἀλιος νημερτής,  
τῶν οὐδέν τοι ἔγω κρύψω ἕπος οὐδ' ἐπικεύσω.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τελήσσας ἑκατόμβας.  
[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων.]  
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ

Αἰγύπτου προπάροιθε, Φάρον δέ ἐι κικλήσκουσι,

353.] Ζηρόδοτος ἡθέτει πᾶσαι γάρ φρσιν ἐγένοντο ἐπολαί; Schol. E. H. P. Q. The Schol. E. attempts to give it a special force by supplying *ἡμέας*, and interpreting *ἐφετμίον* as *θυσιῶν*, and thus endeavouring to justify the tense of *βούλοντο*. But doubtless it is a *γράμμη* of some later rhapsodist. Another ground of suspicion is the resumption of the word *θεοί* from 351.

παρακλιδόν ερ. Od. 19. 556 ὑποκρί-  
νασθαι .. ἀλλὰ ἀποκλίναντα. The mean-  
ing is, 'I will not give you a different  
answer, away from the point and shirking  
your question.' These words im-  
ply the *suppressio veri*, as *διατήσω* the  
*suggestio falsi*.

349. ἀλλὰ τὸ μέν = *quae vero*. See  
Hentze, Philol. 30. p. 504, who quotes  
this with Il. 1. 125 as the only passages  
in which the relative sentence intro-  
duced by a demonstrative precedes the  
main clause; and in both cases this  
demonstrative is accompanied by *μέν*  
that is followed by no corresponding  
*δέ*. His reference to Il. 18. 460 does  
not seem to the point. But cp. Od. 14.  
227.

350. On this line Eustath. remarks,  
ὅποιον εἴ τις ἔστι διαφορὰ τοῦ κρύψου  
καὶ τοῦ ἐπικένουαι, which seems true  
enough; unless we press the analogy  
of such a phrase as *ἔτερος μὲν κενῆν*  
.. ἀλλο δὲ *ἔτηρ* (Il. 9. 313), so as to give  
the actual force of falsehood to *κρύψω* in  
this connection.

351. It seems better to take *ἔτι*  
directly with *ἔσχον*, and *δεῦρο* with  
*νέεσθαι*, or we may join *ἔτι μεμαῶτα* –  
'while I was still striving to arrive  
here,' but had not yet succeeded. Com-  
pare *ἔτι δεῦρο κιονηρ* inf. 736.

352. *τεληστός* is not an equivalent  
of *τελέας*, in the sense of 'perfect  
victims,' but, on the general analogy  
of Homeric epithets in -eis, 'effective,'  
or acceptable, sacrifices, that win an  
accomplishment (*τέλος*) from the gods.  
It is doubtful whether in this passage  
(as well as in inf. 355 and Od. 3.  
33) *Αἰγύπτῳ* refers to the land, or to  
the Nile, 'the river of Egypt,' cp.

Genesis 15. 18. In inf. 477 and 581  
there is no doubt that the reference  
is to the river. With the dative *Αἰγύπτῳ*  
we may compare sup. 174  
*Ἄργει.*

354. *ἴσαια*, 'Now.' Used of the  
commencement of a story, or as marking  
the progress of the narrative to  
a new stage. Cp. Od. 1. 106; 3. 62;  
9. 116.

355. *Pharos* is really less than a  
mile from the seaboard of the Delta,  
and the rocky nature of the bars and  
shelves off the coast in that spot seem  
to preclude any theory of the advance  
of the land or the retreat of the sea  
(see Hdt. 2. 179; Plut. de Isid. 40)  
to account for the distance to which  
*Pharos* is here removed. Cp. Lucan,  
Pharsal. 10. 509 *Insula quondam | in*  
*medio stetit illa mari, sub tempore vatis*  
*| Proteos, at nunc est Pellaeis proxima*  
*maris.* It is suggested that *Αἰγύπτος*  
means the Canopic branch of the Nile,  
and that Naucratitis is the station where  
Menelaus landed; but the simpler way  
of treating the passage is to regard it as  
a poetical adaptation of a current story,  
rather than to try and force it into  
accordance with actual topography.  
Dr. Hayman remarks, that the word  
*κικλήσκουσι* seems to imply the gos-  
siping nature of the account. But  
*κικλήσκειν* is commonly used without  
any such connotation, as in Od. 18. 6; 9.  
366. Cp. Strabo (17. 422) *ἢ δὲ Φάρος*  
*ηγοῖον ἔστι παραμηκές προσεχότατον τῇ*  
*ἡγείρᾳ, λιμένα πρὸς αὔτην ποιοῦν αμφίστο-*  
*μον.* This agrees with the description  
given by Caesar (Bell. Civ. 3. 112) 'haec  
insula Alexandriæ obiecta portum effi-  
cit,' etc. But Strabo is ready to justify

τόσσον ἀνευθ' ὅστον τε πανημερή γλαφυρὴ νῆσος  
ἥνυσσεν, ἢ λιγὺς οὐρος ἐπιπνείζοις ὅπισθεν  
ἐν δὲ λιμὴν εὔρομος, δύθεν τ' ἀπὸ νῆσος ἔσας  
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.  
ἔνθα μ' ἑέκοσιν ἥματ' ἔχον θεοὶ, οὐδὲ ποτ' οὐροὶ  
πνείοντες φαίνονθ' ἀλιαῖες, οἱ δέ τε νηῶν  
πομπῆς γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης. 360  
καὶ νῦ κεν ἡια πάντα κατέφθιτο καὶ μένε ἀνδρῶν,  
εἰ μή τίς με θεῶν δλοφύρατο καὶ μ' ἐσάωσε,  
Πρωτέος ἴφθιμον θυγάτηρ, ἀλίοις γέροντος, 365  
Εἰδοθέη. τῇ γάρ ρα μάλιστά γε θυμὸν δρινα,  
ἢ μ' οἴφ ἔρροντι συνήντετο νόσφιν ἔταιρων

366. *Εἰδοθέη*] Zenodot. Εὐρυνόμη Schol. E. H. Q. The Schol. adds that Aesch. in the Proteus (frag. 196) calls her *Εἰδοθέα*, but Dind. reminds us that he speaks of her as *Εἰδών*.

the Homeric description, δὴ γὰρ ιστορῶν αὐτῷ περὶ τῆς Φάρου, μᾶλλον δὲ ἡ κοινὴ φήμι, διότι μὲν τότε τοσούτον ἀπεῖχεν ἀπὸ τῆς ἡπείρου, δύον φησι, δρόμον νεῶς ἡμερῶν, οὐν ἀν εἴη διατερηριμένη ἐπὶ τοσούτον ἐψευσμένως, ὅτι δὲ ἡ ἀνάβασις καὶ αἱ προσχώσεις τοιαῦτα τινες κοινότερον πεπύσθαι εἰκὸς ἦν. ἐξ ἀν συνθετέος δὲ ποιητὴρ διτὶ τελέον ἢ τότε ἀφειστήκει τῆς γῆς ἡ νῆσος κατὰ τὴν Μενελάου παρουσίαν, προσέθηκε πάρ' ἐαντοῦ πολλαπλάσιον δίσημην τοῦ μιθῶνος χάριν· αἱ δὲ μυθωσίαι οὐκ ἀγνοίας χάριν.

The last words come very near the truth.

356. τόσσον . . ἥνυσσεν, 'as great a way off as a ship makes in a whole day'; gnomic aorist = 'conficere solet.'

358. ἀπὸ . . βάλλουσιν (for the unexpressed subject see on sup. 214), 'they push off.' Probably the process, described in Od. 9. 487, of using the *κοντός*.

359. The μέλαν ὕδωρ, which the crews draw for their use, is water from deep places, where the light cannot reach it. Compare *κρήνη μελάνυδρος* Od. 20. 158; Il. 16. 3 (where the water is also called *δνοφερόν*). The same epithet is applied to water in tanks, Od. 6. 91; in deep rivers, Il. 2. 825; and in deep sea-gulfs, Od. 12. 104. The antithesis to it is *λευκὸν ὕδωρ* Od. 5. 70, and *ἀγλαὸν ὕδωρ* Il. 2. 307. But cp. Il. 21. 202.

361. ἀλιαῖες serves as a local predicate, joined with πνείοντες = 'blowing over the sea': the relative clause that follows forms the exegesis to these words. φαίνονθ' = 'sprung up'; literally, 'showed themselves,' see inf. 519.

363. κατέφθιτο. Ameis describes this tense as a pluperfect; compare ἔφθισο Aesch. S. c. 970, ἔφθιτο γὰρ πάρος Eur. Alcest. 414, but as parallel to δλοφύρατο it is better to take it as the non-thematic aorist. So Il. 18. 99 δὲ μὲν πάλα τρλόθε πάτρης | ἔφθιτ', ἐμάδο δὲ δῆσεν δρῆτας ἀλεκτῆρα γενέσθαι. Cp. Soph. O. R. 962 νόσοις δὲ τλήμων, ὃς ζούκεν, ἔφθιτο.

365. ἴφθιμον. This has been variously derived from ἴφι-τική, or ἴφι-θυμός. It is simpler to refer it only to ἴφι, the epenthesis of the θ in the latter half of the word being analogous to its introduction in such forms as *Ιμάσθη*, *Θαθμός*, *Μνθμός*.

366. *Εἰδοθέη*, known in later times as Θεονή, seems to be a name coined with reference either to the various 'transformations,' or the vast 'knowledge' of her father.

367. Join ἢ μ' [οι] οἴφ συνήντετο ἔρροντι νόσφιν ἔταιρων. For the elision of the diphthong in *μοι* cp. Il. 6. 165; 10. 544; 13. 481; 17. 100; Od. 23. 21. οἴφ = 'all by myself.'

56. Improbable ° recent view that H. knew that 'delta' Nile was alluvial and represents the distance 'island from the shore as no great in order - indicate the 'remoteness' period 'Men'

60. Rowing not attempted. Egypt seems very far away from Greece.  
p. 235 contrary winds kept Od. on 'islands' 7 days.



αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον  
γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.

ἡ δ' ἐμεῦ ἄγχι στᾶσα ἕπος φάτο φώνησέν τε  
νήπιός εἰς, ὡς ἔστι, λίην τόσον ἥδε χαλίφρων,  
ἥε ἐκὼν μεθίεις καὶ τέρπεαι ἀλγεα πάσχων;  
ώς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ  
εὐρέμεναι δύνασαι, μινύθει δέ τοι ἥτορ ἐταίρων.  
ώς ἔφατ', αὐτὰρ ἔγώ μιν ἀμειβόμενος προσέειπον  
ἐκ μέν τοι ἐρέω, η τις σύ πέρ ἐστι θεάων,  
ώς ἔγώ οὐ τι ἐκὸν κατερύκομαι, ἀλλά νυ μέλλω  
ἀθανάτους ἀλιτέσθαι, οὐδὲ οὐρανὸν εὐρὺν ἔχουσιν.  
ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,

370. ἡ δ' ἐμεῦ ἄγχι στᾶσα] Σηνόδοτος ἡ δέ μοι ἀντομένη Schol. E. H. 372. με-  
θίεις] This seems the best established reading. Bekk. writes μεθίης as Eustath.,  
al. μεθίεις. See Ameia, Anhang ad loc.; Le Roche Hom. Text. 225; Etym. Mag.  
177. Ι τούτου (sc. the verb *lā*) ὁ παρατακτικὸς *ἴον*, τὸ δεύτερον *λεις* καὶ τὸ τρίτον *τει*,  
καὶ συνθέσεις ἀφει . . . Ιοτέρον δὲ διτὸν τὸ δίδωμα καὶ τίθημι καὶ ἵημι οἱ παραχημένοι  
μᾶλλον ἀπὸ τοῦ εἰς ὃ εἰσὶν ἐν χρήσι ήτερ ἀπὸ τῶν εἰς μ. 379. εἰπέ] Σηνόδοτος  
εἶπε, κακῶς τὴν διαφορὰν γὰρ ἤγνωσεν Schol. H.

368. Ιχθυάσκον . . ἔτειρε δέ. Here the second clause, which gives the reason of the first, is introduced by the co-ordinating δέ, where in later Greek we should find ἔτειρε γάρ. Cp. II. 1. 259 ἀλλὰ πίθεος· δῆμφος δὲ νεαρέρως ἐστὸν ἐμέοι, II. 2. 26 νῦν δὲ ἐμέθεις ἔνεις ἀκα. Διὸς δέ τοι ἄγγελός εἰμι, II. 9. 496 οὐδέ τοι σε χρῆ | νηλέες ἥτορ ἔχειν στρεπτοῖς δέ τε καὶ θεοὶ αὐτοῖ. Fish were, generally, in the judgment of the Homeric age, in the same category as beasts of prey, compare II. 24. 82; 21. 201 foll., and see note on Od. 1. 177. For allusions to fishing see Od. 10. 124; 12. 251 (with note); 22. 384; II. 24. 80. Eustath., on ἔτειρε δέ γαστέρα, remarks, ἀλλος γὰρ οὐ θέμις ἀλεύειν τοὺς ἥρωας. Cp. Athenaeus 1. 46, who says of the Homeric heroes, δέ τε καὶ ιχθὺς ἄσιμον, καὶ ξαρτρῶν δῆλον ποιεῖ, δοκοῦν τὴν ἄλωσιν πανάγρους δικτύου θῆρα [II. 5. 487], καίτοι Εὔβουλος, κατὰ τὴν κομικὴν χάριν, φησὶ πάιζαν, 'ιχθὺν δὲ 'Ομηρος ἑσθίουντ' εἴρηκε ποὺ | τινὰ τῶν 'Αχαιῶν; κρέα δὲ μόνον ἄπτων, ἐπεὶ | ἔψωντά γ' οὐ πειοίκειν αὐτῶν οὐδένα.' But Eubulus is versifying the words of Plato, Rep. 3. 404 B, C οἰσθα γὰρ διτὸν ἐπὶ στρατείας ἐν ταῖς τῶν ἥρων ἐστιάσεσιν οὐτε ιχθύοις αὐτοὺς ἐστιά [Ομηρος], καὶ ταῦτα ἐπὶ

θαλάττῃ ἐν Ἐλλησπόντῳ ὅντας οὐτε  
ἔφοδος κρέασιν, ἀλλὰ μόνον ὅπτοις.

371. νήπιός εἰς, 'Art thou an utter fool, sir stranger, and spiritless? or choosest thou thus to be reckless, and takest pleasure in sorrow? seeing that this long while thou lettest thyself be shut up in the island, and canst find no deliverance, while the heart of thy comrades is fainting.'

374. μινύθω δέ = οὐτε μινύθεις.

377. μέλλω .. ἀλιτέσθαι, 'assuredly I must have offended the gods.' See on sup. 94.

379. θεοὶ δέ τε πάντα ἴσασιν. Löwe quotes Julian. Orat. 6 οὐ γὰρ ἐπὶ πλούτῳ χρημάτων τὸ θεῖον μακαρίζουμεν, οὐδὲ ἐπὶ ἀλλῷ τινὶ τῶν νομίζομένων ἀγαθῶν ἀλλ' ἕπερ 'Ομηρός φησι, θεοὶ πάντα ἴσασιν. ἐπιστήμη γὰρ ημῶν οἱ θεοὶ διαφέρουσι. On which he adds, 'Constat tamen Graecorum Romanorumque diis et deabus non tribui omniscientiam absolutam; polytheismus enim veram divinitatis notionem ac perfectam ferre non potest.' Here we may regard the words as a courteous hyperbole; or as a magnifying of the knowledge of the gods in contrast with human ignorance. Perhaps the expression might still better be described as the theoretical

ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,  
νόστον θ', ώς ἐπὶ πόντον ἐλεύσομαι ἰχθύεντα.  
Ἄς ἐφάμην, η δ' αὐτίκ' ἀμείβετο δῖα θεάων  
τοιγάρι ἑγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
πωλεῖται τις δεῦρο γέρων ἄλιος νημερτής,  
ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὃς τε θαλάσσης  
πάσης βένθεα οἶδε, Ποσειδάνων ὑποδμώς  
τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἡδὲ τεκέσθαι.  
τὸν γ' εἴ πως σὺ δύναι λοχησάμενος λελαβέσθαι,  
ὅς κέν τοι εἴπησιν ὀδὸν καὶ μέτρα κελεύθου

380

385

view of the gods; parallel with which is θεοὶ πάντα δύναται Od. 10. 306; cp. 14. 444; or, Ζεὺς . . δύναται ἀπάντα sup. 227. But it is easy to see that this article of belief is not illustrated by the facts recorded. (1) *As to knowledge.* Aphrodite says of Zeus, ἐδὲ οἶδεν ἀπάντα | μοιράν τ' ἀμφορίην τε καταθητῶν ἀνθρώπων Od. 20. 75. Thus Zeus is able to warn Aegisthus of his fate, Od. 1. 37; thus, Poseidon can speak securely of the result of his marriage, Od. 11. 248; he knows that Odysseus must find an end of his troublous voyage in Phaeacia, Od. 5. 288; so too, Circe can describe the events that will occur on the voyage to Hades, Od. 10. 490; but in contrast to this we have Poseidon's ignorance of what is befalling his son Polyphemus, Od. 9; and the same god is able to reckon on the ignorance of Zeus while he is defending the Greeks, Il. 13. 356; cp. 18. 185, where Iris, as she brings a message, declares οὐδὲν οἶδε Κρονίδης. So Proteus, the sea-god, knows all the depths of the sea, inf. 386, but is quite witness of the deceit that is being devised against him, ib. 542. Nor, if the gods were altogether cognisant of the future, should we have the frequent use of φράξονθι, μερμηρίζειν, etc., to describe their 'searchings of heart'; cp. Il. 2. 3; 16. 646; 20. 115; 22. 174. (2) *As to power.* It is said that Athena can save even from the jaws of death, but Telemachus, her favourite, does not hesitate to describe an unexpected result as one that never could have been hoped for, οὐδὲν εἰ θεοὶ θεοὶ θέλοισιν Od. 4. 227. The gods can save; but their saving power is limited (see Od. 2.

231, 236), and Poseidon himself cannot care his blinded son, Od. 9. 525. Further, such power as the gods possess is not the simple prerogative of godhead, but each god seems to have his particular amount of strength, just as different men have; cp. Il. 7. 455; 20. 105, 122. Nor, again, is such an ascription of absolute knowledge or absolute power compatible with the frequently recurring phrases that describe the gods as accomplishing this or that act 'with ease,' or 'with trouble.' Such phrases would be meaningless in connection with omnipotence; see Il. 13. 90; 15. 140, 356; 20. 444; Od. 10. 573; 14. 348, 357; 16. 198.

380. Notice the force of the tenses, 'who keeps me here a prisoner still, and stopped me (cp. sup. 351) from my journeying.'

388. τὸν γ' εἴ πως . . δε κεν εἴπων. There are two ways of taking these lines; (1) 'O that thou couldst catch him by ambuscade, in order that he may tell thee,' etc. With the half-exclamation, half-wish, which is really, a protasis with unexpressed apodosis, cp. Il. 10. 111; 16. 559. δε κεν will, according to this view, introduce a quasi-final sentence; cp. Od. 10. 539. Or (2), and simpler, 'if thou couldst manage to catch him by ambuscade, he will tell thee,' etc. δε here introducing the apodosis with a true demonstrative force, as in δε γὰρ δεύτερος ηλθε Od. 1. 286.

389. δεδὸν . . κελεύθου. The juxtaposition of these two words, as in Od. 9. 261, suggests a difference of meaning, which is not easy to detect. δεδὸν seems to mean rather the ground



~<sup>3</sup> possibly have with subj. (general imp. case).)

νόστον θ', ως ἐπὶ πόντον ἐλεύσεαι ἰχθυόντα. 390

καὶ δέ κέ τοι εἴπησι, διοτρεφὲς, αἵ κ' ἔθέλησθα,

ὅτι τοι ἐν μεγάροισι κακόν τ' ἀγαθὸν τε τέτυκται,

οἰχομένοιο σέθεν δολιχῆν ὅδὸν ἀργαλέην τε.

ως ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον 395

αὐτῇ νῦν φράξει σὺ λόχου θείοιο γέροντος,

μή πώς με προϊδὼν ἡὲ προδαεῖς ἀλέηται·

ἀργαλέος γάρ τ' ἔστι θεὸς βροτῷ ἀνδρὶ δαμῆναι.

ως ἔφάμην, η δ' αὐτίκ' ἀμειβέτο δία θεάων

τοιγάρ τέγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.

ῆμος δ' ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκη 400

400. ἀμφιβεβήκη] So Bekk. with Cod. Vindob. 50 for ἀμφιβεβήκει. See note below. In Il. 8. 68 the same line occurs, and there it is followed not by a present tense as *εἰσι*, but by an imperf. *ἐτίτανε*. It is not easy to decide whether the note of Schol. H., διχῶς Ἀρίσταρχος, refers to this variation, or to the different ways of writing the 3rd sing. of the pluperf., namely, with the final *v* or without it.

travelled over, Lat. *mīa*, and κάλευθος  
the act of travelling, Lat. *iter*. But the  
meanings are not kept distinct.

In the story of Proteus we may suppose that we have the poet's adaptation of some well-known 'sailors' yarns.' Virgil has employed the story; but he has located Proteus in the Carpathian Sea (Geo. 4. 387 foll.). In later legend Proteus appears as a king in Memphis, Hdt. 2. 112-116. The story of Proteus and his transformations was afterwards allegorized, as representing various processes of nature, or of the intellectual powers of man. Proteus stands as the type of a wizard, and the phrase δολοφάνα εἴδεις inf. 460, reminds us of the epithet δολοφόνος, applied to Atlas, Od. 1. 52. When Proteus is called Ποσειδῶνος ὑποδῆμάς, Eustath. remarks, περιττὴ η πρόθεσις, by which he intends to express that ὑποδῆμά only means 'a servant,' and not an 'under-servant,' the preposition illustrating the general condition of 'subserviency,' and not any particular grade of servitude. So we have ὑφηνίοχος and ὑποδροστήρ. 'Num putabimus aliquem inferioris ordinis famulum significari? Nec res patitur nec sermo desiderat.' Lehrs, Aristarch. 108.

393. οὐχ' μένοιο . . ὥδον, 'while thou art away on a voyage.' So ὥδον ἐλθεῖν Il. 1. 151; Od. 3. 316, οἴται ὥδον Od. 17. 426.

395. αὐτή, emphatic, 'do thou thyself contrive it;' for Odysseus does not understand the method of the λόχος.

397. ἀργαλέος . . δαμῆναι. For the personal construction; ερ. ἀργαλέος Ολύμπιος ἀντιφέρεσθαι Il. L. 589, η δὲ μᾶλ' ἀργαλέῃ περίαν Il. 12. 63. Cp. also Od. 11. 291. Elsewhere we find ἀργαλέον neut. with infin. and dat. or accus. of person, as Od. 2. 224; 7. 241.

400. ἦμος δ'. What letter is elided here? After the formula τοιγάρ . . ἀγορεύσω, the next line invariably follows without any connecting particle; nor can we say that any change or contrast is here introduced by ἦμος δ'. On these grounds Nitzsch regards δ' as = δή, and not δι, comparing σχέτλιε, καὶ δ' αὖ τα Od. 12. 116, and τῷ δ' οὐρανοί Il. 10. 385; but such phrases as τίνει δὲ τοι point equally the other way. Cp. sup. 312; Od. 2. 363; Il. 15. 244. ἦμος δ' occurs eight times in the Iliad, and twenty-nine in the Odyssey. Only twice is it used without elision, and both times with δι and not δή, Il. 11. 86; Od. 12. 312. It seems simpler here to accept the common combination, which had evidently passed into an epic formula; nor indeed does δι seem less appropriate for the commencement of a story than τίνει, see on sup. 354. Fāsi quotes Hesiod.

τῆμος ἀρ' ἔξι ἀλὸς εἶσι γέρων ἀλιος νημερτής  
πνοιῇ ὑπὸ Ζεφύροι, μελαίνῃ φρικὶ καλυφθεὶς,  
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν  
ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοσύδηνης  
ἀθρόαι εῦδουσιν, πολιῆς ἀλὸς ἔξαναδῦσαι,  
πικρὸν ἀποπνείουσαι ἀλὸς πολυβενθέος ὀδμήν.  
ἔνθα σ' ἔγὼν ἀγαγοῦσα δὲν ἡσι φαινομένηφιν,  
εὐνάσω ἔρειης σὺ δὲν κρένασθαι ἔταιροις

405

Opp. et D. 414 θμος δὴ λήγει μένος  
δέος τελίου; but here a Bodl. MS.  
reads θμος δὲ. Eustath. suggests that  
θμέδε and τῆμος had become single  
words like ἐνθάδε. θμος is always found  
elsewhere with the indicative, except in  
later Greek (as Lycophr. 1268; Hippoc.  
599. 40), and it is possible to retain  
the MSS. reading, ἀμφιβεβήκει, if we  
regard it as equivalent to a gnomic  
aorist (cp. θμος δ.. ὀπλίσσασθα II. 11.  
86); or treat it as the present tense  
from a new form in ω, as κεκλήγοντας  
implies κεκλήγω. Cp. γεγωνέμεν II. 8.  
223, ἐγέναντεν II. 14. 469, which forms  
suggest a present γεγάνω from γέγωνα.  
Bekker (see critical note) reads, with  
one MS., ἀμφιβεβήκη, which La Roche  
suggests may have been one of the  
Aristarchean readings; the analogy of  
δὲ used with subjunctive, and the  
general sense, seem to weigh in favour  
of ἀμφιβεβήκη. ἀμφιβιλνεν, which  
signifies, in the most general way, 'to  
come into the neighbourhood of,' takes  
various special meanings, as e. g. 'to  
defend;' cp. ἀμφίβασις, and see II. 1.  
37, 451; II. 5. 623; Od. 9. 198.

402. μελαίνῃ φρικὶ. These two  
words are interpreted by II. 7. 63 σῆ δὲ  
Ζεφύρου ἔχεντο πόντον ἔτι φρέξ | ὄρυ-  
μένου νέον μελάνει δὲ τε πόντος ὑπ'-  
αύτῆς, where the Gramm. add. φρέξ .. τὸ  
ἐκ γαληῆς πράτοις ἔφορθούμενον κύμα,  
and φρέξ Ζεφύρου — ἡ πράτη ήρεμαί  
αὐτοῦ κατὰ πόντον κείποντα. Catullus  
has imitated the passage, Pel. and  
Thet. 269 'hic qualis flatu placidum  
mare matutino | horrificans Zephyrus,'  
and Virgil has caught the idea of  
μελαίνῃ in the phrase 'inhorruit unda  
tenebris' Aen. 3. 195. The ruffled  
surface of the water veils the sea-god  
as he rises.

404. νέποδες. According to Apollon.  
and Et. Mag. this word means 'swim-

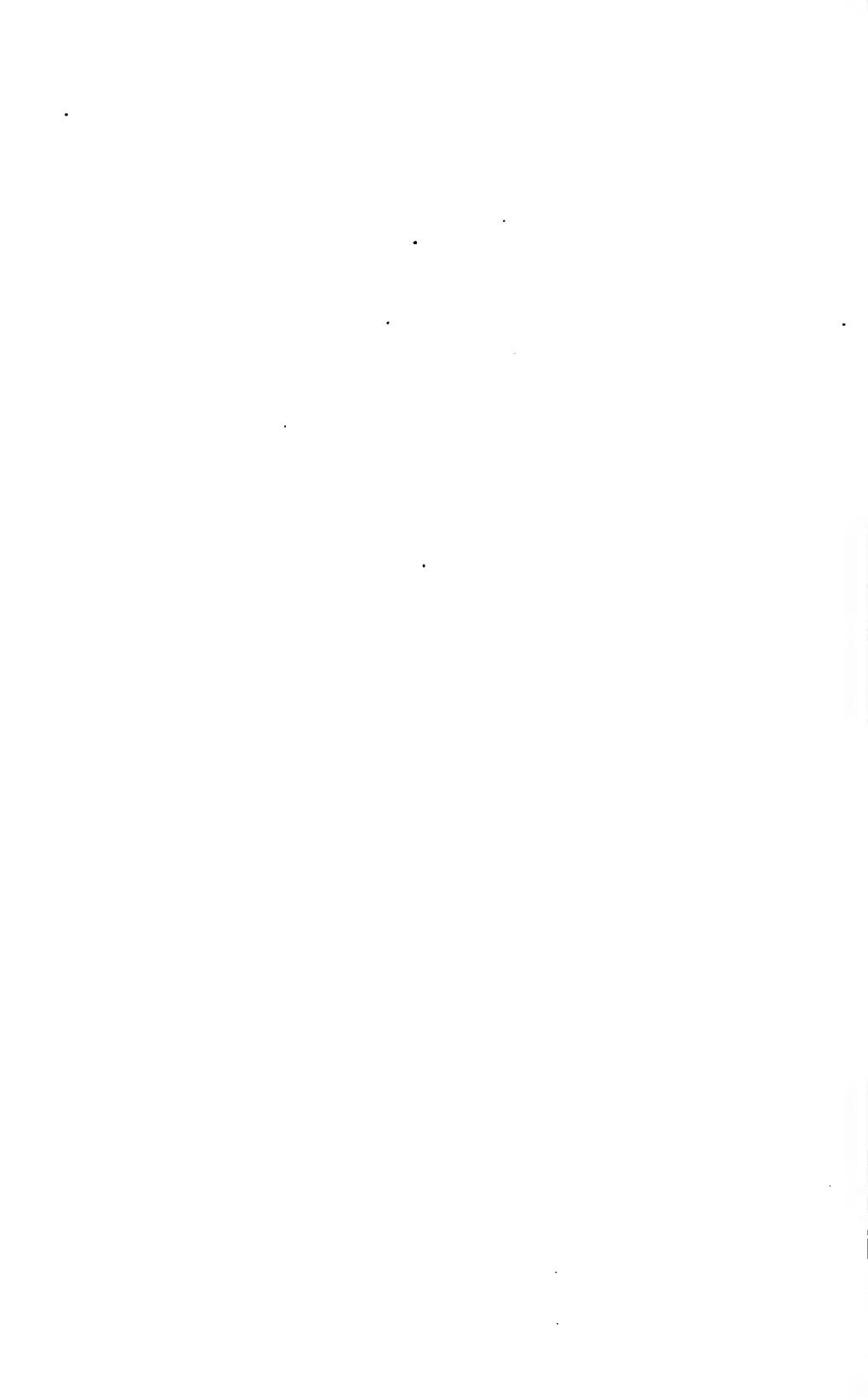
footed,' i. e. 'web-footed,' from νέα,  
νήχομαι. Other Gramm. interpreted it  
'footless.' There seems a hint of this  
in Aristot. H. A. I. 9 εἰσὶ τῷ φάκῳ  
κεκολοβωμένοι πόδες, ib. 2. I. 7 οὐ δὲ  
φάκῳ ὅντερ πεπηραμένον τετράποντος ἐστι.  
Eustath. ad loc. says, νέποδες κατὰ γλώσ-  
σάν τινα δὲ πλόγονος, though Apollon.  
writes, τὸ δὲ πλόγονοι παράκρουσμα (mis-  
interpretation) τῶν νεαστέρων ποιητῶν.  
Cp. Cleon. Sic. apud Bergk (47) Βιραροὶ<sup>1</sup>  
Γοργοφόνοι (i. e. Perseus) νέποδες, and  
Callimach. ap. Schol. ad Pind. Isthm.  
2. 9 δὲ Κείος Τλαίσου νέποντας, and Theocr.  
Idyl. 17. 25 ἀδάνατοι δὲ καλεύνται τοὶ<sup>2</sup>  
νέποδες. The word then is best referred  
to the root νει, seen in δ-νεψ-ις, Lat.  
nep-os and nep-tis, Skt. nap-tar and  
napāt. (Curt. G. E. p. 241). Transl.  
'brood.'

ἀλοσύδηνης seems better written with  
a small initial, as it is not so much  
a proper name as a descriptive epithet  
of Amphitrite. In II. 20. 207 it is used  
of Thetis. Lobeck quotes from Hesych.  
ὑδναὶ = ἔγγονα. Curt. G. E. 578 sup-  
poses a form σύ-δηνη = συν-η, cp. Gk.  
u-ló-s, Skt. sáñus, 'a son,' from root sun.  
Apoll. Rhod. 4. 1590 calls the Nereids  
ἀλόσυναι, and Callimach. gives one  
of the Nereids the name Τλατούνη.  
J. Schmidt connects ὕδη with ἕν-da  
(for ud-na).

406. πικρὸν is commonly treated as  
an adjective here of only two termina-  
tions, in agreement with δέμην. Cp.  
II. 1. 3; 2. 742; 5. 776; 9. 153; 16.  
589; 19. 88; Od. 1. 93. 246; 4. 442;  
709; 5. 410, 422, 467; 6. 122; 9. 132;  
12. 369. See also the same use with  
κονώς Soph. Trach. 207, πατρός Aesch.  
Ag. 210, δῆλος Eur. Med. 1197. But  
it is simpler to treat πικρὸν as adverbial  
to ἀποπνείουσαι, as in ὑγρὸν δέντων  
Od. 5. 478; inf. 446.

403. ἔρειης, referring to Menelaus





τρεῖς, οἵ τοι παρὰ νησοῖν ἐνσέλμοισιν ἄριστοι.

πάντα δέ τοι ἔρεω ὅλοφῶια τοῦ γέροντος.

410

φώκας μέν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν

αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἰδηται,

λέξεται ἐν μέσογησι, νομεὺς ὡς πώει μῆλων.

τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἰδησθε,

καὶ τότ' ἔπειθ' ὑμίν μελέτῳ κάρτος τε βίη τε,

αὐθὶς δὲ ἔχειν μεμαῶτα καὶ ἐστύμενόν περ ἀλύξαι.

415

πάντα δὲ γιγνόμενος πειρήσεται, δοσ' ἐπὶ γαῖαν

ἔρπετὰ γίγνονται καὶ ὕδωρ καὶ θεσπιδαὶς πῦρ

ὑμεῖς δ' ἀστεμφέως ἔχέμεν μᾶλλον τε πιέζειν.

ἄλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνέρηται ἐπέεσσι,

420

420. αὐτός] Aristarch. Schol. H. Al. αὗτις.

and his companions, whom she is just going to name, inf. 440; or we may interpret it as meaning 'in a line with them,' sc. the φώκαι.

410. ὅλοφῶια, 'sorcerer's arts.'

411. ἔπεισον, 'will go his rounds to them,' so ἴωσίσθαι inf. 451; Od. 15. 504.

412. πεμπάσσεται, (aorist subjunctive), means properly, 'count by five,' sc. on the fingers; but already in Homer's time men counted by decades, cp. Od. 16. 245, so that πεμπάσθαι had lost its original sense. Compare μύρια πεμπαστάν Aesch. Pers. 981, πεμπάσετ' δρόσος ἐκβολὰς ψήφων Eum. 748.

413. With πώει must be supplied ἦν, as before μέσογοι. Cp. Aristoph. Plut. 399 οὐκ ἔστι πω τὰ πράγματ' ἐν τούτῳ. Τί φῆς; Οὐ τῷ μεραδούναι.

416. αὐθὶς (acc. to Etym. Mag. a syncopated form of αὐτόθι), serves here only to emphasise ἔχειν, as αὐθὶς μένειν Od. 5. 208, 'to remain there,' sc. where they are put. 'Longe frequen-tissimus est hic epexegesis usus apud adverbia αὐτοῦ, αὐτόθι, αὐθὶ, sicut pro-nomina demonstrativa et adverbia inde-formata saepissime quasi duces con-sequentium explicationum adhiberi vide-mus' L. Aulin, de usu epexeges. ap. Hom., Upsiloniae 1858. Compare αὐτόθις .. ἐν στέσσοι Od. 9. 29, αὐτόθις ἀγρῷ Od. 11. 187, αὐθὶς πάρ' Ατρεΐδῃ 3. 156, αὐτοῦ τρέδ ἐν δημαφ 2. 31; and for

analogous constructions see Il. I. 270 τηλέσσειν .. ἐξ ἀπίστης γαῖης, Od. 3. 318 ἀλλοθεν εἰλήλουθεν .. ἐκ τῶν ἀνθρώ-pτων, Od. 11. 69 ἐνθένδε κιῶν δόμους ἐξ Αἴδαος.

417. πάντα δέ, 'and he will try [to escape thee] by turning into everything that is made for moving on the ground, and into water and terrible fire.' This is quite different from γίγνεσθαι πειρήσεται, for there was no doubt of his power to take various shapes.

418. Here ἐρπετά is used in the widest sense of 'moving.' Cp. Od. 18. 131 πάντων δόσσα τε γαῖαν ἐπὶ πνεύει τι καὶ ἔρπει.

419. ἀστεμφέως. Similar advice is given by Proteus to Peleus when he was baffled by the rapid transformations of Thetis, 'nec te decipiat centum mentita figuræ, | sed preme quidquid erit, dum quod fuit ante reformat' Ov. Met. 11. 254. It is worth remarking that this power of assuming various forms was a special characteristic of sea and river deities. Compare the stories about Nereus, Glaucus, Achelous, etc. A similar power is assigned to the goblins Lamia (Aristoph. Vesp. 1177) and Empusa (ib. Ran. 293 foll.).

420. αὐτός = Proteus himself, in his own shape; further described by τοῖος ἐών, etc. Or, perhaps, αὐτός here refers to Proteus being as we should say the first to open communications with his captors: compare use of Lat. ipse.

τοῖος ἐών οἶν κε κατευνηθέντα ιδησθε,  
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα,  
 ἥρως, εἵρεσθαι δὲ θεῶν δι' τίς σε χαλέπτει,  
 νῦστον θ', ὡς ἐπὶ πάντον ἐλεύσεαι ίχθυσεντα.  
 ὡς εἰποῦσ' ὑπὸ πάντον ἐδύσετο κυμαίνοντα. 425  
 αὐτὰρ ἔγων ἐπὶ νῆας, δθ' ἔστασαν ἐν ψαμάθοισιν,  
 ἦισα πολλὰ δέ μοι κραδίη πόρφυρε κιύντι.  
 αὐτὰρ ἐπεὶ δ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
 δόρπον θ' δπλισάμεσθ', ἐπί τ' ήλυθεν ἀμβροσίη νῦξ.  
 δὴ τότε κοιμήθημεν ἐπὶ φηγμῶν θαλάσσης. 430  
 ἥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡώς,  
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εύρυπόροιο  
 ἦια πολλὰ θεοὺς γουνούμενος αὐτὰρ ἔταίρους  
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ιθύν.

421. [Ιδησθε] γρ, Ιθηα Cod. M. 2 man. Many other MSS. give θηρα.

422. καὶ τότε δῆ. For the use of καὶ thus introducing the apodosis cp. Od. 2. 108; 2. 132; 4. 256, 415; II. 111; II. 1. 478. σχέσθαι here has an imperatival force, as ἔχεμεν sup. 419.

426. δθ' ἔστασαν [to the place] where they stood, i.e. drawn up on the shore; the regular preparation for a lengthened stay. Cp. Od. 9. 546; 10. 403, and Virg. Aen. 6 ad fin. 'stant littore puppes.'

427. πόρφυρε. Aristarch. on Il. 14. 16 interprets πόρφύρειν by μελανίζειν, and so Döderl. makes 'darkness' the radical idea of the word, which he connects etymologically with our 'brown.' This use of πόρφύρειν to describe the troubled mind bears a remarkable analogy to that of καλχαίνειν Soph. Ant. 20; and contains the same physical thought as φρένες ἀμφιμέλαιναι Il. 1. 103 (al. ἀμφὶ μέλαιναι); compare μελαγχίτων φρήν Aesch. Pers. 113, σπλάγχνα μοι μέλαινονται Cho. 406. πόρφύρειν only takes the meaning of 'glowing brightly' in later Greek. In Homer, Il. 14. 16 it is used of the dark mass of rolling water that does not break into white foam; opp. to πολιὴ δλ. Compare Cicero's rendering 'unda purpurascit,' quoted by L. and S. Lex. s. v. See on Od. 2. 428.

429. ἀμβροσίη, 'sacred.' Buttm.

Lexil. s. v. shows that the three forms, δμβροτος Od. II. 330, δβρότη Il. 14. 78, and δμβροσίη, are identical in meaning 'immortal,' i. e. in the most general sense 'sacred,' as partaking of a divine nature. Compare with the present passage θνητον δάρον Il. 7. 482, for when this epithet is applied to night, there is always a tacit reference to the refreshment of sleep. Cp. Il. 24. 363 νύκτα δι' δμβροσίην, δτε δ' εἴδοντο δροτοι δλοι. See 445 inf.

430. φηγμῶν. This noun, of which the nominative is not in use, is best described by the words in Il. 4. 422 foll. κύμα... χέρσοφ φηγύμενος, so we find with it, Od. 12. 214, the epithet βαθέαν. Here ἐπι φηγμῶν means, 'at the breakers' edge.'

432. θῖνα (θίσ) may be from the same root as θέναρ, 'the thick of the hand,' and perhaps etymologically identical with 'dune,' but see Curt. G. E p. 230. Others, comparing it with φηγμῶν, regard it as referring to the beating surf, and connect it with root θεν in θείνω: compare θν' ἐνι φυκίδεντι Il. 23. 693.

εύρυπόροο. Compare πόρος δλός Od. 12. 259, πόροι δλίρροθοι Aesch. Pers. 367; Soph. Aj. 412. The epithet of the earth corresponding to this is εύρυδεια.

434. ιθύν, here = 'enterprise;' pro-





Τόφρα δ' ἄρ' ή γ' ὑποδῦσα θαλάσσης εὐρέα κόλπου, 435  
 τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε·  
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
 εύνας δ' ἐν ψαμάθοισι διαγλάψασ' ἀλίγησιν  
 ἥστο μένουσ'. ἡμεῖς δὲ μάλα σχεδὸν ἥλθομεν αὐτῆς·  
 ἔξειης δ' ευηνῆσε, βάλεν δ' ἐπὶ δέρμα ἐκάστῳ. 440  
 ἐνθα κεν αἰνότατος λόχος ἔπλετο. τείρε γάρ αἰνῶς  
 φωκάων ἀλιοτρεφέων δλοώτατος δδμή.  
 τίς γάρ κ' εἰναλίψ παρὰ κήτει κοιμηθείη;  
 ἀλλ' αὐτὴ ἔσάσωτε καὶ ἐφράσατο μέγ' ὄνειαρ·  
 ἀμβροσίην ὑπὸ ρίνα ἐκάστῳ θῆκε φέρουσα 445  
 ἥδυ μάλα πνείουσαν, δλεσσε δὲ κήτεος δδμήν.

441. *ἐνθα κεν*] The Schol. H. P. Q. give as lemma *κεῖθι δὴ αἰνότατος*, adding *αὶ πλείους ἐνθα κεν*, which Bekk. restored to the text.

perly, 'movement.' Cp. Od. 16. 304  
*γηναιῶν γνάσσουεν ιθὺν*. For the form  
*ιθύν*, as connected with *εἷμι*, compare  
*ιθύατα* Il. 5. 778, *εἰσιθητα* Od. 6. 264.

435. *ὑποδῦσα*. There is no need to read with Dünzter here, *ἀνδᾶντος* (cp. Il. I. 496), for *ὑποδῦσα* only resumes the words *ὑπὸ πόντου ἰδύσσετο* sup. 425, as indeed the use of *ἄρ'* here suggests. 'Meanwhile she having plunged [as I said] into the sea's broad breast, brought up,' etc.

437. *δόλον δέ*. Here, again, the reason is given by *δέ*= 'for she was plotting.' In translation the sense of the particle may be kept by throwing an emphasis on *δόλον*, 'twas a *trap* she was devising.' 'And having scooped lairs for us in the sea-sand, she sat awaiting us, and we came quite close to her, and she laid us down in a row.'

438. *εἴσαντα* here are shallow holes to lie in, like a hare's 'form.'

441. *ἐνθα κεν*, 'most horrible would have been our ambuscade there for .. but she,' etc.

442. *δλοώτατος δδμή*, see on sup. 406.

445. *ἀμβροσίην*. Buttm. remarks that as the gods are said to anoint themselves with *beauty*, κάλλει *ἀμβροσίη* χρείθεται Od. 18. 192 foll., so they feed on *immortality*, *ἀμβροσίη*. He quotes from Lucian, Dial. Deor. 4 *νῦν δὲ ἀπαγε*

*τὸν Γανυμήδην, καὶ πόντα τῆς ἀθανασίας δῆγε οἰνοχόησσοντα ἡμῖν*. Because the radical meaning of *ἀμβροσίη* is thus indefinite, it is easily applicable to many different substances. That it was the food which sustained immortality may be gathered from Od. 5. 196 foll., where Calypso eats ambrosia herself, but gives Odysseus the 'bread of men.' It was the regular eating of ambrosia and not the single taste that conferred immortality, as we find that Achilles is fed with nectar and ambrosia, Il. 19. 353; and yet he did not possess the privilege of freedom from death. Bergk remarks that originally nectar was the only special food of the gods, but that gradually a distinction grew up between nectar as drink, and ambrosia as food, and that this distinction is more noticeable in the Odyssey than in the Iliad. Among the various uses to which ambrosia is applied in Homer, we find that Hera is anointed with it, Il. 14. 170; so also is Sarpedon, Il. 16. 680; the corpse of Patroclus is kept from decay by its use, Il. 19. 38, in which passage it is spoken of as some distinct essence or perfume. There is no need to understand, with the old commentators, such a noun as *ἔδωδή* or *τροφή*, for *ἀμβροσίη* is an instance of the substantival use of the feminine adjective. See next note.

πᾶσαν δ' ἡοίην μένομεν τετληότι θυμῷ·  
φῶκαι δ' ἐξ ἀλὸς ἥλθον ἀολλέες. αἱ μὲν ἔπειτα  
ἐξῆς εὐνάζοντο παρὰ φηγμῖνι θαλάσσης·  
ἐνδιος δ' ὁ γέρων ἥλθ' ἐξ ἀλὸς, εὑρε δὲ φῶκας 450  
ξατρεφέας, πάσας δ' ὅρ' ἐπώχετο, λέκτο δ' ἀριθμόν.  
ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ  
ώσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.  
ἡμεῖς δὲ λάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
βάλλομεν οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455  
ἀλλ' ἡ τοι πρώτιστα λέων γένετ' ἡγενένεος,  
αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἡδὲ μέγας σὺς·  
γίγνετο δ' ὑγρὸν ὄδωρ καὶ δένδρεον ὑψηπέτηλον.

454. δὲ λάχοντες] A variant is δ' αἵψ' λάχοντες, an unnecessary correction to avoid apparent hiatus. 455. πάρδαλις] διὰ τοῦ ἡ αἱ Ἀριστάρχου. See Didym. on Il. 13. 103; 17. 20; 26. 573. The κουή was πάρδαλις, and a further refinement was to write πάρδαλις for the male and πάρδαλις for the female.

447. ἡοίην, like ἀμβροσίη, is a feminine adjective used substantivally, as ὑγρή, ξεφυρίη, etc.

450. ἐνδιος, formed in the same way as ἐνθύμιος, ἐνθύμιον, from root *div-* (shine), Skt. *dív-*, seen in Lat. *dív-us*, *dies*, etc. So ἐνδιας signifies 'in full light of day,' i.e. 'at noon.' Cp. Il. 13. 837 αἰθέρα καὶ Δίος αὐγάς. See Aelian. de animal. 9 αἱ φῶκαι μεσημβρίας οὐντος καθεύδοντι τῆς θαλάττης ἔξω. Buchholz, Hom. Real. 2. 146, quotes from Erhard, Fauna der Cycladen, to the effect that one species of seal is common in that part of the Mediterranean, and that the natives call the holes in which the seals hide φακότρυπαι.

451. In λέκτο δ' ἀριθμόν and λέκτο καὶ αὐτός we have identical forms from different roots. The root λεγ-, from which come λέγω, λόγος, Lat. *lego*, *legio*, etc., means 'to reckon,' and in Homer is never (see Buttm. Lexil. s. v.) convertible with εἰπεῖν, but always contains the idea of recounting in order, like our 'tell' and 'tale.' So ἀλέγμην Od. 9. 335; but cp. λεγάμεθα Od. 3. 240, λέγε Il. 2. 222. The other root λεχ-, from which come λόχος, λεχώ, λέκτρον, Lat. *lech-tus*, means 'lie.' Translate, 'He reckoned their number,

and reckoned us first among the sea-monsters . . . and then lay down himself.' The παρίχησις between the two forms is doubtless intentional. For a list of remarkable jingles and assonances in Homer see J. E. Ellendt, Einige Bermerk. über Hom. Sprachgebr. Königsberg, 1863. The Schol. here seems confused by the double form διτὶ τῇ αὐτῇ λέξει παραλλήλων οὐκ ἐπὶ τοῦ αὐτοῦ σημανούμενον κέχρηται.

452. ἐν δὲ. Here ἐν is not to be joined immediately with κήτεσιν, which follows as exegesis of the prepositional adverb. By the use of πρώτους we learn that the men lay nearest to the sea.

453. ὀλσθη (as δισθεῖς Il. 9. 543), instead of the more usual δίστα.

456. ἡγενένεος. This epithet of a lion (cp. Il. 15. 275; 17. 109; 18. 318) is commonly rendered 'bearded,' from γενείας or γένεος, like ἡγέμον from κέμη. But it seems more likely that the word is only a lengthened form of εὐγενής, analogous in form to ἐπιτήδεος, παναπόδεος.

458. 'And he became running water, and [next] a lofty tree in full leaf.' On the word ὑψηπέτηλος it may be remarked that frequently a simple attribute is expressed by a compound





ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληδότι θυμῷ.

ἀλλ' οὐτε δῆρ' ἀνίας<sup>1</sup> δὲ γέρων ὀλοφώια εἰδὼς, 460

καὶ τότε δῆμ' ἡπέεσσιν ἀνειρόμενος προσέειπε

τίς νῦν τοι, Ἀτρέος υἱὲ, θεῶν συμφράσσατο βουλὰς, 465

ὅφρα μὲν ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;

διὸς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον

οἰσθα, γέρον, τί με ταῦτα παρατροπέων ἔρείνεις; 470

ώς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ

εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἥτορ.

ἀλλὰ σύ πέρ μοι εἴπε, θεοὶ δέ τε πάντα ἵσασιν,

ὅς τίς μὲν ἀθανάτων πεδάζει καὶ ἔδησε κελεύθου,

νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόντα. 475

ώς ἐφάμην, δὲ μέν μ' αὐτίκ' ἀμειβόμενος προσέειπεν

ἀλλὰ μάλιστας Διοῖς τὸν ἀλλοιον τε θεοῖσιν

ρέξας ἱερὰ κάλι ἀναβανόμεν, ὅφρα τάχιστα

σὴν ἐς πατρίδα ἵκοι πλέων ἐπὶ οἴνοπα πόντον.

465. ἔρείνεις] Ἀρίσταρχος ἔρείνεις γράφει, οὐκ ἀγορεύεις Schol. P.

adjective, the inferior part of which repeats only some notion already in the noun, or in other neighbouring words. Compare such words as δεινόντος, δεινόντων, and phrases such as τέρμοι ἴντικοδεινοί, δεινάρευνον λέχος. See also Soph. O. C. 17 πυκνότεροι ἀηδόνες, meaning only 'many nightingales'; χαλκόποιοι δόδεις ib. 57, ἐκαπομπόδειν Νηρύδων ἀκλονόθοις ib. 718, δινδρός ἐν οἰδάνον O. R. 846, δισσάρχας βασιλῆς Aj. 390, καλλίπιχνος βραχίων Eur. Troad. 1194, κοράν ἀγέλαιας ἐκαπόγυνοις Pind. fr. 87. 12. We have again δρῦς ἴντικομος Od. 12. 357. Compare here Ov. Met. 8. 732 foll.

'Nam modo te iuvenem, modo te  
videre leonem;

Nunc violentus aper, nunc, quem  
tetigisse timerent,

Anguis eras: modo te faciebant  
cornua taurum.

Saepe lapis poteras, arbor quoque  
saepe videri;

Interdum faciem liquidarum imitatus  
aquarem

Flumen eras, interdum undis con-  
trarius ignis.'

and see generally Virg. Geor. 4. 387-

449. Later philosophical writers believed that these transformations of Proteus foreshadowed the opinions of the Ionic sages about the origin of the universe. So Sextus Empir. adv. Math. 7. II δὲ μὲν γὰρ ποιητὴς τερπτούσας ἀποδόντος φησιν ἐν οἷς τερπτούσας καὶ Εἰδοθέας ἀλληγορεῖ τὸ μὲν πάτον καὶ δρυκώτατον αἴγιον Πρωτέα καλῶν, τὴν δὲ εἰς εἰδη τρεπομένην οὐσίαν, Εἰδοθέαν.

450. ἀνίας, 'grew tired'; used intransitively inf. 598; Il. 18. 300; but transitively in Od. 19. 323; Il. 23. 721.

452. συμφράσσατο, 'helped thee to devise.'

455. παρατροπέων. Nitzsch interprets this as intransitive = 'shirking the truth,' so that με is governed only by ἔρείνεις. But in Il. 9. 500 παρατρωπά is used transitively, and it is better so to interpret παρατροπέων here = 'misleading me.' Translate, 'Thou knowest (why dost) ask seeking to mislead me) how that,' etc.

472. ἀλλὰ μάλιστας, as in Od. 5. 342. The meaning is, 'Why, of course you ought,' etc.

473. ὅφρα follows directly on μέξας.

οὐ γάρ τοι πρὸν μοῖρα φίλους τ' ἰδέειν καὶ ἵκεσθαι 475  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,  
 πρὸν γ' δτ' ἀν Αἰγύπτῳ, διπετέος ποταμοῖο,  
 αὐτὶς ὑδωρ ἔλθης βέβης θ' ἵερὰς ἐκατόβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εύρυν ἔχουσι·  
 καὶ τότε τοι δώσουσιν ὅδὸν θεοῦ, ἢν σὺ μενοινᾶς. 480  
 ὡς ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἥτορ,  
 οὐνεκά μ' αὐτὶς ἀνωγεν ἐπ' ἡροειδέα πόντον  
 Αἴγυπτονδέ λέναι, δολιχῆν ὅδὸν ἀργαλέην τε.  
 ἀλλὰ καὶ ὡς μιν ἐπεστιν ἀμειβόμενος προσέειπον·  
 ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις. 485  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 ἦ πάντες σὺν νησίσιν ἀπήμονες ἥλθον Ἀχαιοῖ,  
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν λόντες,  
 ἥε τις ὠλετ' ὀλέθρῳ ἀδευκέι ἡς ἐπὶ νηὸς,

476. ἐνκτίμενον] Bekk. reads οἶκον ἐς ἴψροφον here with four MSS. and lemma of P. He adopts the same reading in Od. 6. 315; 9. 533; 10. 474; 15. 129; 23. 259. 477. διπετέος] Ζηρόδωρος (sic) δὲ διπετῆ τὸν διαιγῆ διπούδωσιν διὰ τοῦτο καὶ γράφει διπετέος Schol. E. H. Q. The name of Zenodorus is often confused with that of Zenodotus, but Porphyrius, on Il. 18. 356, speaks of him as the author of ten books περὶ τῆς Ομήρου συντρίβας. 484. μιν ἐπεστιν] Bekk. here from Schol. M. μύθουσιν, which Ameis follows and defends.

475. For the use of ἵκεσθαι with simple accusative, as in the former clause of this line, cp. Od. 1. 176; 3. 1; 14. 167.

476. ἐνκτίμενον. There seems a sort of prothysenton in putting οἶκος first and πατρὶς γαῖα second; see on sup. 208.

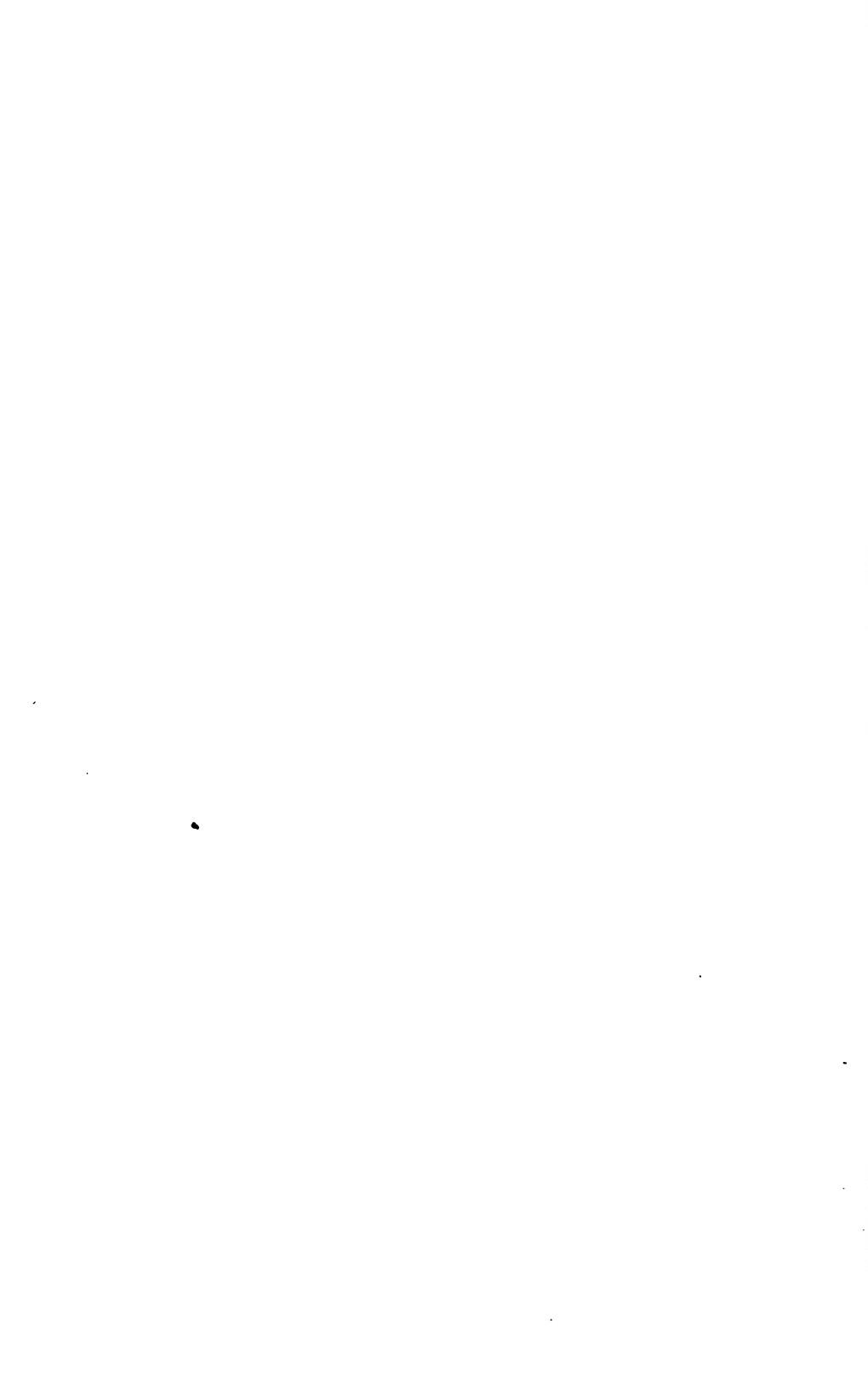
477. διπετέος literally, 'fallen from Zeus,' that is, 'rain-fed,' as Eustath. interprets ὑετῷ πληρουμένον, which, he says, best suits the Nile (Αἴγυπτος), inasmuch as ἐπὶ τῶν ἐν Αἰθιοπίᾳ γενομένων θεροῦ σφοδρῶν ὑετῶν πληροῦνται, ὡς καὶ Ἀριστοτέλης καὶ Εὔδοξος φασι. The same epithet is applied to the Spercheios, Il. 17. 263; cp. Il. 16. 174; 21. 326. The name Νεῖλος first occurs in Hesiod. Theog. 337 Τηθύν τ' ὄπεαν φί ποταμὸς τέκε διηνέτας | Νεῖλὸν τ' Ἀλφείόν τε. Diodorus, Bibl. Hist. 1. 19, speaking of the river says, ἀρχαυταν μὲν δυομα σχεῖν ὄπεάνην .. ἐπειτα δὲ διὰ τὸ γενόμενον ἐκρηγμά φασιν Ἀετὸν δυομασθῆναι θετερον δὲ Αἴγυπτον διὰ τοῦ βασιλεύ-

σαντος τῆς χάρας. Strabo, 1. 2, 30, remarks, δὸ ποιητῆς τοίνυν διπετέας καλεῖ τὸν ποταμὸν οὐ τοῦ χειμάρρους μόνους διλλὰ καὶ πάντας κοινῶς, ὅτι πληροῦνται πάντες διὰ τῶν διμερῶν ὑέτων. Others have attempted to interpret the word as meaning 'that flows under the clear sky.' Compare ἔνδος. Some of the old grammarians gave διαιγῆς as an equivalent for διπετῆς, the Etym. Mag. 274. 15 quoting from Eurip. λαμπρότερος ἦ πρὶν καὶ διπετέστερος.

483. δολιχῆν.. ἀργαλέην τε. Yet it was but oneday's sail to Egypt; sup. 356.

489. ἀδευκά. This was formerly rendered 'bitter,' being referred to δεύκος, which is interpreted as τὸ γλυκὸν παρὰ τοῦ Αἰτωλοῦ. See also Schol. B. E. on this passage, πικρῷ διὰ τοῦ στερητικοῦ δι καὶ τοῦ γλεύκους. But on the other hand, Apollon. Hom. Lex. gives as his interpretation of the word ἀδευκάς, Hesych. διπροσδεκητος. Heliodor. διείκαστος, and Schol. B. ἀδευκῆς ἀπὸ τοῦ





ἥκ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσεν. 490  
 ὁς ἐφάμην, δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν  
 'Ατρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ  
 ἴδμεναι, οὐδὲ δαῆναι ἐμὸν νόον οὐδέ σέ φημι  
 δὴν ἀκλαυτον ἔσεσθαι, ἐπεὶ κ' εὐ πάντα πεθησαι.  
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495  
 ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων  
 ἐν νόστῳ ἀπόλουτο· μάχῃ δέ τε καὶ σὺ παρῆσθα.  
 εἰς δ' ἔτι που ζωὸς κατερύκεται εὑρέι πόντῳ.  
 Άλλας μὲν μετὰ νηυσὶ δάμη δολιχρέτμοισι.  
 Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσε 500  
 πέτρησιν μεγάλησι, καὶ ἔξεσάωσε θαλάσσης·  
 καὶ νῦ κεν ἔκφυγε κῆρα, καὶ ἔχθροινός περ Ἀθήνη,

494. ἐπεὶ κ' γρ. ἐπήν Schol. H. E. 495. δάμεν] οὗτος αἱ Ἀριστάρχου αἱ κοινό-  
 τεραι 'θάνον' Schol. H. 498.] The remark of Schol. H. on this line is, Ζηρό-  
 δοτος τοῦτον δις γράφεις ἀναγκαῖον δὲ καὶ αὐτὸν εἶναι διὰ τὸ λέγειν ὑστερον (sc. 551)  
 Μενέλαιον 'οὐ δὲ τρίτον ἄνδρ' ὄνοματ'. For δις γράφει Dünitz reads οὐ γράφει, and  
 Dind. περιγράφει, interpreting the words as equivalent to *delevit Zenodotus*; La  
 Roche disagrees.

δεύχω τὸ δέχομαι. This suggests δοκ as the root of δεύκει-ης, which would give the meaning 'unseemly,' or, less likely, 'unexpected.' Schol. B. on Od. 6. 273 has δεύκω τὸ βλέπω. Compare the name Πολυδεύκης = 'very comely' or 'seemly.'

493. οὐδέ σέ φημι. Here again οὐδέ introduces the reason, as if οὐ γάρ were written. Cp. Od. 1. 296; 2. 369; 10. 380; 15. 393; 18. 17.

494. ἀκλαυτον, 'without weeping,' 'tearless.' In Od. 11. 54, Il. 22. 386, the same word is used passively. So we have διενθῆς passive in Od. 3. 88, and active in Od. 3. 184; so too διηγμονες is passive, sup. 487, and active in Il. 14. 164.

495. λίποντο, 'survived.' Used in the same tense inf. 536.

497. μάχῃ stands in antithesis to νόστῳ, so that the meaning is, I need say nothing about all that took place before Troy: for 'at the battle you yourself were present.' Cp. παρεγίγνετο διατὶ Od. 17. 173. The δύο here mentioned are the Locrian Ajax and Agamemnon, the ἕτερος is Odysseus.

499. The Locrian Ajax, under the

curse of Athena, was shipwrecked (see Virg. Aen. 1. 40-45) on some rocks called Γυραί (the form of the adjective is Γυραῖ inf. 507) meaning 'rounded,' cp. Od. 19. 246. Eustath. and Hesych. place these rocks near the Cyclad Myconos. But Quintus Smyrn., Post Homeric. 14. 569, puts them, more correctly, off Caphereus, the S. E. promontory of Euboea: εὐτέ μι εἰσενόσσεν [sc. Poseidon] ἐφατόμενον χερὶ πέτρης | Γυραῖς, καὶ οἱ μέτα χώσατο, οὐν δὲ ἐτίαφε | πόντον διοῦ καὶ γαῖαν ἀπείροτον ἀμφὶ δὲ πάντα | κρημνοὶ ὑπεκλούσοντο Καφηρέος. Compare also Eur. Troad. 88. foll., where Poseidon promises, in accordance with Athena's request—ταράξω πέλαγος Αἴγαιας δλός, | δεῖται δὲ Μικόνου Δήλιοι τε χοιράδες | Σκύρος τε Λῆμνός θ' αἱ Καφηρεῖοι τ' ἄκραι | πολλῶν θανάτων σύμμαθ' ἔχουσιν νεκρόν, and Virg. Aen. 11. 262 *ultorque Caphereus.*

502. This line introduces his second sin and final catastrophe, and thus forms the opposition to πρῶτα in v. 500. Transl. 'And indeed he would have escaped doom, hated though he was by Athena, had not he hurled forth a haughty boast, and been sore

εἰ μὴ ὑπερφίαλον ἔπος ἐκβαλε καὶ μέγ' ἀσθη·  
 φῆ δὲ ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.  
 τοῦ δὲ Ποσειδάων μεγάλ' ἐκλυειν αὐδήσαντος 505  
 αὐτίκ' ἐπειτα τρίαιναν ἐλῶν χερσὸν στιβαρῆσιν  
 ἥλασε Γυραίην πέτρην, ἀπὸ δὲ ἔσχισεν αὐτήν·  
 καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἐμπεσε πόντῳ,  
 τῷ δὲ Αἴας τὸ πρῶτον ἐφεξέμενος μέγ' ἀσθη·  
 τὸν δὲ ἐφόρει κατὰ πόντον ἀπέιρονα κυμαίνοντα. 510

besotted.' In place of a new verb introduced by *καὶ*, we should expect here *μέγ' ασθεῖς* as a descriptive addition to *ἔπος ἐκβαλε*. In Virgil, Aen. 1, the initial act is attributed to Minerva, and not, as here, to Poseidon. *Φῆ δὲ* explains what the *ἔπος* was. With *ἔπος ἐκβάλλειν* compare Il. 18. 324 and Lat. 'iactare verba.' Sophocles (Aj. 302) uses *λύγους ἀναστῶν* in a similar sense, with which compare Plat. Theatet. 180 Λύγων εἰς φαρέτρας βραχίσκια ἀναστῶντες δυστοξεύονται. In *ἀσθη* we have a word not denoting physical injury, as Bothe seems to think, but rather the judicial blindness or infatuation which heaven permits to come upon the guilty. Cp. h. Hom. Ven. 254 μάλα πολλὸν ἀσθην | σχέτλιον, οὐν ὄνομαστον, ἀπετάχχην τε νόον, where the last three words are explanatory of *ἀσθην*.

504. *Φῆ φυγέαν*, 'said he had escaped,' considering himself secure on the Gyrae. Seneca represents the same scene, Agam. 534 'Tandem occupata rupe furibundum intonat | superasse nunc se pelagus atque ignes: iuvat | vicisse caelum Palladem fulmen mare.' Quint. Smyrn., in his adaptation, seems to make his boast refer to the future and not to the past or present: *φῆ δὲ καὶ εἰ μάλα πάντες 'Οκύμποι εἰς ἐν ἵκωνται | χωμένοι, καὶ πάσαν ἀναστήσωσι θελασαν | ἐκφυγέειν' ἀλλ' οὐδὲ θεῶν ὑπάλυξεν ὅμοκλήν*, i. e. boasted that he 'would escape.' Compare for this usage *φημὶ τελευτῆθην* Od. 2. 171. In the scene in Quint. Smyrn., however, Ajax is still battling with the waves and not landed on the rock: so that the sense of this whole passage seems to be, that the temporary escape to the rock showed no relenting on the part of heaven, but served only to prolong the struggle of the hero between life and death.

505. Join *μεγάλ' αὐδήσαντος*, which the Schol. rightly interprets *ὑπερφίαν εἰσόντος*. The notion however of a *loud shout* is contained in the words as well. Compare *μεγάλην* Od. 9. 399.

508. *καὶ τὸ μέν*, 'and the one part stayed where it was; but the other—the broken piece—fell in the sea.'

509. Join *τῷ . . . ἐφεξέμενος*.

510, 511. *τὸν δὲ*, 'and him the crag carried down into the vast surging sea: so there he died when he had drunk the brine.' On this passage Nitzsch quotes from Wolf. Proleg. 41 'Ceterum insunt plurimis MSS. versus aliquot qui in nulla ἐκδόσει ferebantur (see crit. note on 511) partim recentioris fabricae putandi,' and himself rejects it, almost on the same grounds as Eustath., on account of its poorness and flippancy (*διὰ λίαν εὐτελές*). Ameis sees in it the comic colouring of a parody, and thinks it compounded from Od. 14. 137; II. 98; 12. 263. He quotes an obvious imitation of it from Achill. Tat. 3. 4. *παραχρῆμα τῆς ἀλμῆς πάντες κατεσχέθησαν*. Others attempt to dispose of the supposed difficulty by making *ὅδον* the subject to *πίειν*, as though 'the gulf had washed him down'; but this is very unlikely. The line requires no apology: there is a grim humour in it; a bitter irony about the contemptible end of a boastful hero; one moment he is sitting on the rocks, secure and self-complaisant—the next instant he gets a mouthful of salt water, and dies then and there. A similar contrast is expressed in Shakespeare, Rich. II. Act 2, sc. 2.—

Death . . . comes at the last, and with  
 a little pin

Bores through his castle-wall, and—  
 farewell, king!

and in the graceful irony of Virgil, Geor. 4. 87, describing the easy method of



17. The field is at some distance from the town, (787. & 489).

ὣς δέ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἀλμυρὸν ὕδωρ.  
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεδός ἡδ' ὑπάλυξεν  
 ἐν νησοῖ γλαφυρῆσι· σάωσε δὲ πότνια Ἡρη.  
 ἀλλ' θτε δὴ τάχ' ἔμελλε Μαλειάων δρος αἰπὺ  
 ἔγεισθαι, τότε δὴ μιν ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἵχθυντα φέρεν μεγάλα στενάχοντα,  
 ἀγροῦ ἐπ' ἔσχατην, δθι δώματα ναὶ Θυέστης  
 τὸ πρὸν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.  
 ἀλλ' θτε δὴ καὶ κεῖθεν ἔφαίνετο νόστος ἀπήμων,  
 δψ δὲ θεοὶ οὐρον στρέψαν, καὶ οίκαδ' ἵκοντο,  
 ἢ τοι δέ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,

515

520

511.] ἐν οὐδεμῷ ἔφέρετο, καὶ λίαν γάρ ἔστιν εὐτελής. θαυμάσαμεν δὲ τὸν παρέ-  
 λαβε τὸν Ἀράσταρχον διθείσαι αὐτὸν Schol. H. P. See note below. 517, 518.]  
 For the alteration proposed in the order of the lines see below.

quieting the bees : 'Hi motus animorum  
 atque haec certamina tanta | pulvri  
 exigui iactu compressa quiescunt.'  
 Compare with the idea of τίνειν Od.  
 12. 350 πρὸς κῦμα χανῶν ἀπὸ θυμὸν  
 δλέσσαι.

512. σὸς δὲ ἀδελφέος (in antithesis  
 to Αἴας μὲν sup. 499) is Agamemnon.

513. σώντος, i.e. saved him from the  
 storm raised by Athena, Od. 5. 109.

514. Μαλειάων. What brought Aga-  
 memnon near Malea at all? Can we  
 accept the explanation of the Schol.  
 Od. 3. 272 that Thyeses lived in Cy-  
 thera? E. Curtius (Pelop. 300) suggests  
 that Greek navigators on the regular  
 Phoenician fairway of traffic always  
 took care to make land at Malea. No  
 doubt it was an important bearing to  
 take, but it could hardly come into  
 a voyage from the north coast of Asia  
 Minor; especially when we compare  
 the description of such a voyage in Od.  
 3. 170 foll. However it is just possible  
 that Agamemnon had taken the long  
 course by the islands, which might  
 bring him far enough south to sight  
 Malea, from whence he would coast up the  
 Argolic bay. Nitzsch maintains  
 that vv. 514-516 are the interpolation  
 of a rhapsodist, or that the whole pas-  
 sage is spurious; for how could a storm,  
 that caught a ship off Malea and drove  
 it into the open sea, bring it to the  
 borders of the territory where Thyeses  
 dwelt? Bothe would lighten the diffi-  
 culty by inserting vv. 519, 520 imme-

diate after 516, so that the order  
 would run, ἀλλ' θτε δὴ καὶ κεῖθεν | ἀψ  
 δὲ θεοὶ | ἀγροῦ ἐπ' ἔσχατην | — which  
 suggestion Bekker follows. It may  
 be best to take a general view of  
 Agamemnon's voyage without pressing  
 points of geographical detail. The  
 storm (Od. 5. 109) drives him far out  
 of his course to the south, and as he  
 works up again and makes the cape of  
 Malea, preparatory to sailing along the  
 coast of Argolis on his way home,  
 another hurricane (515) catches him  
 and drifts him north-east to the ex-  
 tremity of the Argolic promontory  
 which runs far out to sea. At this  
 point (520) the wind shifts, and he  
 makes his own port on the coast  
 near Mycene. According to this inter-  
 pretation, καθέναι takes up ἔσχατην, viz.  
 the extremity of the territory (ἀγροῦ)  
 where Thyeses used to live. But the  
 difficulty will be altogether removed if  
 we can accept the view of the geogra-  
 pher Andron, who states that the  
 regular home (ἔταιε) of Thyeses, and  
 of Aegisthus after him, was in the  
 Island of Cythera: though at the pre-  
 sent moment Aegisthus was at Mycenae,  
 awaiting the return of Agamemnon.

520. οὐρον στρέψαν. A sort of preg-  
 nant expression for 'changed the  
 adverse wind and made it favourable.'

521. ἢ τοι δέ μέν introduces the apo-  
 dosis. The words from ἄψ to Ικρύο  
 are only a fuller description of νόστος  
 in the preceding line.

καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' αἴτησ  
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἦδε γαῖαν.  
τὸν δ' ἄρ' ἀπὸ σκοπῆς εἶδε σκοπὸς, δν φα καθεῖσεν  
Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν      525  
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' δ' γ' εἰς ἐνιαυτὸν,  
μή ἐ λάθοι παριῶν, μιήσαιτο δὲ θούριδος ἀλκῆς.  
βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.  
αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην  
κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους      530  
εἶσε λόχον, ἐτέρῳθι δ' ἀνώγει δᾶτα πένεσθαι.  
αὐτὰρ δ' βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,  
ἴπποισιν καὶ δχεσφιν, ἀεικέα μερμηρίζων.  
τὸν δ' οὐκ εἰδότ'. δλεθρον ἀνήγαγε, καὶ κατέπεφνε  
δειπνίσσας, ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.      535  
οὐδέ τις Ἀτρεΐδεω ἐτάρων λίπεθ' οἱ οἱ ἐποντο, „  
οὐδέ τις Αἴγισθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.“  
ὡς ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἥτορ,

527. παρίων] τινὲς παρέων Schol. H. P.

522. Join κύνει πατρίδα, 'he kissed his native soil as he touched it.' For the custom compare Livy 1. 56.

525. Join ὕπόσχετο δοιὰ τάλαντα μισθὸν, 'promised as wage.'

526. It is better to refer both δ γε and δ to σκοπός, for δ γε generally resumes the chief subject of a sentence, and the words ὅν φα .. τάλαντα are parenthetical. Transl. 'Lest he should land and pass him by unobserved,' and thus reach Mycene unannounced; so παρίων Od. 17. 233. This is simpler than, with Nitzsch, 'lest he come near to him (Aegisthus) at unawares.'

εἰς ἐνιαυτόν. Cp. Aesch. Ag. 2 φρουρᾶς ἔτειας μῆκος.

531. ἐτέρῳθι = at the other side of the palace. The full phrase would run, ἐτέρῳθι μὲν εἶσε λόχον, ἐτέρῳθι δὲ ἀνώγει κ.τ.λ., for the whole circumstances took place ἐν μεγάροισι (537) (on ἀνώγει, see Monro, H. G. § 21).

532. καλέων, i.e. to bid him to the feast. This agrees with δειπνίσσας (535).

533. δχεσφιν to be joined with βῆ as in instrumental dative (cp. Od. 4. 8),

and not to be taken as equivalent to σὺν ἵπποισιν καὶ δχεσφιν II. 5. 219. βῆ means 'went down to the shore,' and forms a contrast to ἀνήγαγε, 'brought him up.' By the plural δχεσφιν only a single car is meant. Compare the use of ἀρματα.

534. Join οὐκ εἰδότ' δλεθρον, 'unwitting of his doom.' ἀνήγαγε means 'brought him up from the shore to the city.'

535. Cp. II. 17. 61, where, as here, ὡς τίς τε may be a transposition for ὡς τέ τις. Others join τίς τέ, comparing it with the form of the Lat. quisque.

κατέκτανε is the gnomic aorist.

536. 'None of the comrades of Atrides survived, nor one of Aegisthus' men.' The λόχοι and ἔταροι fell to a man. The circumstances here related are inconsistent with the later form of the story in Od. 11. 405 foll.; 24. 97, where Clytaemnestra plays so important a part. The form of the story adopted by the tragedians made the bath-room the scene of the murder.





κλαιῶν δ' ἐν ψαμάθοισι καθήμενος, οὐδέ τύ μοι κῆρ  
ἥθελ' ἔτι ζώειν καὶ δρᾶν φάσις ἡελίοιο.

540

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,  
δὴ τότε με προσέειπε γέρων ἀλιος ημερτής·

μηκέτι, Ἀτρέος υὲ, πολὺν χρόνον ἀσκελὲς οὔτω  
κλαῖ, ἐπεὶ οὐκ ἀνυσίν τινα δήομεν ἀλλὰ τάχιστα  
πείρα δῆτας κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι.

545

ἢ γάρ μιν ζώντι γε κιχήσεαι, η̄ κεν Ὁρέστης  
κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαις·

ὡς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ  
αὐτὶς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ίάνθη·

καί μιν φωνήσας ἔπεια πτερόεντα προσηγύδων.

550

τούτους μὲν δὴ οἴδα· σὺ δέ τρίτον ἀνδρ' ὄνομαζε,  
δις τις ἔτι ζώδις κατερύκεται εὐρέι πόντῳ

[ἢ θανών ἔθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι].

546. η̄ κεν] Bekk. and Düntz. read η̄ καὶ. 553.] ἐν ἀπάσαις ἥθετεῖτο. τοῦ γὰρ  
Πρωτῶς εἰπόντος 'δύο μοῦνοι ἀπόλοντο' (496) γελοίως τρίτον ἤτει ἀπολόμενον Schol.  
H. P. Q. See below.

541. κυλινδόμενος. Compare for this sign of grief Od. 10. 499; Il. 18. 26; 24. 65, and see Plato's remarks upon this want of self-control in the Homeric heroes, Rep. 389 A.

544. δύομεν. This word is connected with root δα, the long stem answering to δα (σ) in δέδαν, etc. (See Monro, H. G. § 80, who shows that we have here a subjunctive form.) Some MSS. write δύομεν, δήεις and δήει, which variation may have arisen, as La Roche suggests, from a confusion on the part of the transcriber between δήω and δηδώ. With ἀνύσις cp. Il. 2. 347; 4. 56; and for a similar use of πρῆξες Il. 24. 524.

546. η̄ κεν.. κτεῖνεν. Fäsi here interprets κεν as = πον or οἴμαι, quoting Il. 14. 484 τῷ καὶ κέ τις εὔχεται εἶναι. But εὔχεται here can hardly be a subjunctive, as there is no clear instance of Thematic stems forming the subjunctive with a short vowel; Monro, H. G. § 82. Perhaps we should read καὶ τέ τις with two MSS. But κεν κτεῖνεν (unless we suppose κεν to be a sort of anticipation of ἀντιβολήσαις) may be regarded as a loosely stated apodosis to an unex-

pressed protasis. 'Either you will find him alive or [if you do not] Orestes will have slain him, and you will come in for the funeral feast.' Thus κεν κτεῖνεν expresses an act which probably has taken place, and κεν ἀντιβολήσαις an act which probably will take place.

547. τάφον (cp. Od. 3. 309) is interpreted by Schol. B. T. as δεῖπνον τοῦ ἐν τῷ ταφῇ.

553. Though the line is generally rejected (see crit. note), Eustath. thinks that the question may be the natural doubt of a despondent man like Menelaus; or the words of one who has lost his head, as we say, through grief, συγχυθεὶς ἴπο λάνθης. Yet this attempt at justification seems insufficient. Nitzsch quotes from Lobeck, Phryn. 754, to show that such combinations as ζώδις ἢ θανών are only loose ways of speaking: 'His formulis, εἴτε παρὰν εἴτε ἀνά, ζῶν καὶ θανών, ζῶντες καὶ νεκροί, crebra consuetudine tantum de sua potestate detritum est ut postremo etiamtum usurpentur ubi mortui aut absentes nulli intelligi possunt. In Soph. Antig. 1109 of τ' ὄντες οἱ τ' ἀνάντες, quis non videt hoc tantum dici

ώστις ἔφαμην, δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν  
νιὸς Λαέρτεω, Ἰθάκη τὴν οἰκία ναίων'

555

τὸν δὲ ἵδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
Νύμφης ἐν μεγάροισι Καλυψοῦς, η μιν ἀνάγκη  
ἴσχει· δέ οὐ δύναται ήν πατρίδα γαῖαν ικέσθαι·  
οὐ γάρ οἱ πάρα νῆσος ἐπήρετμοι καὶ ἑταῖροι,

560

οἵ κέν μιν πέμποιεν ἐπ' εύρεα νῶτα θαλάσσης,  
σοὶ δέ οὐ θέσφατόν ἔστι, διοτρεφὲς ὁ Μενέλαος,  
Ἄργει ἐν ἴπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,  
ἀλλά σ' ἐς Ἡλύσιον πεδίον καὶ πεύρατα γαῖης

ἀθάνατοι πέμψουσιν, δθι ἔανθὸς Ραδάμανθυς,  
τῇ περ φηίστῃ βιοτὴ πέλει ἀνθρώποισιν

565

οὐ νιφετὸς, οὔτ' ἀρ χειμῶν πολὺς οὔτε ποτ' ὅμβρος,  
ἀλλ' αἰεὶ Ζεφύροι λιγὸν πνείοντος ἀήτας

563. [Ἡλύσιον] Apion states that the word is derived ἀπὸ τῆς Νείλου ίλνος, so that it is likely that he read Ἡλύσιον. Eustath. 1509. 34. 567.] Aristot. Probl. 26. 31 quotes the line as δᾶλ' αἰεὶ Ζεφύροι διαπνείοντος ἀήτας which reading would necessitate the excision of the next line. Another variant is πνείοντας, but Schol. H. P. declares directly for the genitive.

"quotquot sunt." But Löwe rightly judges, "tot ambagibus non opus est;" and he rejects the line, seeking the cause of the interpolation in sup. 109, where Menelaus says οὐδέ τι ίδμεν | ζῶει δὲ γ' η τέθηνκε.

563. Ἡλύσιον πεδίον perhaps is equivalent to ἡλιό-τον, as the place 'where men go.' Gladstone (Hom. Synchron. 266) quotes from Lauth the Egyptian word Aalu, a field peopled by 'spirits of light,' in the East. It represents the 'sedes discretæ piorum,' not in Hades, but on the actual surface of the earth, though in the far west. The serene climate of Elysium bears an analogy to the perpetual calm in which the Hyperboreans, according to Hdt., lived, beyond the cold and storms of the north wind. Homer does not describe the place as an island or as a continent, but Hesiod, Opp. et Di. 168, and Pindar, Ol. 2, with later poets, speak of the μακάρων νῆσοι. Favoured heroes, such as Rhadamanthus the son of Zeus, Il. 14. 322, or Menelaus, his son-in-law, are transported alive to Elysium, (compare the words οὐ θανέειν

and βιοτῇ), and are found there with their actual bodies, not as mere εἴδολα μακόντων like the inhabitants of Hades. The idea is still further worked out by Hesiod, Opp. et Di. 159 foll., where he assigns to the ἀνδρῶν ἡρώων γένος οἱ καλέονται | ημίθεοι, or at least to some of them, such an abode, τοῖς δὲ διχ' ἀνθρώπων βιοτον καὶ ήδε δύσσασας | Ζεὺς Κρονίδης κατένασσε πατήρ ἐς πεύρατα γαῖης. | .. καὶ τοὶ μὲν ναιοῖσιν ἀκρέα θυμὸν ἔχοντες | ἐν μακάρων νήσοισι παρ' Όκεανὸν βαθυδίπνην. Cp. Hor. Epos. 16. 63. Iuppiter ille piae secrevit littora genti | ut inquinavit aere tempus aureum. See also Eurip. Hel. 1676 καὶ τῷ πλανῆτῃ Μενέλεῳ θεῶν πάρα | μακάρων κατοικεῖν νῆσόν ἔστι μόρσιμον | τούς εὐγενεῖς γάρ οὐ στυγοῦσι δαιμονες, | τῶν δὲ ἀναρθρήτων μᾶλλον εἰσοντέοντες.

566. οὐ.. οὔτε.. οὔτε.. For this combination cp. Il. 1. 115 οὐ δέμας οὐδὲ φυὴν οὔτ' ἀρ φένες οὔτε τι ἔργα, and Il. 6. 450 foll. οὐ Τρώων .. οὔτ' αἰτήσις Επάθης οὔτε Πριάμοιο ἀνάκτος | οὔτε κασιγνήτων.

567. Ζεφύροι .. ἀήτας. The presence

63. Horn - does not know the Leenndo's bird or "garden" very well.

11. Aiyurao: The name 'Nili' is unknown to H.

Ὀκεανὸς ἀνίσιν ἀναψύχειν ἀνθρώπους,  
οῦνεκ' ἔχεις Ἐλένην καὶ σφιν γαμβρὸς Διός ἐσσι.  
ὡς εἰπὼν ὑπὸ πόντον ἐδύστετο κυμαίνοντα. 570  
αὐτὰρ ἐγὼν ἐπὶ νῆας ἀμ̄ ἀντιθέοις ἐτάροισιν  
ἥια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.  
αὐτὰρ ἐπεὶ ρ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἥλυθεν ἀμβροσίη νύξ·  
δὴ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης. 575  
ἡμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡώς,  
νῆας μὲν πάμπρωτον ἔρυσταμεν εἰς ἀλα δίαν,  
ἐν δ' ιστοὺς τιθέμεσθα καὶ ιστία νησὶν ἐίσης·  
ἀν δὲ καὶ αὐτὸι βάντες ἐπὶ κληῖσι καθίζον·  
ἔξῆς δ' ἔρδμενοι πολιτὴν ἀλα τύπτον ἐρετμοῖς.  
ἄψ δ' εἰς Αἰγύπτῳ, διπετέος ποταμοῖο,  
στῆσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας.  
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἔντων,  
χεῦ 'Αγαμέμνονι τύμβον, ἵν' ἀσβεστον κλέος εἴη.

569. Διός ἐσσι] τὸν, φίλος ἐσσι. ἐν ἐνίοις δὲ οὐ φέρεται δ στίχος διὰ τὸ δικύρων ἔχειν τὴν ἀντανακλάσιαν Schol. H. P. Q. 578. νησὶν ἔστησ] Schol. P. gives as variants νησὶς ἔστησιν, and νηδὸς ἔστης, and in lemma νηὶ μελαίνῃ.

of Zephyrus shows that the Elysian plain belongs to the land of the living. Cp. Pind. Ol. 2. 70 ἔνθα μακάρων νάρος ἀκενίδες αὖραι περιτέοισιν. It is the same refreshing breeze that brings Proteus at midday out of the water for his *stele*, sup. 402, and helps the ripening of Phaeacian fruits, Od. 7. 110. But this soft wind is unknown in Tartarus, where Iapetus and Cronus οὔτ' αὐγῆς ηλέσιον | τέρποντ' οὔτ' δύεμοισι II. 8. 480. A curiously similar passage describes the city of the gods in Arjunasamāyana (Bopp, Five Episodes of the Mahābhārata, 4. 44); ‘non illuc torret sol: non calore nec frigore laboratur; non vexat pulvis:—frigidus fiat ventus, suavem odorem diffundens, vitam largiens.’

569. οὐεκα follows directly upon πέμψουσιν v. 564. ἔχεις = ‘hast to wife,’ as in Od. 6. 281; II. 3. 53, etc. σφιν, sc. ἀδανάρασι = ‘in their eyes,’ i.e. they recognise thee as such: with this ethical dative compare μοι Od. 2. 50. See on 807 inf.

579. αὐτοὶ has a special reference to the crews, which accounts for the change of person between τιθέμεσθα and καθίζον.

581. With Αἰγύπτῳ may be supplied either ὕδατ, as sup. 477, or ρόδος, as Od. 9. 450, but compare the familiar phrase εἰς Αἴδος or εἰς Αἴδαο. With στήσα ἐς we may compare such combinations as ἐς θρόνους ἔξεσθαι, ἐς τοσούτον ἐλπίδος Βεβώς. In Od. 14. 258 we find στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ, and in Od. 19. 188 στῆσε δ' ἐν Αμνισῷ. Here the use of εἰς is suggested by the ἄψ at the beginning of the line.

584. χεῦ .. τύμβον. Schol. E. remarks, ἐποίησε κενοτάφιον τῷ 'Αγαμέμνονι γράμμας ἐκεῖ ἐν λίθῳ τῷ αὐτοῦ ὄνομα καὶ τὴν αἰτίαν τοῦ θανάτου καὶ τὸ πῶν ἦν καὶ διὰ πέτρονθε. But this was not the age for monumental inscriptions, as Löwe rightly says, ‘sufficiebat tamen simplicis tumuli aedificatio,’ cp. Il. 23. 255. Such a practice recorded here illustrates the ancient custom of erecting cairns and barrows,

ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὐρον  
ἀθάνατοι, τοί μ' ὡκα φῦλην ἐς πατρίδ' ἔπεμψαν.  
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,  
ὅφρα κεν ἐνδεκάτη τε δυωδεκάτη τε γένηται  
καὶ τότε σ' εὑ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα  
τρεῖς ἵππους καὶ δίφρον ἐύξοον' αὐτὰρ ἔπειτα  
δώσω καλὸν ἀλεισον, ἵνα σπένδησθα θεοῖσιν  
ἀθανάτοις, ἐμέθεν μεμνημένος ἡματα πάντα.'

585

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα·  
'Ατρείδη, μὴ δῆ με πολὺν χρόνον ἐνθάδ' ἔρυκε.  
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην  
ἡμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκήων

590

595

which served to keep up a constant tradition when there was no written record of a nation's history. Cp. Josh. 3. 3-9, where the Israelites set up twelve stones at the passage of the Jordan, 'to be a memorial for ever,' because the children would 'ask their fathers in time to come, saying, "What mean ye by these stones?"' so that the story would be kept up from generation to generation.

590. *τρεῖς*. The Scholl. interpret this of a pair and the extra horse, attached by a trace only, *ξυνωρίδα καὶ παρρήφον*. See Il. 16. 149 foll.

594. Telemachus tells Menelaus that, notwithstanding his willingness to remain, he must set sail for Ithaca at once; his comrades are already fretting at the delay (cp. Od. 3. 313); so we naturally expect to hear of his departure. Instead of this, if we follow the reckoning of time as given in the following books, we find him after the lapse of thirty days still at Sparta; for he does not appear on the scene again (Athena only making mention of him, Od. 13. 414 foll.) till the opening of bk. 15, when the goddess is urging him in a dream to return home at once. In Od. 15. 284 the start is actually made, and, ib. 499, his landing on Ithaca is described. There are two ways of meeting the difficulty. Nitzsch regards the discrepancy as a mere poetical licence, and maintains that the story of Telemachus is resumed at its natural place;

viz. where he first comes into contact with Odysseus. Other critics (see Koes, de discrep. in Odys. p. 6-10; Hennings, Telemach. p. 198 etc.) discover in this confusion of the chronology a proof that we have the true story of Telemachus—the *Τηλεμάχα*, as they call it—interrupted at this point by an interpolation from the *Νόστος Οδυσσέως*, and that in the original form of the poem the scenes in bk. 15 followed immediately after v. 619 of the present book. It has been proposed to divide this 'Telemachia' into five separate lays: 1st, the visit and advice of Athena to Telemachus as he sits in his palace, vexed with the outrages of the suitors (bk. 1); and, the assembly in Ithaca and the preparations for departure (bk. 2); 3rd, Telemachus at Pylos (bk. 3); 4th, Telemachus at Sparta (bk. 4); 5th, departure of Telemachus from Sparta and safe arrival in Ithaca (bk. 15, 16). See notes on Od. 5, init.

595. Join *ἀνεχοίμην ἡμενος*, as *εἰσορόων* *ἀνέχεσθαι* Od. 16. 277; compare *οὐ μάν σ' ἔτι δηρδν ἀνέξομαι ἀλγε'* *ἔχοντα* Il. 5. 895. The words from οὐδέ κε το τέρτυμα are parenthetical.

596. For οὐδέ κέ μ' οἴκου Bekker, ed. 2, reads οὐδέ μι *οἴκου*. But *οἶκος* does not invariably take the *F.* Cp. Od. 14. 318 *ἐς οἴκον*, 15. 21 *βούλεται οἴκον*, 16. 70 *ὑποδέξομαι οἴκῳ*, 23. 8 *οἴ τε οἴ οἴκον*. In Il. 24. 471; Od. 2. 45, 226; 7. 68; 15. 374 *οἶκος* is preceded by *rū* *ἔφελκυστικόν*. Cp. also Od. 17. 455;



01. v 244 Ithaca has much grain, grapes + woods

03. For fodder were used shelt, jersai = δ'λυφε E 196), white verry, wheat,<sup>210</sup>, clover, hyper-grass; but not oats. With Jersai, cp. Υειδω, os 'grain-giving' earth'. Sprinkled fodder not prepared for winter

04. εύπορος: 'broad-growing' - with six rows of kernels on the ear. ΔΚΟΟΤΗ 2526 - with two rows' kernels; δ' λυφε E 196 with one row

αίνως γάρ μύθοισιν ἐπεσσότε τε σοῦσιν ἀκούσων  
τέρπομαι. ἀλλ' ἥδη μοι ἀνιάσσουσιν ἔταιροι  
ἐν Πύλῳ ἡγαθέη· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.  
δῶρον δ' θττι κέ μοι δοῖης, κειμήλιον ἔστω

600

ἴππους δ' εἰς Ἰθάκην οὐκ ἀξομαι, ἀλλὰ σοὶ αὐτῷ  
ἐνθάδε λείψω ἄγαλμα· σὺ γάρ πεδίοι ἀνάσσεις  
εὑρέος, φένι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον  
πυροί τε ζειαί τε ἵδ' εύρυφυές κρῆ λευκόν.  
ἐν δ' Ἰθάκῃ οὕτη δρόμοι εὐρέες οὔτε τι λειμών·

605

αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἴπποβότοιο.

599. ἡγαθέη] ἡμαδίη Rhianus. Schol. H. P. on Od. 4. 702. σὺ δέ με] Ἀρίσταρχος σὺ δέ κε Schol. H. ‘Mira scriptura, nisi ἐρύκοις legit Aristarchus, quod habet H. superscripto tamen εἰς’ Dind. 606.] Ἀρίσταρχος αἰγίβοτος καὶ μᾶλλον ἐπήρατος, τὸ πεδίον Schol. H. P. See below.

20. 105; 21. 188; 16. 303, where ἕξ not ἔξ precedes οἶκον.

*τοκήν* is used loosely here to express mother and grandsire; compare the use of *τοκίαν*, of the ancestors of Aretas and Alcinous, Od. 7. 54.

597. μύθοισιν ἐπεσσότε. Eustath. says, οὐ δοκεῖ διαφορά τις εἶναι ὡς οὐδὲ πρὸ διλγων (Od. 3. 317) ἐν τῷ κέλομαι καὶ δινάρα. Compare ἔπος καὶ μύθον Od. 11. 561. Nitzsch maintains that μύθος is more subjective, i. e. that it describes the story as it bears the impress of the mind of the teller; while ἔπος represents the story merely as so much information. But the opposite view is defended by Schmidt, Synonymik I. pp. 13 foll.

601. Translate, ‘But let the gift which you may give me be something to treasure up’ (see on Od. 1. 312); ‘horses I will not take to Ithaca, but I will leave them for *you* to adorn your royal stable.’

602. νεδίοιο. This may be the flat land of Messenia, the eastern portion of which at any rate belonged to the territory of Menelaus. Or perhaps the ‘plain’ may be the Eurotas valley enclosed between the sides of Taygetus and Parnon; a level valley fifteen miles long and four wide.

603. λωτός. The *lotus* here is a sort of trefoil or clover, not to be confounded with the lotus of bk. 9. According to Sprengel, Hist. Bot., it is

the *Lotus corniculatus* of Linnaeus. κύπειρον may be rendered ‘galingale,’ the *pseudo-cyperus* of Pliny, a marsh-plant.

604. εύρυφυές, ‘broad-eared;’ the grains of barley are not set so close round a central stem as in wheat. Commentators compare Virg. Ecl. 5. 36 ‘grandia hordea;’ but there the epithet is only rhetorical to express the contrast between great efforts and small results. Most editors read here τ’ ἥδε εύρυφυές, but the reading τε ἵδε is admitted by Bekker, on the supposition that ἵδε has the *F* prefixed. This is not likely; the initial prefix, if any, being probably the *jod* rather than the digamma. But τε ἵδε may be regarded as a regular case of hiatus, as in Od. 11. 337; so we have κατάγοντο ἵδε Od. 3. 10. Cp. Hoffm. Quaest. Hom. I. 89 ‘Sunt loci nonnulli quibus offeratur hiatus ante ἵδε, ubi deleto hiatus Wolfius scripsit ἥδε. II. 2. 697; 4. 147, 382; 6. 469; 8. 162; 12. 311; 21. 351; 22. 469. Intactos tamen reliquit 5. 3; 10. 573; 6. 348. Patet utrosque locos eadem ratione uti.’

605. ἐν δ' Ἰθάκῃ. Cp. Hor. Epp. 1. 7. 41 ‘non est aptus equis locus ut neque planis | porrectus spatis nec multiae prodigus herbae.’

606. The common text gives a very harsh asyndeton, by beginning a new clause with *αἰγίβοτος*. In the same line, instead of καὶ we should expect

οὐ γάρ τις νήσων ἴππηλατος οὐδ' εὐλείμων,  
αἱ θ' ἀλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων·

“Ως φάτο, μείδησεν δὲ βοὴν ἀγαθὸς Μενέλαος,  
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' δυνόμαζεν. 610

‘Αἴματός εἰς ἀγαθοῖο, φίλον τέκος, οἵ ἀγορεύεις·  
τοιγάρε ἐγώ τοι ταῦτα μεταστήσω δύναμαι γάρ.

δώρων δ', δσσ' ἐν ἐμῷ οἴκῳ κειμῆλια κεῖται

δώσω δὲ κάλλιστον καὶ τιμηστατόν ἔστι.

δώσω τοι κρητῆρα τετυγμένον ἀργύρεος δὲ

ἔστιν ἄπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράνται·

ἔργον δ' Ἡφαίστου πόρεν δέ ἐστι Φαίδιμος ἥρως,

Σιδονίων βασιλεὺς, δθ' ἐδειδόμενος ἀμφεκάλυψε

615

611. ἀγαθοῖο] Crates δοοῖο Schol. H. 613. δώρον] So Bekk. and Düntz. with three MSS. Al. δῶρον. 617. Φαίδιμος] δέηλον εἰ κύριον τὸ φαίδιμος Schol. B. Q. 618. δθ' ἐδειδόμενος] Al. δθε δε. It is difficult to understand Schol. H. P., which runs thus, ἐδειδόμενος αὐτοῦ τοῦ βασιλέως. οὔτε δὲ Ἀρίσταρχος καὶ τὰ ὑπομνήματα, δ τεδε δόμος,

some adversative conjunction, as *αὐτάρ*. These facts give a great probability to the conjecture of Bergk (Philologus, 16. 597), that v. 606 should follow v. 608, so that the text should run, ‘Ιθάκη δέ τε καὶ περὶ πασέων | αὐγίβοτος, καὶ μᾶλλον ἐπίρατος. Translate, ‘Now in Ithaca there are neither broad runs nor meadow land, for not one of the islands which lie in the sea is meadowed nor fit for driving; and Ithaca, more than all, is a goat-pasturing place yet more lovely than one that pastures horses.’ It may be doubted whether *ἐπίρατος* signifies ‘lovely’ as a general description, or ‘loveable,’ i.e. ‘lovely in my eyes,’ because it is my home. If it be true that the ancients had no conception of the purely picturesque, Telemachus would scarcely have admired the craggy Ithaca on the merit of scenery. Nitzsch’s interpretation of *ἐπίρατος* as ‘steep’ or ‘lofty,’ as if from *ἀἴρω*, is quite untenable. The passages he quotes to support it, πτολεύθρον ἐπίρατον Il. 18. 512, ἄντρον ἐπίρατον ἡροειδές Od. 13. 103, do not prove it, and εἴματα . . . ἐπίρατα, θάνατον ἰέσθων Od. 8. 366, gives weight on the other side. In Hesiod, Opp. et Di. 63, *ἐπίρατον* is joined with καλὸν εἶδος. We have too κλέος ἐπίρατον in Pind. Pyth. 5. 73;

and δέξαν ἐπίρατον Isthm. 5. [6.] 12. Dr. Hayman compares πολυήρατος, as used four times in the Odyssey and three in the Hymns, always in the sense of ‘lovely.’

608. ἀλὶ κεκλίαται. Cp. Od. 13. 235 δικῇ . . . ἀλὶ κεκλιμένη, 17. 340 κλινάμενος σταθμῷ. The picture is of the islands ‘resting’ on the water’s surface, as men are described δούσιοι κεκλιμένοι Il. 3. 135, κεκλιμένοι ἐπάλφεσιν 22. 3, or as the spear and steeds of Ares seem to rest against a wall of mist, ἥρε δ' ἔγχος ἐπέκλιτο καὶ ταχὲ τίππω Il. 5. 356.

610. κατέρεξεν occurs in this connection Il. 1. 361; 5. 372; 6. 485; 24. 127; Od. 5. 181; and the syncopated participle καρρέζοντα in Il. 5. 424. It is commonly referred to δέειν, which gives very little sense. It is more probably connected with δέργω.

611. οἱ ἀγορεύεις, cp. sup. 271; see also Od. 17. 479 μή σε νέοι διδόνωματ' ἐρύσσωσι οἱ ἀγορεύεις, Od. 18. 389 ή τάχα τοι τελέω κακὸν οἱ ἀγορεύεις, and Od. 22. 217 ἐν δὲ σοι τοῖσιν ἐπειτα πεφῆσαι, οἴα μενονᾶς, so that οἴα here is nearly equivalent to διτὶ τοῖσι. See note on δσσα sup. 75.

612. μεταστήσω, ‘will exchange;’ only here with this meaning.

16. gold plate on the edges' silver bowls ('plates')

21. On ἐπάρος. Cf. n. 20. An ἐπάρος differs from our 'feast' in that these common feasts were held in halls or courtyards and in that women had no part in them.

21-24 Based on 'Spartan common feasts in an early form?

κεῖσε με νοστήσαντα τεῖν δ' ἐθέλω τόδ' ὀπάσσαι.'

\*Ως οἱ μὲν τοιαῦτα πρὸς ἄλληλους ἀγόρευον, | 620  
 δαιτυμόνες δ' ἐσ δῶματ' ἵσταν θείου βασιλῆος.  
 οἱ δ' ἥγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·  
 σῖτον δέ σφ' ἀλοχοὶ καλλικρήδεμνοι ἔπειμπον.  
 ὡς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο, |  
 μνηστῆρες δὲ πάροιθεν 'Οδυσσῆος μεγάροιο 625  
 δίσκοισι τέρποντο καὶ αἰγανέγοιν ἴεντες,  
 ἐν τυκτῷ δαπέδῳ, δθι περ πάρος, ὑβριν ἔχοντες.  
 'Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδῆς,

which Buttm. divides δτε δς. But compare Apollon. de Pron. p. 135 B. who gives δθ δσ as the right reading. 621-624.] See note below. 627. [ἔχοντες] So Schol. Q. for ἔχεσκον. Schol. P. adds, 'Αρίσταρχος διατέλλει (i. e. puts a stop) μετὰ τὸ δθι (read with Dind. μετὰ τὸ δθι περ πάρος) ιν' γ τὸ ἔξης μνηστῆρες δὲ ὑβριν ἔχοντες. See note below.

618. ἀμφεκάλυψε. Cp. Od. 8. 511. Similarly κεύθειν is used, Od. 6. 303.

619. καὶστ με νοστήσαντα, i.e. 'as I came there on my homeward voyage.' But probably there is no inherent notion of return in νοστεῖν.

τεῖν = σοι, as inf. 829; Od. 11. 560; 15. 119; Il. 11. 201; the form is described as being Doric; cp. Schol. A. on Il. 11. 201; but this is denied by Ahrens (Dial. Dor. 252).

621-624. In the beginning of this book (vv. 3 and 16), Menelaus is described as giving a wedding feast to his γείτονες ἡδὲ ἔται, which is altogether a different thing from an ἔπαντος. This confusion between the two scenes has led almost all commentators since Wolf (Proleg. 131) to reject the passage as the clumsy attempt of a diaconocast to soften the sudden transition to matters in Ithaca (625). But it is impossible to accept with Eustath. the view that these verses are a description of what was going on there. Such an interpretation would make θέου βασιλῆος refer to Odysseus, and the only possible reference in ἀλοχοὶ would be to the false maidens of Penelope, who certainly never sent food for the use of the banqueters. Ameis remarks that the use of ἥγον here is un-Homeric, as it is never found in such a connection, except it is used of shepherds driving in the flocks for the use of their masters, who never do such servile work themselves. But cp. Od. 3. 439.

623. The use of ἔπειμπον (for which some read ἔνεικαν or ἔνειμαν) implies that the wives themselves were not present.

624. περ δεῖπνον πένεσθαι, again, is an unprecedented construction, as πένεσθαι τι is the regular usage; though we have ἀμφιπένεσθαι Il. 4. 220, etc.

626. δίσκοισι. The discus was a round flat mass of stone or metal (the latter also called σόλος), with a hole in the centre for a leathern thong, by which it was whirled round before throwing. See Il. 23. 826, 839.

αἰγανέατι are generally translated 'hunting-spears,' from αἴξ, 'a goat,' but the word should rather be referred only to δίσκων. The floor on which the sports were taking place was artificially levelled (τυκτῷ). Some refer δα in δάνεδον to γῆ, cp. δαεύ δ δᾶ, but it seems better to refer it with Curtius (548) to δά in the sense of 'thoroughly.' Compare δαφούνς, δάσκιος, δατρεφῆς. Then δάνεδον will mean 'a very solid floor.'

627. The reading in the text is preferable to the vulgate, δθι περ πάρος ὑβριν ἔχεσκον (see critical note). The parenthetical words δθι περ πάρος are parallel to such phrases as οὐ τὸ πάρος περ Od. 2. 305, ἐνθα πάρος περ Od. 5. 82, οὐ τὸ πάρος περ Od. 17. 171.

With ὑβριν ἔχειν cp. Od. 1. 368; 16. 86.

628. καθῆστο retains the singular number, though really having two

ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἀριστοῖ.

τοῖς δ' νιὸς Φρονίοι Νοήμων ἐγγύθεν ἐλθὼν 630

'Αντίνοον μύθοισιν ἀνειρόμενος προσέειπεν'

'Αντίνο', ή ρά τι ἴδμεν ἐνὶ φρεσὶν, ήε καὶ οὐκί,  
οππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθέντος;  
νῆα μοι οἰχετ' ἄγων ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς  
"Ηλιός ἐστιν εὐρύχορον διαβήμεναι, ἔνθα μοι ὥπποι  
δώδεκα θήλειαι, ὑπὸ δὲ ημίονοι ταλαιργοὶ  
ἀδμῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.'

"Ως ἔφαθ', οἱ δὲ ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο  
ἐστιν Πύλου οἰχεσθαι Νηλήιον, ἀλλά που αὐτοῦ  
ἄγρων ή μῆλοισι παρέμμεναι, ήὲ συβώτῃ.

Τὸν δὲ αὐτὸν Ἀντίνοος προσέφη, Εὔπειθεος νιός·  
'ηημερτές μοι ἔνισπε, πότ' φχετο καὶ τίνες αὐτῷ  
κούροι ἔποντ'; 'Ιθάκης ἔξαιρετοι, ή ἐοὶ αὐτοῦ

642. καὶ τίνες αὐτῷ] οἱ μὲν τὸν καὶ δέσμουσιν ἵν' γέ, καὶ τίνες αὐτῶν (sic) κακῶς.  
ἀγράπετο γάρ ἀν' εἴ τίνες Schol. H. P. 643.] στικτέον μετά τὸ ξνοντο, τὰ δὲ  
ἔκης ἐν πενσεῖ ἀναγνωστέον. ibid. δὲ μὲν η περιστάται διαπορητικὸς γάρ Schol. P.

subjects, inasmuch as it stands more closely with the former. Compare κύμα φόρει κραπνά τε θύελλας Od. 6. 171, 'Αντίνοος δ' ἔτ' ἐπείχε καὶ Εὐρύμαχος θεοειδῆς | ἀρχοὶ μητρίτηρον ib. 21. 186.

629. The words from ἀρετῇ .. ἀριστοῖ give the reason why they were ἀρχοὶ μητρίτηρον.

632. ή ρά τι ἴδμεν.. ήε καὶ οὐκί; see note on sup. 80.

633. νεῖτ[αι], 'will return,' νέομαι is so used with a future sense in Od. 2. 238; cp. inf. 701; Od. 11. 114; 14. 152.

634. ἐμὲ χρεὼ γίγνεται is used only here, but compare χρέω μν̄ ἔσται Il. 21. 322; and see note on Od. 1. 225.

635. Ἡλιδα. Ithaca (v. 605) was unsuitable for breeding horses or mules, so Νοëmon had a paddock in Elis. But the use of mules (compare the word οὐρέας = *montanus*) was peculiarly appropriate to such a country as Ithaca.

εὐρύχορον is explained by the Schol. as a metrical variety for εὐρύχωρον. Others, as Döderl., refer it better to χωρό, and render, 'with broad dancing-laws,' i. e. level.

636. ὄνο, 'at the teat,' like Virgil's 'parvique sub ubere nati.'

637. τῶν .. δαμασαίμην, 'one of them I should like to drive off and break in.'

639. ἀλλά που αὐτοῦ ἄγρων, 'but was somewhere about on the farm.' τοῦ adds a touch of vagueness directly on αὐτοῦ. Some make ἄγρων depend directly on αὐτοῦ, comparing ἀλλοι γάρ Od. 2. 131, τῷ πολίων Il. 3. 400. It is better perhaps to take ἄγρων as a true local genitive, as Ἄργεος Od. 3. 251, and to regard it as the epexegesis of αὐτοῦ (see note on 416 sup.) = 'there, on the farm.' Cp. Il. 23. 400 αἱ δὲ τοῦ αὐτοῦ | ἐθαβεῖ ἐν τεῖχῳ.

643, 644. There is much doubt about the punctuation of these lines. Both Bothe and Dünzter put a mark of interrogation after ἔξαιρετο, so as not to include θῆτες and δημόες under κοῦροι, which Nitsch approves of, considering that the meaning of κοῦροι is always limited to 'free-men.' It is more common to put the question after ξνοντ, so that κοῦροι, in the general sense of 'youths,' are divided into Ιθάκης ἔξαιρετο and έοι αὐτῷ θῆτες τε δημόες τε. This is the view of the Schol. (see critical note); and on the same authority we write έοι as introducing the second clause of the

34. Four days after Noémone left his ship (Tel. had none!) he wants it again.
35. Brood mares pastured on the mainland. Mares with foals still sent from Arcadia to Elie for "good pasture". The Pylians state 150 mares from Élans (1680). Erichthonius, the richest man, had 3000 mares with colts in the Troad (Y 219)
36. Mares are the mothers of "baaf asses" (mules). Here and of 23 mares have mule colts. It is uncertain whether "a spēis" has a horse for its sire. The ass (õro) appears only ~ 1533 - a symbol - obstinacy.  
Mules are good in a mountainous country, and their strong digestion makes them excellent in war.

44. hired laborers and bondsmen

θῆτές τε δυώντας τε; δύναιτο κε καὶ τὸ τελέσσαι,  
καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, δφρ' εὐ εἰδῶ,  
ἢ σε βίη ἀέκοντος ἀπηγύρα νῆα μέλαιναν,  
ἢ ἔκών οἱ δῶκας, ἐπεὶ προσπιτύξατο μύθῳ?

Τὸν δ' υἱὸς Φρονίοι Νοήμων ἀντίον ηὔθα·  
'αὐτὸς ἔκών οἱ δῶκας τί κεν ρέγειε καὶ ἄλλος,  
δππότ' ἀνὴρ τοιούτος ἔχων μελεδήματα θυμῷ  
αἰτίῃ; χαλεπόν κεν ἀνήνασθαι δόσιν εἴη.  
κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,

652. ἡμέας] Al. ἡμέας.

question. With *δοι αὐτοῦ* cp. *ἔμδον αὐτοῦ* Od. 2. 45.

643. *κοῦρος* is connected by Döderl. with *κορωνής*, and interpreted as equivalent to 'qui arma ferre potest.' The word is found with the addition of *νέοι* Il. 13. 95, of *πρωθῆται* Od. 8. 262. In Il. 6. 59 *κοῦρος* stands for a child of noble race, yet unborn. Others refer the word to the same root as *κύριος*.

644. δύνατο .. τελέσσαι, i.e. he has *δύτης* and *δυῶντας* of his own, and could if he pleased man a ship with them.

645. ἢ σε βίη ἀέκοντος ἀπηγύρα νῆα. Cp. Il. 1. 430 *γυναικός | τῇρα ρά* βίη *ἀέκοντος ἀπηγύρων*. A common explanation of this line is to join *βίη ἀέκοντος* = 'in spite of your unwillingness,' as φρεῶν βίᾳ Aesch. S. c. T. 612, νέουν βίᾳ Soph. Ant. 59; but this is described as a distinctly posthomeric construction. Monro however Il. 1. 430, note, joins *βίη ἀέκοντος*, and renders 'doing violence to his unwillingness.' *ἀπηγύρων* is found with an accusative (Od. 11. 203; Il. 20. 290) or a dative (Il. 17. 236; 21. 296) of the person: for in 'Ἀχιλλῆς γέρας αὐτὸς ἀπηγύρων' Il. 19. 89, and *τῆς τε Ζεύς δάλβον ἀπηγύρα* Od. 18. 273, the genitive probably follows the noun, as latter of two substantives. But in Il. 1. 430 *τῇρα ρά* βίη *ἀέκοντος ἀπηγύρων*, it is reasonable to take *ἀέκοντος* as gen. after *ἀπηγύρων*, on the analogy of *ἀφαιρεῖσθαι*, cp. Od. 22. 219 αὐτῷ ἐπῆρ ὑμέαν γε *βλας ἀφελάμεθα χαλεψ*. So in the present line we may have a mixed construction between *ἀπηγύρων σε νῆα*, the double accusative, and *ἀπηγύρων ἀέκοντος νῆα*. La Roche (Homerisch. Stud. 233) would read here *ἀέκοντα*, for which a later correction in Cod. August.

gives some authority. The hiatus is not an insuperable objection, and the form of sentence would be parallel to *δίς οἱ ἀέκοντα βίηρι | κτῆματα διπράσσει* Od. 1. 404, or οὐ γάρ τίς με βίη γε ἔκών ἀέκοντα δίηται Il. 7. 197. Ameis prefers to take *ἀέκοντος* as a genitive absolute, = 'though you were loath'; and Classen, though not going so far as to admit the completely developed stage of this construction, accepts it as the last stage but one. For instances of the genitive case detaching itself, as it were, from the construction, and so tending to the absolute usage, cp. Il. 20. 413 *τὸν βάλε μέσον ἀκοντι ποδάρητης δίος Ἀχιλλέως | νῶτα παρατοσσοντα*, where the Schol. A. gives as a v. l. *παρατοσσοντα*: compare also Il. 14. 25 σφι .. *νυσσομένων*, 16. 531 οἱ .. *εὐδαιμονοι*, Od. 6. 157 σφισ .. *λεωσονταν*, 9. 256 *ἡμῖν .. δεισάντων*, ib. 458 οἱ .. *θειομένων*, 14. 527 οἱ .. *νόσφιν ἔντος*, 17. 231 οἱ .. *βαλλομένοι*, 22. 17 οἱ .. *βλημένων*.

On *ἀπηγύρα* (*ἀπηγύρων*), see Monro, H. G. § 31, note 1, who remarks, 'Putting together the indic. act *ἀπηγύρων* took away (i sing. and 3 plur.), *ἀπηγύρας*, *ἀπηγύρα*, mid. *ἀπηγύρ-το* (read before Wolf in Od. 4. 646), the part. *ἀπηγύρας* (mid. *ἀπογράμμενος* in Hes. Sc. 173), and the aor. *ἐπ-αυρεῖν*, and adopting (from Ahrens) the division *ἀπο-*  
*γύρας*, which seems necessary to account for the ο, we have (1) a stem *-υρ-* (in its short form); (2) a stem *-αυρ-*, in which αν is for original α; (3) forms as if from \**απρά-w*; (4) a thematic stem *αύρ-* or *-o*, alternating with *αυρ-*'

652. μεθ' ἡμέας. Löwe renders *apud nos*, comparing Od. 16. 418 *καὶ δέ σε*

οἱ οἱ ἔποντ· ἐν δ' ἀρχὸν ἔγω βαίνοντ' ἐνόησα

Μέντορα, ἡὲ θεὸν, τῷ δ' αὐτῷ πάντα ἔφκει.

ἀλλὰ τὸ θαυμάζω ἴδον ἐνθάδε Μέντορα δῖον 655  
χθιζὸν ὑπηροῖον. τότε δ' ἔμβη νηὶ Πύλονδε'

“Ως ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,  
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.

μνηστῆρας δ' ἄμυντος κάθισαν καὶ παῦσαν ἀέθλων.

τοῖσιν δ' Ἀντίνοος μετέφη, Εὔπειθεος νίδος 660  
[ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

659. *μνηστῆρας*] The right reading, instead of *μνηστῆρες*, recovered from Schol. B. (lemma *μνηστῆρες*) and Vindob. 56. 661, 662.] Some wrote *ἄμφι μέλαιναι*, referring the preposition to the verb. See Schol. A. B. L. on Il. 1. 103, where these two lines occur. On the present passage Schol. H. Q. remarks, *Ἐκ τῆς Ἰλιάδος μετηνέχοντος οὐ δεόντως οἱ στίχοι.*

*φασιν* | ἐν δήμῳ Ἰθάκῃς μεθ' δμήλικας  
ἔμμεν δριστον, see also Il. 2. 143; 9.  
54. But it is possible to reader *μετά* 'next to,' because Νοέμον, in his  
grievance about the ship, throws himself into the position of the *μνηστῆρες*.  
So in v. 632 the same man uses *ἴθημεν*  
in addressing Antinous.

653. *οἱ οἱ ἔποντ*, *illi cum sequebantur*,  
οἱ resumes *κοῦροι*, the main subject.

ἐν δέ, 'and among them'; cpl. Soph.  
O. R. 181 ἐν δ' δλοχοι πολιαι τ' ἔπι-  
ματέρες. Unless ἐν δὲ... βαίνοντα means  
'going aboard,' which seems more  
likely from inf. 656.

655. 'But this is what I wonder at,  
I saw the lordly Mentor here yesterday  
at early dawn, but at that time he went  
on board his ship for Pylos,' sc. at the  
time when Telemachus started. Sup.  
653.

658. *ἀμφοτέροισιν*, sc. Antinous and  
Eurydamus.

661. *ἄμφιμλαιναι*. The word occurs four times in Homer besides the present passage, viz. Il. 1. 103; 17. 83, 499, 573. But it is unnoticed by the Alexandrian grammarians and by Apollon. Sophist., nor does the interpretation of Eustath. give any special force to *ἄμφι*. The Schol. to the Ambros. E., a MS. of the 15th cent., interprets the word as *αἱ δμφοτέραθεν μέλαινεῖσαι τῷ κανθάρῳ τοῦ θυμοῦ*. It is highly probable that early editions divided the composite form, so as to connect *ἄμφι* with the verb in the clause; but such a

separation of *ἄμφι* from a preceding verb would be without a parallel; for in Od. 10. 94 (*λευκὴ δὲ ἦν ἄμφι γαλήνη*) the verb and preposition still stand in immediate juxtaposition. Hesych. and Et. Mag. quote the word in its compounded form, which is identical in structure with *ἄμφιδάσσεια* Il. 15. 309. The force to be given to *ἄμφι* is either that of 'thoroughness,' from the notion of the blackness being 'on all sides'; or, more properly, 'on both sides,' i. e. on back and front. Ameis believes that in *ἄμφι* may be implied the notion of an 'ebb and flow' of passion in the heart. Passing to the signification of the uncompounded form *μέλαιναι* as used with *φρένες*, it is uncertain whether it denotes the ordinary physical or moral condition of the *φρένες*, or whether it expresses some peculiar and temporary state. Thus we get a variety of interpretations, e. g. (1) *Βαθεῖαι*, *ἐν δάθει κέιμεναι*: τὸ γὰρ βαθὸ μέλαιναι (2) *συνεραὶ* or *λοχυραὶ*, contrasted with the Pindaric phrase *λευκαὶ φρένες*, Pyth. 4. 109: (3) belonging to a man *τεραραγμένον καὶ νυκτὶ τοικότος*, into which interpretation comes the physical conception of 'black bile' representing passionate excitement: (4) darkened by suffering or fear, as Aesch. Suppl. 785; Pers. 114; Cho. 413; Soph. Aj. 954; Theogn. 1199: or (5) in the more settled condition of gloominess and moroseness, Eumen. 459. Cp. Ov. A. A. 503 'ora tument ira, nigrescunt sanguine'





πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτην]

“Ω πόποι, η μέγα ἔργου ὑπερφιάλως ἐτελέσθη”  
 Τηλεμάχῳ, ὁδὸς ἥδε φάμεν δέ οἱ οὐ τελέεσθαι  
 ἐκ τοσσῶνδ’ ἀέκητι νέος παῖς οἴχεται αὐτῶς,  
 νῆα ἐρυσσάμενος, κρίνας τ’ ἀνὰ δῆμον ἀρίστους.

665

665. τοσσῶνδ’] οἱ πλεονες ὡς δύο μέρη τοῦ λόγου διέγρασαν ἵν εὐοὶ δεῖται, ὡς τὸ ‘τοῦ δύο μέρη γνωσκε’ (Il. 3. 157). δὲ Ἀσκαλονίτης περιπομένως κατ’ ἐπίτρασιν Schol. P. Q. ἀχῶς τύσσαν δέ, καὶ τοσσῶνδε Palat. inter versus.

venae.’ See the excursus of Autenrieth in Nägelebach ed. Il. I. 103. It seems at any rate right to take the word as predicative with πίμπλαντ’, ‘were filled so as to be black with rage on both sides.’ Monroe.

664. τελέεσθαι, fut. mid. as in Od. 3. 226 = ‘we thought it would never accomplish itself,’ i. e. come to pass.

665. ἐκ begins the sentence, because the uppermost thought is that Telemachus has got out of the country.

τοσσῶνδε. This reading seems on the whole the best. See crit. note. The excited tone of the words renders unnecessary the presence of δέ as a conjunction. Compare the asyndeton with δέψει inf. It is usual to regard the ἐκ as separated by tmesis from οἴχεται, to which it belongs; the compound ἐξοίχεσθαι occurring in Il. 6. 379, 384. But it is simpler to describe ἐκ as an adverb, without touching the question of a tmesis. At any rate ἐκ does not govern τοσσῶνδ’, which depends upon δέψη, which is a word placed in Homer either before or after the case depending on it, but which is never found standing without such a case. Transl. ‘Away this young lad has gone in despite of these numbers of us.’ τοσσῶνδε, as frequently δέψει and its cases, is used with a gesture referring it to the speaker and to those to whom he belongs.

ἀύρα. There is great disagreement as to the etymology, meaning, and orthography of this word. It is variously regarded as an epic form of οὔρα, as a direct adverb from οὔρα, or as an identical form of two distinct words, one of which is derived from οὔρα and the other from ἀφάρος, αὐτός, ἄτη, an impossible etymology suggested by the meaning ‘in vain’ sometimes attributed to οὔρα. See Döderl. Glossar, s. v. If it be taken as a collateral form of οὔρα, it will be coloured in each case

by the tone of the context, and will mean, ‘so as you see,’ ‘just so and no more,’ etc., etc. Compare κεῖμας δ’ ἀμέριμνος οὔρα Soph. Aj. 1206; μόλις οὔρα Arist. Nub. 327; οὔρα δὲ βασάνις διαγάγα Ran. 625, and this same process will generally give an intelligible meaning to αύρα. If it be regarded as the adverb of οὔρα, its signification may vary with the different meanings of the pronoun. See Autenrieth (Nägelebach, Il. I. 103), who sums up the meanings of αύρα as (1) *is*; (2) *ipse*; (3) *solum*; (4) *idem*; the corresponding meanings of αὔρα being (1) *ita*; *sic*; including *sic temere, ita tantum*; (2) *sua sponte*; (3) *solum*; (4) *item*. Compare with (1) Il. 5. 255; with (2) Il. I. 520; with (3) Il. 13. 104; 18. 198; with (4) Il. 2. 138. But this seems too artificial a set of distinctions, and it is far more natural to find the special meaning of the adverb supplied in each case by the graphic power of the language, so easily appreciated by the quick perception of a Greek audience. It is impossible to accept such an account of the word as is given in Cramer, Anecd. Par. 3. 125, 4 τὸ αύρα εἰ μὲν δασίνει γίνεται ἐκ τοῦ οὔρα, κατὰ τροπὴν τοῦ ὃ εἰς ἐι, καὶ σημαίνει τὸ δύοπος εἰ δὲ ψιλοῦται σημαίνει τὸ ματαλός. The ancients generally used the smooth breathing; the Venetus A. almost always. Bekker prefers to write ὡς δ’ οὔρα, but Hermann maintains αύρα as an Aeolic form, with the characteristic breathing and accent. Any one who has heard the use of ‘so’ in German conversation, and has appreciated the various shades of meaning it can convey, has a ready parallel to the uses of αύρα, i. e. οὔρα, while a shrug of the shoulders, a toss of the head, or the pointing of a finger would be all-sufficient to fix the meaning in which the speaker employed it on each occasion.

ἀργει καὶ προτέρω κακὸν ἔμμεναι· ἀλλά οἱ αὐτῷ  
Ζεὺς δλέσσει βίην, πρὸν ἡβῆς μέτρον ἱέσθαι.  
ἀλλ' ἂγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,  
δόφρα μιν αὐτὸν ἴόντα λοχήσομαι ἡδὲ φυλάξω  
ἐν πορθμῷ Ἰθάκης τε Σάμοις τε παιπαλοέσσης,  
ώς ἀν ἐπισμυγεῶς ναυτὸλλεται εἰνεκα πατρός.'

\*Ως ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδὲ ἐκέλευον·  
αὐτίκ' ἐπειτ' ἀνσάντες ἔβαν δόμον εἰς Ὀδυσῆον.

Οιδέ τοι Πηνελόπεια πολὺν χρόνον ἦεν ἀπυστος  
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βισσοδόμευον·  
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς  
αὐλῆς ἑκτὸς ἐών οἱ δ' ἔνδοθι μῆτιν ὑφαινον.

668.] πρὸν ἡβῆς μέτρον ἱέσθαι, αἱ Ἀριστάρχου αἱ δὲ κοινότεραι, πρὸν ἡμῖν τῆμα  
γενέσθαι Schol. H. Q. Vulg. τῆμα φυρένσα. See note on 668.

667. ἀρξα, 'this beginning of his will be a mischief to us by and by.' ἀρχειν is used here, like ἡρχε νέεσθαι Il. 2. 84, 'he was the first to go.'

668. The common reading is πρὸν ἡμῖν τῆμα γενέσθαι or φυρένσα. La Roche (Hom. Stud. 250) maintains the latter to be un-Homeric, because in such combinations Homer always employs τῆμα, χάρμα, etc. either as predicative to the subject or object of the sentence, or else in exexegetical apposition. Cp. Il. 3. 160; 6. 82; 10. 193; 17. 636; Od. 11. 555. The reading πρὸν ἡβῆς μέτρον ἱέσθαι is peculiarly appropriate, when Antinous has just called him νέος παῖς.

670. λόντρα cannot be construed as 'he returns,' it means simply 'on his way;' the context alone supplying the direction of the route. Compare for this general use of λέντρα Od. 2. 367; 9. 279; 10. 558; 11. 63, 72; 14. 322; when it specifies return it requires the addition of an adverb, as ἀπί Il. 3. 306; Od. 10. 405, πάλιν Il. 11. 652; Od. 11. 149, αὖτις Il. 1. 27; 8. 271; 10. 408; 18. 286; Od. 16. 46. So La Roche (Hom. Stud. 146) proposes αὖτις here, and insists on it the more because where αὐτόν is joined with μιν there ought to be a strong contrast implied, which is wanting here, unless we try to strike a contrast between 'him by himself,' as an easy prey to 'our twenty comrades.'

672. ναυτὸλλεται. See Curtius, Verb. p. 322, 'This apparent present subjunc-

tive may be taken as an aorist, whether we write ναυτὸλλεται, or assume an Aeolic form, like ὀρέλλεται Il. 17. 651.' Monro, H. G. § 82, adopts ναυτὸλλεται, aor. subj., remarking that there are no clear instances of thematic stems forming the subjunctive with the short vowel. 'That he may bring to a miserable end that voyage of his in search of his father.' There is a sort of sneer implied in the word, as when Sophocles uses it to describe a careless sailor 'finishing his voyage in a capsized ship,' *τέρτιος κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτὸλλεται* Antig. 716.

675. ἀπνοτος, here active, as in Od. 5. 127. In Od. 1. 242 it is used passive.

677. Medon, the Ithacan herald, was one of the attendants of the suitors (Od. 16. 252) and was in high favour with them (17. 172). But he is here represented as Penelope's informant of her son's danger, and he is spared at the general massacre of the suitors and their accomplices (22. 357). There need be no inconsistency in this, if we think that his intimacy with the suitors was kept up in order that he might be privy to their designs against his master's family. This seems simpler than to regard him as playing fast and loose in order to stand well with both parties.

678. αὐλῆς, gen. of place = 'in the yard, outside.'

78. He was on the other side "wall, which was too high to be jumped (p 268)

80. Kar': hence the threshold was raised. The threshold made prominent in H.  
It was generally of stone, and as seen in Eunaeus' hut.

βῆ δ' ἵμεν ἀγγελέων διὰ δώματα Πηνελοπείη·  
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

'Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἄγανοί;  
ἢ εἰπέμεναι δμωῆσιν Ὀδυσσῆος θείοι  
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;  
μὴ μνηστεύσαντες μηδ' ἀλλοθ' δμιλήσαντες· |  
ὗστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.

οἱ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλὸν,  
κτῆσιν Τηλεμάχοι δαΐφρονος· οὐδέ τι πατρῶν  
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔόντες,  
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,  
οὔτε τινὰ ρέγας ἔξασιον οὔτε τι εἰπὼν 685

685. δειπνήσειαν] Cod. Harl. δειπνήσατε.

680. κατ' οὐδοῦ, cp. Od. 2. 337.  
More commonly ὑπὲρ οὐδοῦ, or οὐδοῦ  
alone, as Od. 17. 575.

682. ἢ εἰπέμεναι, as ἢ εἰς δ κε Il. 5.  
466; or μὴ εἰδόσιν Soph. Ant. 33.

684. On this passage Eustath. writes, τινὲς δὲ δύο τελείας ἔννοιας ἔνόνων· μάν μὲν ἐλειπτικὴν ἐν τῷ πρώτῳ στοίχῳ, ἵνα λέγῃ μὴ μνηστεύσαντες εἰεν καὶ ἔτης, ἔτεραν δὲ τὸ ὕστατα δειπνήσειαν. καὶ ἔτης φασὶν ἡ τοῦ πράτου στίχοις ἐλειπτικοῖς, συγκεχυμένης καὶ ἀγονώσης ψυχῆς. This seems to give rightly the origin of the construction. The sentence should have begun with a negative wish, 'O that they had never wooed me, nor had ever given me their company'; then the positive wish would have followed, 'may this be their last meal here!' But Penelope hurries on to the expression of the latter thought, the uppermost in her mind at the moment, so that only this second wish is actually developed; for the words μὴ . . μηδὲ introduce no optative mood, but serve only to negative the participles. We might write out the two clauses thus, μὴ ὅφελον (cp. Il. 9. 698) μὲν μνηστεύσας μηδ' ἀλλοθ' ὀμλήσας, νῦν δὲ ὕστατα καὶ πύματα ἐνθάδε δειπνήσειαν, but when, as here, the clauses are blended together into one positive wish, the sense may be thus represented: 'Utinam—nec me unquam petentes, neque alioquin congressi—ultimam hic cenam iam nunc comedant.'

Translate, 'O that—never having wooed me, nor ever having met here—they may now eat their very last meal in this place.' With δμιλήσαντες cp. Od. 21. 156. In Od. 20. 119; 22. 78 we find ὕστατα alone; in Od. 20. 166 τύματόν ταὶ ὕστατον. It is not certain whether ἀλλοθ' stands for ἀλλοθι or ἀλλοτε. Nitzsch prefers the latter. Ameis compares ἔτην πόσις ἀλλοθ' ὀληται Od. 14. 130, ἀλλοθ' ὀλέσθαι Od. 18. 401, εἰλαῖς δὲ βουκόλος ἀλλοθ' ἔπει λέε Od. 21. 83, which passages show, at any rate, that the i of ἀλλοθι is frequently elided. But it does not seem, as Eustath. hints, that ἀλλοθι is intended to form a contrast with ἐνθάδε.

The passage generally quoted in illustration of these lines is Od. 11. 613 μὴ τεχητάμενός μηδ' ἀλλο τι τεχνήσατο, but the parallel is not very close, for there the main wish is a negative one, naturally introduced by μὴ.

686. The change from the 3rd to the 2nd person in κατακέρετα (but see crit. note) implies that Penelope includes Medon, as the suitors' favourite herald, in her charge.

688. τὸ πρόσθεν is explained by the words παιδες ἔόντες, 'in the days of your childhood.' For the use of the present ἀκούετε, where our idiom employs the past tense, compare ἀκούετε Od. 2. 118, and πενθόμετε Od. 3. 87.

690. Join οὐτε ρέγας τινὰ ἔξασιν τι, the words οὐτε εἰών standing as an

ἐν δῆμῳ· ἢ τὸ ἐστὶ δίκη θείων βασιλήων  
ἄλλον καὶ ἔχθαιρησι βροτῶν, ἄλλον καὶ φιλοίη.  
κεῖνος δὲ οὐ ποτε πάμπαν ἀτάσθαλον ἀνδρα ἐώργει.  
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα  
φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων?

695

Τὴν δὲ αὐτὲς προσέειπε Μέδων, πεπνυμένα εἰδώς,  
‘αἱ γὰρ δὴ, βασίλεια, τόδε πλεῖστον κακὸν εἶη.  
ἄλλα πολὺ μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο  
μνηστῆρες φράζονται, διὰ τελέσεις Κρονίων’  
Τηλέμαχον μεμάσι κατακτάμεν δέξει χαλκῷ  
οἴκαδε νισσόμενον δὲ δὲ ἔβη μετὰ πατρὸς ἀκούην  
ἐς Πύλου ἡγαθέην ἥδε ἐς Λακεδαίμονα δῖαν.’

700

‘Ως φάτο, τῆς δὲ αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,  
δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τὼ δέ οἱ δοσε  
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.

705

701. *νισσόμενον*] Ancient variant *νεισσόμενον* Schol. B. 702. *ἡγαθέην*] ‘Πιάνδες Ἡμαθίην γράφει Schol. H. P. See sup. 599, 705.] αἱ Ἀριστάρχου ‘ἔσκετο,’ ἀντὶ τοῦ ἐγένετο· γελαῖοι γάρ εἰσιν οἱ γράφοντες ἔσχετο Schol. H. P. Q., but cp. Od. 19. 472; II. 17. 696; 23. 397. This Scholion must be wrong. It seems necessary to rearrange the words, as Pierron does in his edition, αἱ Ἀριστάρχου ἔσχετο· γελαῖοι γάρ εἰσιν οἱ γράφοντες ‘ἔσκετο’ ἀντὶ τοῦ ἐγένετο.

addition, partly disconnected from the construction; for while *βέβαιον τινά τι* is the ordinary usage, as in Il. 2. 195, *εἰπεῖν*, though occasionally used with accusative of person, as Il. 12. 210, is never found with accusative of the thing as well. Translate, ‘in that he neither did anything unfair to any one, nor spoke’ (anything unfair), ‘as is indeed the common way with kings’ [sc. *ἰκανοίς* *βέβαιον καὶ εἰπεῖν*]; ‘one man he (sc. *βασιλεὺς* out of *βασιλῶν*) may probably hate, another he may love.’ The important clause containing the more likely result is *ἔχθαιρησι καὶ, σε.* your ordinary king (while he may perhaps befriend one man) is pretty sure to spite another. Cp. Il. 18. 308 ἢ καὶ φέρητο μέγα κράτος ἢ καὶ φερούμην.

691. *δίκη*. For the use of *δίκη* in the sense of ‘custom’ cp. Od. 11. 218; 14. 59; 18. 275; 19. 43, 168; 24. 255.

693. Here *ἀτάσθαλον*, ‘cruel’, is parallel to *ἰκανόν τι* in 690; and *ἀνδρα* resumes *τινά* ibid. With οὐ ποτε

πάμπαν compare οὐδὲ πάγχυ Od. 2. 270.

694. ἀλλ' ὁ μὲν, ‘but this spirit of yours, these unseemly deeds of yours.’ With *ἔργα* supply *ὑμέτερα*, from *ὑμέτερος*.

695. *εὐεργέων*, genitive plural neuter, from *εὐεργῆς*, here and in Od. 22. 319.

701. *Νίσσομαι* is commonly explained from *νεισ-ομαι*, but it is difficult to see how *σι* would become *σσ*, or *νεισ-* change into *νισ-*. Perhaps the process is *νι-νισ-ιο-μαι*, in which case the original spelling would be *νισσομαι*. See G. Meyer, G. G. § 497. If from *νι-νισ-ομαι*, then γι-γι-ομαι forms an exact parallel.

704. *ἀμφασίη* (= *ἀδφασίη*). For the insertion of the nasal cp. *δύμφη*, *ἴγχος*, and *ἔγχελος* compared with *ἔχις*. The addition of *ἴντεων* is redundant, as *βοῶν* in the phrase *βοῶν ἐπιβουκόλος* Od. 3. 422.

705. *θαλερὴ.. φωνή*, ‘the flow of her voice was stayed.’ The common combination is *θαλερὸν δάκρυ* sup. 556, etc.





δψε δὲ δή μιν ἔπεσσιν ἀμειβομένη προσέειπε·

‘Κῆρυξ, τίπτε δέ μοι πᾶς οἴχεται; οὐδέ τί μιν χρεὼ  
νηῶν ὀκυπόρων ἐπιβανέμεν, αἴ τ' ἀλλος ἵπποι  
ἀνδράσι γίγνονται, περβάσι δὲ πουλὺν ἐφ' ὑγρήν.  
ἢ ἴνα μηδ' ὅνομ' αὐτοῦ ἐν ἀνθρώποισι λέπηται;’

710

Τὴν δ' ἡμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς,  
‘οὐκ οὖδ' ἢ τίς μιν θεὸς ϕόροιν ἡε καὶ αὐτοῦ: . . .  
θυμὸς ἐϕωρμήθη ἦμεν ἐς Πύλον, δφρα πύθηται  
πατρὸς ἐοῦ ἢ νόστον, ἢ δν τινα πότμον ἐπέσπεν.’

‘Ως ἄρα φωνήσας ἀπέβη κατὰ δῶμ· Ὁδυσῆος.  
τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔπλη<sup>715</sup>  
δίφρῳ ἐφέξεσθαι πολλῶν κατὰ οἴκον ἔόντων,

712.] ἢ τίς μιν Ἀριστάρχος διὰ τοῦ η Schol. H. P. Q. Al. ει.

The radical notion is of something ‘blooming,’ ‘fresh,’ ‘vigorous;’ and the epithet is appropriately used with *χάρη*, *γάμος*, *αἰγάλοι*, *παρακόλυτοι*, *δλοφή*, *μηρός*.

With *ἔσχετο* cp. Virg. Aen. 4. 281  
'vox faucibus haesit.'

708. *ἴνων* is almost equivalent here to ‘chariots:’ compare *ἄριττον μάρασθαι* Od. 9. 49, *ἴνων ἐπιβίσσομαι* Il. 5. 227, where *ἴνων* includes both team and car. Compare *ταντίλων δχήματα* Aesch. P. V. 468, ‘volitantem flumine currum’ Catull. Pel. et Thet. 9.

709. *γίγνονται* = ‘serve as,’ with a distinction of meaning from *εἰσι*. Cp. *γίγνομαι* Od. 2. 320.

τερόντων 84. For this form of parataxis, which consists in a transition from a relative sentence to one strictly demonstrative, cp. Il. 13. 634 *Τρωοῖν*, *τῶν μένος οἱν δτάσθαλοι, οὐδὲ δύναται | φυλότιδος κορέσσαθαι*, Il. 3. 235 *Ἄχαιοιν | οὐδὲ κεν ἐν γνοίην, καὶ τ' ὄνομα μυθησάμην.* We have the demonstrative form even more markedly brought out in Il. 1. 78 *ὅς μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται* ‘Ἀχαιοί, Il. 4. 540 *ὅς τις ἔτ' ἀδλητος καὶ δυούτατος δέει χαλεψ | δινένοι κατὰ μέσον, ἄγο δέ εἰ Παλλὰς Ἀθήρη.* Cp. Thuc. 2. 74, 4 *ἐπὶ γῆν τῆνδε ἥλθομεν ἐν γῇ οἱ πατέρες ήμων εὑρέμενοι ὑμέν Μῆδων ἐκράτησαν, καὶ παρέσχετο αὐτὴν ἐνμενὴ ἐναγανίσασθαι τοῖς Ἑλλησι, Demosth. Ol. 3. 24 *ἔκεινοι οἱ οὐκ ἔχαριζοντο οἱ λέγοντες οὐδὲ ἐρίλουν**

*abdrois*; Cic. Ver. 4. 5. 9 ‘Mancipium quo et omnes utimur et non praebetur a populo,’ ib. 28. 64 ‘Nunc reliquum attendite de quo et vos audistis . . . et in ceteris nationibus usque ad ultimas terras pervagatum est.’ See Classen, p. 20, foll.

τουλάν. See on sup. 406. Notice the naïveté which introduces in such an excited speech the platitude of θ'. . . δύρθη.

713. πύθηται. For this use of the subjunctive after a historic tense cp. Il. 9. 98 λαῶν ἔσοι ἀναὶ καὶ τοι Ζεὺς ἐγγύαλε | σκηνήτρον τ' ἡδὲ θέμσαται, ἵνα σφίσι βαυλεγοθά, Od. 8. 580 ἐπεκλάσατο δ' δλεθρον . . . ἴνα γοὶ καὶ ἔσομέν τοις δαιδή. See also Od. 3. 15.

717. πολλῶν κατὰ οἴκον ἔόντων. Dr. Hayman curiously translates this, ‘she could not endure to take her chair of state, and face the company now numerous.’ It should be of course, ‘she had no longer the heart to sit on a seat, though there were many [seats] in the chamber, but down she sank on the floor of her bower crying pitifully.’ Cp. Eur. Troad. 503 ὡς οὐτε μὲν πολλῶν οὐτε θήλεια σωρὰ | πολλῶν γενομένων τὴν τάλαιναν ἀφελεῖ.

οἴκος is used here, as in Od. 1. 356, for the women's apartment. To sit on the ground was the customary posture of grief. Cp. Hdt. 1. 45 *Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ κατῆστο*

ἀλλ' ἀρ' ἐπ' οὐδοῦ ἴζε πολυκμῆτου θαλάμοιο  
οἴκτρ' δλοφυρομένη περὶ δὲ δμωαὶ μινύρισον  
πᾶσαι, δσαι κατὰ δώματ' ἔσαν νέαι ἡδὲ παλαιαί. 720  
τῆς δ' ἀδινδρ γούσα μετηύδα Πηγελόπεια·

'Κλῦτε, φίλαι περὶ γάρ μοι Ὄλύμπιος ἀλγέ ἔδωκεν  
ἐκ πασέων, δσαι μοι δμοῦ τράφεν ἡδ' ἐγένοντο,  
ἡ πρὸ μὲν πόσιν ἐσθλὸν ἀπάλεσα θυμολέοντα,  
παντοίης ἀρετῆσι κεκασμένον ἐν Δαναοῖσιν, 725  
ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἀργος.  
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι  
ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἀκονσα.  
σχέτλαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη  
ἐκ λεχέων μ' ἀνεγέιραι, ἐπιστάμεναι σάφα θυμῷ, 730  
δππότε κεῖνος ἔβη κοῦλην ἐπὶ νῆα μέλαιναν.  
εἰ γάρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,

726.] περιττὸς δ στίχος (cp. Od. 1. 344) Schol. H. Q. 727. ἀνηρείψαντο θύελλαι]  
ἡ χαριεστέρα τῶν Ἀριστάρχου καὶ δλαι πολλαὶ οὗται Schol. H. Al. ἀποκτεῖναι με-  
μάσι. 732. ὀρμαίνοντα] τινὲς 'όρμηθέντα, κακῶς Schol. H. P.

*τοῦ παιδὸς ἐστερημένος*, Isaiah 3. 26  
'She being desolate shall sit upon the ground.' Cp. also Isa. 47. 1.

720. πᾶσαι. In Od. 22. 421 fifty is given as the number of the handmaids.

725. κεκασμένον. The Scholl. on Od. 3. 282; 8. 127, and Cramer, Anecd. Gr. I. 89, give the untenable view that καίνυμαι is connected with καίνω, 'to kill,' and that it is used generally in the sense of 'conquering.' The Schol. on Theocr. I. 52 gives a verb κάξειν = κοσμεῖν, which may possibly be an imaginary form. At any rate we may suppose an active form of καίνυμαι (i.e. κάδνυμαι) equivalent in meaning to κοσμεῖν, so that the meaning of καίνυμαι will properly be 'to be decked.' Cp. Pind. Ol. 1. 27 ἐλέγαντι ἄμον κεκασμένος, II. 4. 339 δλοισι κεκασμένος. Cp. Od. 7. 157; 9. 509. The circumstances in which this superior adornment shows itself may next be added, as in ἦνορέγ . . κεκασμένα πᾶσαι ἐτ' αλαν Od. 24. 509, or, as here, ἐν Δαναοῖσι. Then a genitive may be

used in the phrase, as with other words expressive of superiority, as τῶν σε γέρον πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι Il. 24. 546. From this the transition is easy to the simple notion of 'surpassing,' and to the ordinary construction with the accusative: Il. 2. 530; 13. 431; Od. 2. 158; 3. 282; 8. 127. See on the whole question La Roche, Hom. Stud. 253.

727. ἀνηρείψαντο θύελλαι. See note on Od. I. 241.

728. ἀκλέα for ἀκλέα, as δυσκλέα Il. 2. 115. The meaning of the word is 'without any tidings being left of him,' so that the phrase οὐδὲ . . ἀκονσα is strictly epexegetical.

729. σχέτλαι, 'hard-hearted maidens, for you never, any one of you, let the thought come into your hearts to rouse me.' Here οὐδέ, in parataxis, is equivalent in force to οὐ γάρ.

ὑμεῖς περ, with emphasis, 'you, from whom loyalty might reasonably have been expected.' With ὑμεῖς θέσθε ἀκάστοτε cp. Il. 13. 121 δλλ' ἐν φρεσὶ θέσθε ἀκαστος | αἰδῶ καὶ νέμεσιν.

25. Δραστών: In Od. Δ. refers to warriors at Troy not active persons - Od. This passage on border-line. Will think Δ. originally a North-Greek tribe (cf. Δράστης in Ithomia). The Danaeans took part in a piratical expedition under King Aeacus (II 116).

36. Uctoris, Penelope's maid, given to her on her marriage (p 228). Such gifts were tokens of love, not part of a father's gifts (B132)
3. Erycleia does not expect to be taken at her word Karakrave. No slave is ever killed<sup>w</sup> H. except under exceptional circumstances Gp.T 468.

τῷ κε μάλ' ἡ κεν ἔμεινε, καὶ ἐστύμενός περ δόδοι,  
ἡ κέ με τεθυητὰν ἐνὶ μεγάροισιν ἔλειπεν.

ἀλλά τις ὀτρηρῶς Δολίον καλέσειε γέροντα,  
δμῶ' ἔμὸν δν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,  
καὶ μοι κῆπον ἔχει πολυδένδρεον, δφρα τάχιστα  
Λαέρτη τάδε πάντα παρεζύμενος καταλέξῃ,  
εἰ δή πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφῆνας  
ἔξελθὼν λαοῖσιν δύρεται, οὐ μεμάσιν  
δν καὶ 'Οδυσσῆος φθῖσαι γόνον ἀντιθέοι.'

Τὴν δ' αὐτὲ προσέειπε φίλη τροφὸς Εύρυκλεια·  
'νύμφα φίλη, σὺ μὲν ἅρ με κατάκτανε νηλέι χαλκῷ,

741. γόνον] δόμον Schol. M.

733. τῷ κε μάλ' ἡ κεν ἔμεινε. This is the only passage in which the double κε occurs. The double ἄν is not found in Homer. For ἄν . . . κε see Od. 5. 361. In the present passage κε gives a conditional character to the whole sentence, which is then subdivided into ἡ κεν ἔμεινε . . . ἡ κέ με δέστε.

735. Dolios is described as father of the goatherd Melanthus, Od. 17. 212, and of Melantho, the spoiled and faithless handmaid of Penelope, Od. 18. 322. A Dolios appears in Od. 24. 387, as the gardener of Laertes, the father of six sons. They can hardly represent the same character.

καλέσειε. The optat. has here an imperative force, as sup. 193.

736. ἐπ δεῦρο κιούσῃ. See on sup. 351. The force of ἐπι here is only to refer the sentence back to the past date when Penelope left her home. ἐπι is parallel with the Skt. *ati* = 'beyond.' We may compare *et*, and *at*, as in *atavus*.

738. παρεζύμενος, 'assidens senex seni familiariter,' Bothe. The word describes the long quiet talk necessary to make an old man understand the circumstances. Cp. Od. 13. 411; 17. 521; 20. 334; Il. 5. 889.

739. εἰ δὴ πον . . . μεμάσιν, 'in the hope that he having devised some plan in his mind may come forth (sc. ἐγροῦν) and complain (διδύρεται aor. subjunctive; so διδύρμενος Il. 24. 48) to the people who are eager,' etc. The

Schol. B. would interpret this τὸν τοῖς μηστήροις κλαύσει, καὶ οἰκτειήσουσι τὸν μὴ κτείναι Τηλέμαχον, an explanation which Nitzsch condemns. An appeal to the people is made in Od. 2. 228. We must suppose the people here to be on the side of the suitors, so that λαοὶ would be the direct antecedent to οἱ. Düntzer conjectures ὡς for οἵ, which removes all difficulty.

743. νύμφα. Here and in Il. 3. 130; poeta Aeolici sermonis usum sequitur, cum in vocativo νύμφα correpta ultima utatur. Deprehenditur enim subinde apud Aeoles, ut sunt in universum propter accentus, puto, rationem ad corripiendas et mutilandas verborum terminationes admodum proclives, correpta vocativi forma, sicut in ὁ Δικδ Sapph. 77' Theod. Ameis de Aeolism. ap. Hom. p. 39, Halle, 1865. It should be remarked that Aeolism in Homer is seen not so much in a general modification of the Ionic dialect, as in the occasional employment of the forms and flexions regarded as characteristic of the Aeolic. Hinrichs (De Hom. elocutionis vestigiis Aeol., Berlin, 1875) would considerably reduce the number of Aeolisms, accepted by the ancient grammarians, who, according to him, gave the name of Aeolisms to what are only archaisms. He also seeks to prove that Aeolisms are most frequent in common Epic formulas. Among the most unmistakable of these may be quoted such words as λυκάβας Od. 14. 161.

ἢ ἡ ἐν μεγάρῳ μῦθον δέ τοι οὐκ ἐπικεύσω·  
 γῆδε ἔγώ τάδε πάντα, πόρον δέ οἱ δσσ' ἐκέλευε,  
 σῖτον καὶ μέθυ ήδύν ἐμεῦ δ' ἐλετο μέγαν δρκον  
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι  
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,  
 ὡς ἀν μὴ κλαίουσα κατὰ χρόα καλὸν ἵππης.  
 ἀλλ' ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα,  
 εἰς ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν  
 εὗχε 'Αθηναίγ κούρη Διὸς αἰγιόχοι·

745

750

Compare *τρισσὸν* ὑπὸ λυκάβα in a metrical inscription of the Roman period, found in Mytilene. *la = mia* Il. 4. 437 etc., *πίστρης* Od. 5. 70 etc., *τεμπάνῳδος* Od. 3. 460, *τεμπάνεσθαι* Od. 4. 412, *μείς = μήν* Il. 19. 117, *βῶς = βοῦς*, an ox-hide shield, Il. 7. 238 (?), *φῆρ = θῆρ* Il. 1. 268, *Θερότητα* as contrasted with *Θάρσος*. Such forms too as *βόλομαι* (i.e. *βόλλομαι*) for *βούλομαι*, *ἔτραπος* for *ἔτραπος* (see Eustath. 28. 32), *αὐέρνουσαν* Il. 1. 159, *αὐάχοι* Il. 13. 41, *καλαύρῳψ* Il. 23. 845, and *ταλαύριον* Il. 5. 289, may be quoted as Aeolic. Some Aeolic forms became the common property of the Greek language, as *ἄγυρας*, *δνάνυμος*, *ἐρεβεννός* (for *ἐρεβεσ-**νός*), *ἔραννός*, *δύρειν* from *ἀγρείν* = *αἴρειν*. In the declension of the noun such forms as *νύμφα*, *νυμφῶν*, *νεφεληγερέτα* and *-ταο*, *Κρούΐδω*, *ἴπποι*, *Κυκλώπεσσοι*, etc. come nearer to the Aeolic system than to the Ionic. The grammarians also referred to the same source the so-called metaplastic cases of the noun e.g. *φύλακος* (nominative) and its cases by the side of *φύλαξ*, Il. 6. 35; 24. 566; Od. 15. 231; cp. *λώκα* Il. 11. 601 with *λωκῆι*, *νοσμῶν* with *νοσμίην*, *ἀλεῖ* with *ἀλεῆ*, and *ζαῆι* *ἀνεμον* Od. 12. 313, where the Ionic form of declension would give *ζαῆ*. It is less easy to assign the various forms of the pronoun to their original dialects. Perhaps *ἔγάν*, the genitives in *-θεν*, *ἄμμι*, *ἄμμε*, *ἔμμι*, *ἔμμε*, may be reckoned with some certainty as Aeolic. Among adverb forms, *ὑπάθα*, *ἥλιθα*, *μίνυθα*, *ἀλλυθις*, and *ἄμνδις* reckon as Aeolic.

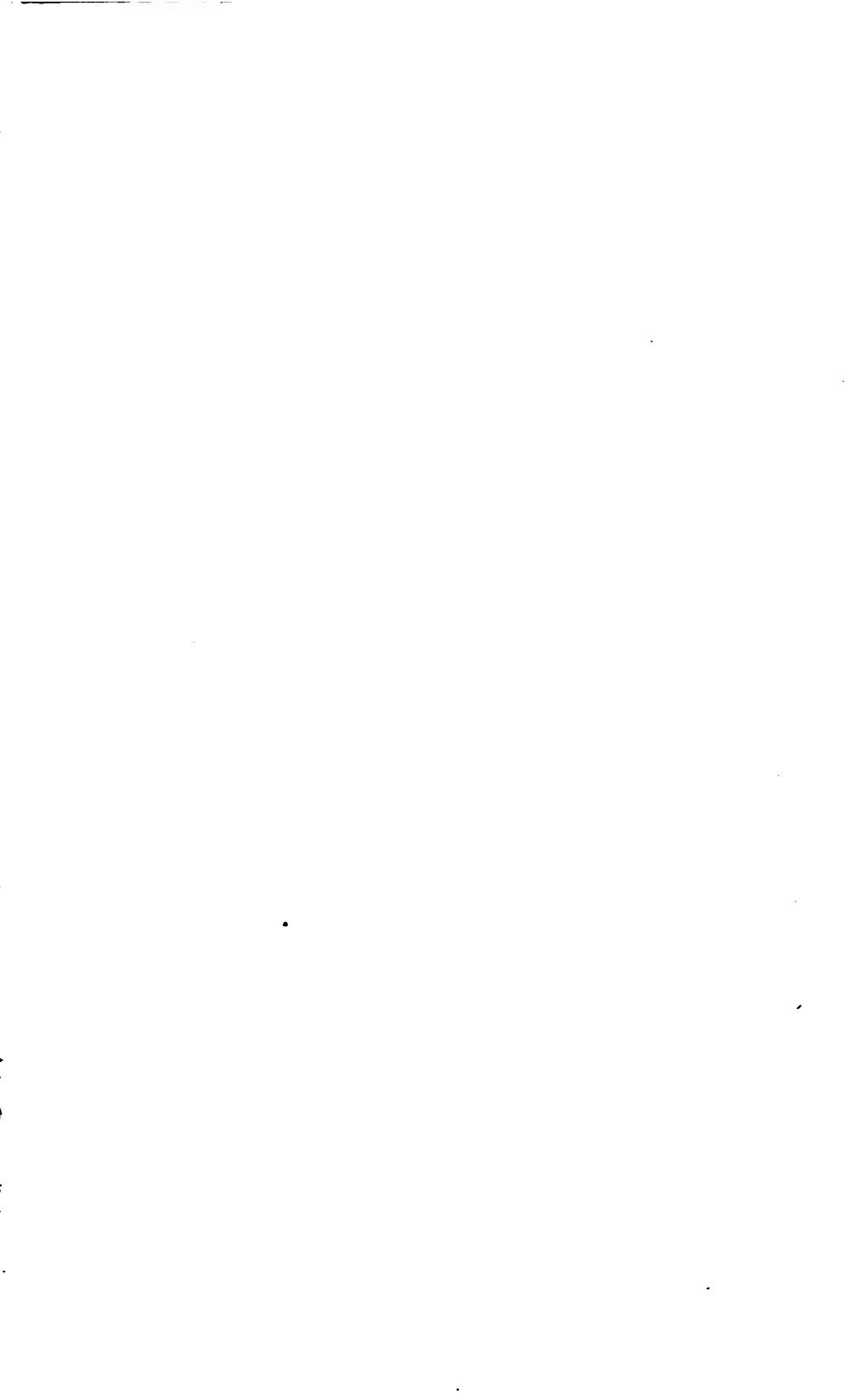
In the flexion of the verbs the Scholl. and grammarians refer several peculiar forms to Aeolic that cannot rightly be so characterised, e.g. the termination

*-αρο*, which occurs in the pure Ionic of Herodotus. The short forms *δάρει*, *βάρ*, *στάρ*, *ἔφαν* are referred by them to the same dialect, but it is at least as likely that they were in common usage in popular Greek. Among the best established Aeolisms in the verb we may quote such forms as *κέκαδο*, *κεκαδηθύμεθα*, the reduplicated 2nd aorist and its derived future; which Schol. Vict. on Il. 8. 352 calls *ἀναπλασταμάδις Αιολικός*. The Schol. A. on Il. 10. 67 finds *ἔγρήγορθα* as an Aeolic form: cp. *τέτορθα*, *μέμροθα*, *ἔφθορθα*.

It is usual to refer to Aeolic the form of the 2nd pers. sing. present act. in *-θα*, as *τίθηθα* (Od. 9. 404), *φῆθα* (Il. 21. 186), *διδοῖθα* (Il. 19. 270), the optative aorist in *-εια*, *-ειας*, *-ειε*, the termination of the perf. act. particip. in *-ων*, *-οντος*, instead of *-ός*, *-ότος* (see Aristarch. on *κεκλήγοντες* Il. 16. 430), and the future and aor. with *σ* from verbs in *ρ* and *λ* (as *κέρσω*, *κίλσω*, *φέρσω*). Special forms quoted as Aeolic are *ἀλτρο*, and *ἀεσα* (from root *ἀf*, 'to sleep'), in which Ameis finds the use of the Aeolic augment in *a*. The form *ἔπιχωντς* (Il. 14. 241) is given by the Schol. ad loc. as a special Aeolism, found in Sappho. On the whole question see the treatise of Ameis, referred to above, Ahrens, de dialect. Aeol., Herzog, Bildungsgesch. der Griech. und Lat. p. 115 foll.

743. οὐ μὲν ἄρ με = 'slay me or let me be;' i.e. whether you slay me or spare me, still I will not hide what I have to say.' Compare *ψέυσομαι* η *ἔτυμον* *ἔρων* *ἀλέτας* δέ μι θυμός sup. 140.

749. *ἴάπτης*. See on Od. 2. 376.  
 752. *εὔχε[ο]*. The full meaning of





ἢ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτου σώσαι.  
μηδὲ γέροντα κάκου κεκακωμένου· οὐ γὰρ δίω  
πάγχυ θεοῖς μακάρεσσι γονήν Ἀρκεισιάδασ

755

ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέστεται ὃς κεν ἔχησι  
δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.'

\*Ως φάτο, τῆς δ' εὔηησε γόνον, σχέθε δ' ὅσσε γόνοιο.  
ἢ δ' ὑδρηναμένη, καθαρὰ χροῖ εἴμαθ' ἐλοῦσα,  
εἰς ὑπερῷ ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξὶν,  
ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἡράτο δ' Ἀθήνη·

760

\*Κλῦθί μεν, αἰγιόχῳ Διὸς τέκος, ἀτρυτώνη,  
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὁδυσσεὺς  
ἢ βοὸς ἢ διος κατὰ πίονα μηρᾶ ἔκηε,  
τῶν νῦν μοι μνῆσαι, καὶ μοι φίλον νῦν σέωσον,  
μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.

765

\*Ως εἴποντος' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.

756. ἔχθεσθ'] Al. ἔχθεσθ(α) and ὄχθεσθ(α) Schol. B.

the sentence thus constructed with unconnected participles is, ὑδρηναμένη ἔλε, καὶ ἀλούσα διάβηθι, καὶ διαβᾶσα εἴνεο. Compare δ δ' Ἄργος ἀλθὼν, κῆδος Ἀδράστου λαβὼν, | πολλὴν ἀθροίσας δισπίδ' Ἀργειὸν δγει Eur. Phoen. 77 foll., ἥλθεν ἀνὴρ | τηλεβαπτὸς φεύγων ἐξ Ἀργεος ἀνδρα κατακτει Od. 15. 224.

753. ἔπατα, 'thereon:' sc. when you have made your prayer to her.

754. κάκον, i. e. κάκος, imperative, from κακόν. With the parechesis κάκου κεκακ. cp. Od. 5. 263 πέμπτῳ πέμψε.

756. ἐπίστεται = 'supererit.'

758. εὔηησε γόνον. Ameis compares διέμους ἐκέλευσε .. εὐηρῆναι Od. 5. 384; so we find διέμους κοιμᾶν Il. 12. 281, κύματα Od. 12. 169, δδύνας Il. 16. 524.

761. οὐλοχύτας. It is wrong to render this, as Nitzsch, 'ein Rauchopfer von heiliger Gerste,' for the basket cannot represent an altar; though Schol. says, ἀντὶ θυμοῦ κοθίεροντε τῷ κανέῳ τὰς κριθὰς. The barley was not burned, but was poured out from its basket as wine from its cup, and so was rather equivalent to the libation.

762. ἀτρυτώνη. Athena is here supplicated in the character in which she generally appears in the Iliad, viz.

as the war-goddess. The epithet is generally taken (see Eustath.) as a lengthened form of ἀτρυτός = ἀτειρής, 'unwearied.' Bergk, Jahrb. 81, refers it to the same root as Τριτογένεια; others connect it with δρύνω. Cp. Ὁρεύς for Ἀρρεύς and Hesych. ἀτρύνων ἔγειρων. This last derivation makes the word analogous in meaning to λαοσόσος, ἔγρεμαχη, and ἔγρεκύδιμος, epithets of Athena.

763. Cp. Virg. Aen. 9. 404 'Si qua tuis unquam pro me pater Hyrtacus aris | dona tulit.'

767. ὀλόλυξε, cp. Od. 3. 450; Il. 6. 301.

ἔκλυεν οἱ, 'heard for her,' i.e. heard her prayer. Compare with this use of the dative δέξασθαι τινι, and see Il. 16. 531 δρτι οἱ ὁκούσε μέγας θεὸς εὐδαμένοιο.

ἀρῆς, ἄ in arsis, ἄ in thesis. The word appears in various senses: (1) as here, 'a prayer,' cp. Il. 15. 378, 598; 23. 199; (2) a 'curse,' Il. 9. 566, etc. etc.; (3) 'mischief' or 'harm,' Od. 2. 59; 22. 208; Il. 12. 334, etc. An attempt has been made to distinguish (3) as an altogether different word, connected with ἀρημένος: and Heyne (Il. 12. 334) vainly endeavours to restrict ἀρή to meaning (2), and ἀρῆ to (1).

μυηστήρες δ' ὀμάδησαν ἀνὰ μέγαρα σκιώεντα·  
ώδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·

'Η μάλα δὴ γάμον ἅμμι πολυμνήστη βασίλεια  
ἀρτύει, οὐδέ τι οἰδεν δοῖ φόνος οὐλή τέτυκται.' 770

'Ως ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἵσαν ως ἐτέτυκτο.  
τοῖσιν δ' Ἀντίνοος ἀγορῆσατο καὶ μετέειπε·

'Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε  
πάντας ὅμῶς, μή πού τις ἐπαγγελησοι καὶ εἰσω.  
ἄλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν  
μῦθον, δ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἡραρεν ήμῖν.'

'Ως εἶπὼν ἐκρίνατ' ἔείκοσι φῶτας ἀρίστους,  
βάν δ' ἕνεινται ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
νῆα μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἔρυσσαν,  
ἐν δ' ιστόν τε τίθεντο καὶ ιστία νηὶ μελαίνῃ,  
ἡρτύναντο δ' ἐρετὰ τρόποῖς ἐν δερματίνοισι  
πάντα κατὰ μοδραν· ἀνά θ' ιστία λευκὰ πέτασσαν·  
τεύχεα δέ σφ' ἡνεικαν ὑπέρθυμοι θεράποντες.

775. πάντας] Nitzsch πάντες. ἐπαγγελησοι] Bekk., ed. 2, and Ameis, with four MSS, read ἀπαγγείλησοι. 783.] περιττὸς δοκεῖ δ στίχος Schol. M. Cod. H., among others, omits it. 784. σφ' ἡνεικαν] Bekk., ed. 2, σφων ἡνεικαν, with three MSS.

768. ὀμάδησαν. The tense shows that this is not a description of the noisy character of the suitors' feast, but that it expresses the sudden clamour raised when they heard Penelope's cry (δολογῆ) and misinterpreted its meaning.

772. Ισαν (elsewhere the imperf. tense from εἴμι) is here and in Il. 18. 405, Od. 13. 170, 23. 152, a form of the pluperfect, from οἴδα. It seems to stand in the same relation to γέδεσαν (γέσαν) that Ισαν does to οἴδοι.

ώς ἐτέτυκτο, 'how matters really were;' viz. that Penelope was aware of their designs. All that the suitors knew was that Penelope had gone to make supplication; and they chose to regard her act as a propitiation of Athena with reference to her immediate marriage.

774. μύθους ὑπερφιάλους .. πάντας  
ὅμῶς. Nitzsch needlessly reads πάντες. Löwe's interpretation gives the sense well: 'sermones temerarios et imprudentes de pernicie Telemachi et nuptiis

Penelopes. Hinc equidem non offendor accusativo πάντας quo innuit Antinous non solum consilium quod ceperat proci interficiendi Telemachi, sed nec expectationem suam de Penelope esse inconsultius evulgandam.'

775. ἐπαγγελησοι is rare in this sense; but cp. Hdt. 3. 36 οἱ θεράποντες τοῦτο ἐπήγειραν αὐτῷ ὃς περεῖται.

776. σιγῇ τοῖον ἀναστάντες. This forms the antithesis to ὀμάδησαν and μῦθους ὑπερφιάλους.

782. τρόπος is equivalent to the old Lat. 'struppus,' and our 'strap.' It is the leather loop fixed at the gunwale, in which the oar works. Cp. Thucyd. 2. 93, with interpretation: τροποτήρες, οἱ ἱμάντες οἱ ἐν τοῖς πλοίοις τὸν αἱ κόπται περὶ τοῖς σκαλμοῖς περιδέονται. The modern Greek boatman still uses a similar loop to fasten his oar to the thole. See Leake's Attica, p. 139.

784. τεύχεα are not here 'ship's-tackling,' like δῶλα, but the actual weapons which the suitors took to use against Telemachus.



97. Only here is the *irrepwōr* represented as a bed chamber

92. μιν. Acc. "εἰμί νύθε . only here and v 292 acc." person. Elsewhere dat.

ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοὶ· 785  
ἔνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

'Η δ' ὑπερωάφ αὖθι περίφρων Πηνελόπεια  
κεῖτ' ἄρ' ἀσιτος, ἀπαστος ἐδητύος ἡδὲ ποτῆτος,  
δρμαίνουσ' ή οἱ θάνατον φύγοι νίδιος ἀμύμων,  
ἢ δ' γ' ὑπὸ μνηστῆροιν ὑπερφιάλοισι δαμείη. 790  
δσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν δμλῷ  
δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἄγωσι,  
τόσσα μιν δρμαίνουσαν ἐπήλυθε νήδυμος ὑπνος'

785. *ἐν νοτίῳ*] Aristophanes εἰνοδίῳ, ὃς ἀν εἴποι οἱ δδῷ, ἔτοιμην εἰς τὸ πλεῖν Schol. B. E. H. P. Q. T. La Roche thinks the real reading of Aristophanes must have been ἐννοδίῳ, Lehrs maintains it to have been ἐννόδιον - ἔτοιμην. For ἐκ δ' ἔβαν, found in the best MSS, the common reading is ἐν δ' ἔβαν. 788. *ἀσιτος*] Ριάδος, καὶ ἄρ' ἀνδρῶς καὶ ἔστιν αὐτὴ χαρεστέρα ή γραφή. This reading was to escape the seeming tautology of δστος and ἀπαστος. 793. *ἐπήλυθε νήδυμος*] We gather that this was the reading of Aristarchus, the Schol. E. being a citation and explanation of his view. Al. ἐπήλυθεν ήδυμος.

785. δύοιος ἐν νοτίῳ, 'they anchored her well out in the water.' The expression describes a ship ready for sailing at a moment's notice. She is not drawn up on the sand, but with sails set and oars ready, she lies afloat; her stern made fast with a hawser to the shore, her bows moored to the anchor-stone (*εἴναλο*). Cp. Il. 14. 77 ὕψι δ' εἰς' εἴναλον δρμισσομεν. The meaning of νότιον is the water near the shore, and the adverb ὑψοῦ is quite as accurate a description of its position as ὕψι in the phrase ὕψι εἰς' εἴναλον quoted above. We must suppose here, that they hauled up to shore, and landed (*ἐκ δ' ἔβαν αὐτοὶ*) for supper. Such a process is the natural one, as no small boats were in use for embarking and disembarking. And this would be easy enough, if we may suppose that they had a running tackle passed through a loop round their mooring-stone. They could then haul to shore and haul off again at pleasure. This interpretation is borne out by Od. 8. 55 ὑψοῦ δ' ἐν νοτίῳ τῇ γ' ὥρμισαν, αὐτῷ ἐπέειται | βάν δ' ἱμεν 'Αλκινδοιο δαρπονος η μέγα δῶμα. The common reading ἐν δ' ἔβαν comes from a misconception of the passage. The actual departure is described inf. 842. As an illustration of the practice of disembarking to take supper cp. Od. 14.

347 αὐτοὶ δ' ἀποβάντες | ἐσουμένως παρὰ  
θίνα θαλάσσης δόρπον ἔλοντο.

788. Here δόντος is the general statement, the words ἀσιτος ἀπηρτός ἡδὲ ποτῆτος being added as expegeisis. See Eustath. διασαρπητικόν ἔστι τοῦ δστος.

791. δόσσα δὲ μερμήριξε λέων. Eustath. οὐ λέοντι αὐτὴν εἴκασε θρασυομένῳ .. διλλά λέοντι δεδύστι καὶ δι' αὐτὸν μερμήριξον. The fear and the sense of helplessness form the point of comparison: the poet choosing the picture of a lion for his simile, because it is a natural way of introducing the evil designs of the suitors, who like huntsmen δόλιον περὶ κύκλον ἄγονται, that is, draw a cordon of men round the lion and gradually narrow the circle. For the double accusative with περὶ .. ἀγον compare παρθένον τὴν καλλιστεύονταν περάγονται τὴν λίμνην Hdt. 4. 180. A similar construction with ἀμφιενίναι is found in Od. 10. 542.

793. νήδυμος. According to Buttm. Lexil. § 81 this form of word is the result of an orthographical error. Originally it was written Ηδυμος, but when the initial digamma was dropped, the νῦ ἐφελευστικόν was affixed to the termination of the foregoing word to avoid hiatus. In process of time, and in a period when writing was rare, this final ν was transferred to the next word, and νήδυμος came to be accepted as

εῦδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψεα πάντα.

"Ενθ' αὐτ' ἀλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·  
εἴδωλον ποίησε, δέμας δ' ἥικτο γυναικὶ,  
Ίφθιμη, κούρῃ μεγαλήτορος Ἰκαρίοιο,  
τὴν Εὔμηλος ὅπυιε, Φερῆς ἔνι οἰκίᾳ ναίων.  
πέμπε δέ μιν πρὸς δώματ' Ὁδυσσῆος θείοιο,  
εἴως Πηνελόπειαν ὀδυρομένην, γούσαν,  
παύσειε κλαυθμοῖο γύοιο τε δακρυθεντος.  
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῆδος ἴμάντα,  
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν"

"Ἐῦδεις, Πηνελόπεια, φίλον τετιημένη ἡτορ;  
οὐ μέν σ' οὐδὲ ἔῶσι θεοὶ φεῖα ὁώντες  
κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ δὲ τοι νόστιμός ἐστι  
σὸς παιᾶς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι."

797. [Ίφθιμη] ἀμφιβάλλει Ἀρίσταρχος πότερον ἐπίθετον τὸ ίφθιμη ή κίριον  
Schol. P.

the correct form instead of *ἡδυμος*. Such an etymological accident finds a sort of parallel in the French word *lierre*, for *l'ierre* (cp. Lat. *edera*), and in the English, a *newt* instead of an *eft*. *ηδυμος* is used altogether twelve times in Homer. In Il. 2. 2; 10. 91; 14. 242; Od. 4. 793; 12. 311, it is preceded by a word capable of receiving the *v* ἐφελκυστικόν, and in Il. 10. 187 and 14. 354 by a word naturally ending in *v*. From this uncertainty, it may be supposed, which thus arose in the pronunciation of the word, the incorrect form *ηδυμος* for *ἡδυμος* or *ἡδυμος* was extended to those passages in which no final *v* precedes or can precede the word, e.g. Il. 14. 253; 16. 454; 23. 63; Od. 12. 366; 13. 79. Aristarchus interprets it as meaning ἀνέκνυτος (from *νήδω*), and as therefore parallel to *ηγρέρος*, but this would be an unsuitable epithet in such a passage as Il. 2. 2; the phrase *ηδυμος μούσα* h. Vener. 172 is doubtless of much later date; (cp. also h. Merc. 241, and see Baumeister ad loc.). Dünzter proposes to derive it from *νή* and *δυμός* from a root *δν*, seen in *δύνη*, *δυέρος*, and renders "painless". Schenkl (quoted by Ameis, Anh. on Od. 13. 79) refers it to a Skt. stem *nand-* = 'gaudere,' or

in a causative sense, 'exhilarare,' so that *ηδυμος* may be a euphonic form of *νάνδ-υμος*, the termination being analogous to *δένυμος*, *τρένυμος*. It should be mentioned that Hesiod, Simonides, and Antimachus used a form *ἡδυμος*, and were therefore reproached by Poseidonus and Aristarchus as παραφθέροντες τὴν Ομήρου λέξιν.

796. Notice that in Homer the dream is not merely the creation of the sleeper's mind, but is represented as having a real existence apart from him.

798. Eumeles, son of Adrastus and Alcestis, lived at Pherae on the lake Boebeis in Thessaly (cp. Il. 2. 711), and had taken part in the Trojan expedition.

800. *εἶως* is properly an adverb of time, as *ἴνα* is of place, but it is used here (as in Od. 6. 80; 9. 376; 19. 367) as a final conjunction. This use does not seem to be found in the Iliad.

802. *κληῆδος* *ιμάντα*. See on Od. 1. 442.

803. Join καὶ προσέσαπτο μιν μῦθον, the double accusative being the regular use, as *ἔτος μιν ἀντίον* *ηδά*, *Τυδεΐδης* *ἔπεια πτερέστα προσηγά*, etc.

805. οὐ . . οὐδέ, see Od. 3. 27.

807. *ἀλιτήμενος*. This form, and also

The Athene in "shape" a girl friend appears - Nausicaa (§ 22), in behave like a dream or a ghost.  
(Εἴδων: but there are no ghosts - Hom.). Cf. Ag. 1217 The shades' children. They also anticipate  
προσερπίς μορφώματιν

95. Icarus lived on the slope of Parnassus († 394). Both his daughters left home on their  
marriage. Acc. to late story Icarus was brother of Tyndareus and lived in Sparta. The Phoeni-  
cian sister, Nausicaa did not want her to marry away from home (§ 283).

95. Not indeed do they even permit her quite apart from its being pleasing to her

οφ. τ 362 δοιαὶ γάρ τε πόλεις ἀμενγυρῶν εἰσὶν ὄντες πάντων μεταξύ Ερέτραι - θεον  
deep sleep (cf. Krίωννος') akin to death.

11. οὐωλέας ; cf. μυθέας β 202

Τὴν δ' ἡμείθετ' ἔπειτα περίφρων Πηγελόπεια,  
ἥδι μάλα κνώσσουσ' ἐν δυειρέησι πύλῃσι·

‘Τίπτε, κασιγνήτη, δεῦρ' ἥλυθες; οὐ τι πάρος γε 810  
πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·  
καὶ με κέλεαι πανσασθαι διζύος ἡδ' ὀδυνάων  
πολλέων, αἴ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμὸν,  
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίης ἀρετῆσι κεκασμένον ἐν Δαναοῖσιν, 815  
ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἀργος.  
νῦν αὖ πᾶς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,  
νήπιος, οὔτε πόνων εὐ εἰδὼς οὔτ' ἀγοράων.  
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.  
τοῦ δ' ἀμφιτρομέω καὶ δεῖδια μῆ τι πάθησιν, 820  
ἢ δ γε τῶν ἐνὶ δήμῳ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ·  
δυσμενέες γάρ πολλοὶ ἐπ' αὐτῷ μηχανῶνται,  
ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱέσθαι.’

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον ἀμαυρόν.  
‘Θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δείδιθι λίην.’ 825

816.] περιττὸς δ στίχος. See on sup. 726.

ἀλαζήμενος, ἀκαχήμενος, βλήμενος, ἐλη-  
λάμενος, κτάμενος, οὐτάμενος, etc., are  
rightly given by Aristarchus with the  
paraproxyton accent, as participles from  
the non-thematic aor., and not from  
the perfect. Here ἀλαζήμενος is almost  
equivalent to ‘a sinner.’ *ἀλετάνειν* go-  
vers the accusative, as in Il. 9. 375;  
19. 265; sup. 378, so that *θεοῖς* here is  
an ethical dative = ‘in the eyes of  
the gods.’ Compare δαίμοσιν εἶναι ἀλιτρός  
Il. 23. 595, καὶ σφῖν γαμβρός Διός ἐσσι  
sup. 569.

809. δινερέτον πύλῃσι. Cp. Od. 19. 562 foll.

811. Whether we write πωλέαι, with  
La Roche, or πωλέ, as the majority of  
editors, the tense must be present and  
not past, according to the regular idiom  
with πάρος, as in Od. 5. 88; Il. 4. 264;  
12. 346; 15. 256; 18. 386; 23. 782.  
See on Od. 2. 202.

818. νήπιος. Compare a similar  
description of the young Achilles Il. 9.  
440 νήπιος οὐ πα εἰδόθ' δμοίσιν πωλέρασι |

οὐδ' ἀγορέαν, ἵνα τ' ἀνδρες ἀριτρεψέται  
τελέθουσι.

820. μή τι πάθησον, euphemistic for  
‘meet his death;’ as in Od. 12. 321.

821. ἵν' οἴχεται, as we say loosely,  
'where he is gone,' τῶν standing as  
antecedent to ἵνα = 'ibi, ubi.' And as  
ἵνα expresses no motion, the words  
must not be construed as equivalent to  
*quo dīgressus est*: the place where he  
now is, rather than the place to which  
he has gone, being signified. Compare  
πῇ οἴχεται (not ποῇ or πόσῃ) Il.  
24. 201.

824. ἀμαυρόν, ‘dim.’ According to  
Curtius from *ἀ privat.* and root *mar-*,  
seen in *μαρμαρός*, *μαρίλη*. The proper  
form would be *ἀμαρφός*, which by metathesis becomes *ἀμεφός* or *ἀμαρφός*. Other philologists regard the *ἀ* as eu-  
phoniac and not privative, interpreting  
the epithet as describing the glimmering,  
wavering appearance of a dream.

825. πάγχυ is generally joined with  
λίην, but it is more in accordance with

τοίη γάρ οἱ πομπὸς δὲ ἔρχεται, ἢν τε καὶ ἄλλοι  
ἀνέρες ἡρήσαντο παρεστάμεναι, δύναται γὰρ,  
Παλλὰς Ἀθηναῖ· σὲ δ' ὀδυρομένην ἐλεαίρει·  
ἢ νῦν με προέκε τεν τάδε μυθήσασθαι.'

Τὴν δ' αὐτὲ προσέειπε περίφρων Πηνελόπεια· 830  
'εἰ μὲν δὴ θεός ἐστι, θεοῖσι τε ἔκλυες αὔδῆς,  
εἰ δ' ἄγε μοι καὶ κεῖνον διχυρὸν κατάλεξον,  
ἢ που ἔτι ζώει καὶ ὅρᾳ φάσις ἡελίοιο,  
ἢ ἡδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν 835  
'οὐ μέν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,  
ζώει δ' γ', ἢ τέθνηκε κακὸν δ' ἀνεμώλια βάζειν.'

"Ως εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη  
ἐσ πνοὶς ἀνέμων· ἢ δ' ἐξ ὑπνου ἀνόρουσε  
κούρη Ἰκαρίοιο· φίλον δέ οἱ ἡτορ ἵλνθη,  
ῶς οἱ ἐναργὲς δνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ. 840

Μηηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,  
Τηλεμάχῳ φόνον αἴπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.  
ἔστι δέ τις νῆσος μέσση ἀλὶ πετρήσσα,  
μεσσηγὸν Ἰθάκης τε Σάμοιο τε παιπαλόέσσης,  
Ἀστερὶς, οὐ μεγάλῃ λιμένες δ' ἔνι ναύλοχοι αὐτῇ 845  
ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

Homer's usage to take it as emphasizing the preceding negative; 'by no means fear so sorely.' Compare οὐ πω πάγχυ Od. 22. 236, οὐκέτι πάγχυ Il. 19. 343.

831. Θεοῖς τε, 'and didst list to some god's bidding,' i.e. art sent here at the bidding of some god. As, e.g. Hermes, himself a θεός, might be sent by Zeus.

832. κατάλεξον with accusative; as inf. 836 ἀγορεύσα κείνον.

833. παρὰ κληῖδα σταθμοῖο, 'by the side of the bolt [that fitted] in the door-post.' She slipped through the slit in which the λύάς (802) worked.

841. ἐναργές. There is nothing in this epithet incompatible with the ordinary interpretation of ἀμαυρόν. The dream, though 'dim' to the bodily sense, had a 'clear meaning' to the mind.

ἐπέσσυτο implies the rapid movement with which the phantom had hastened to her. Cp. Od. 6. 20.

νυκτὸς ἀμολγῷ. Even Buttmann's ingenious theory about this word leaves the etymology more than doubtful. Of more modern philologists, some seek to establish the identity of ἀμολγός with ἀμαυρός, i.e. ἀμαρφός; others compound it of the euphonic ἀ and μολύνειν, μελάνειν, or, adopting the Hesychian interpretation, μολύγός = νέφος, render it, 'the cloudless night.' Meyer attempts to connect the word with the Scandinavian myrkryr, 'darkness.'

846. It is impossible to accept the view of modern geographers identifying Asteris with the modern rock of Deskalio. See on the whole question the Appendix on Ithaca.





Ο ΔΥΣΣΕΙΑΣ Ε. 1-4

Οδυσσέως σχεδία.

'Ηώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖ  
ῶρνυθ', οὐ' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν  
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι  
Ζεὺς ὑψιβρεμέτης, οὐ τε κράτος ἐστὶ μέγιστον.

In Book 1. (82-95) Athena had made two propositions to Zeus; (1) that Hermes should be sent to release Odysseus from Ogygia; and (2) that she herself should proceed to Ithaca, and despatch Telemachus in search of his father. Her own task had been accomplished: Telemachus travels to Sparta and Pylos (Od. 2. 414-4. 624) on this mission. Meanwhile the suitors have taken alarm at his departure, and set sail in the hope of intercepting him on his return (4. 787). At this critical point the scene changes to Olympus. Six days had elapsed since Athena's first appeal to Zeus (as may be gathered from the notes of time in 2. 1; 3. 1, 404, 491; 4. 306), and Hermes had not yet been sent to Ogygia. At the opening of this book Athena renews her request.

1. Ήώς δέ. This is a poetical way of expressing 'the next morning.' Cp. II. 11. 1. Tithonus is here represented as a youthful hero (*ἀγαύνος*), whom Eos had carried off because of his beauty. Cp. Tyrtaeus, ap. Stob. Flor. 51. 1 οὐδὲ εἰ Τιθωνοῖ φυῆς χαρίστερος εἴη. The first mention of his unhappy gift of immortality without immortal youth is made in h. Hom. Ven. 219 foll. βῆ δὲ ίμεν ('ήώς) αἰτήσουσα κελαινεφέα Κρονίσσα | διδάσκαλον τ' ἔμενα καὶ ἔσειν ἡμέτα σάρτα· | τῇ δὲ Ζεὺς ἐπένενε καὶ ἐκρήγηνε λέλωρ. | νητά· οὐδὲ ἐνόησε μετὰ φρεσὶ πότνια 'Ηώ· | ἥβην αἰτήσαις ἔσται τ' ἄπο γῆρας ὀλοιόν. So Mimmerm. ap. Stob.

Flor. 116. 33 Τιθωνῷ μὲν ἔδωκεν ἔχειν πακόν διφθετὸν δὲ Ζεὺς, | γῆρας δὲ καὶ θανάτον βίγιον ἀργαλέον. The story may be supposed to allegorize the change of the fresh morning hours into the scorching noon that brings weariness and weakness with it. The old Tithonus, 'turning again to childish treble, pipes and whistles in his sound,' so that his voice was compared to the noise of the cicadas, the only creature heard in the heat of the day: compare 'sole sub ardenti resonant arbusta cicadis' Virg. Ecl. 2. 13. Lycophron, 941, follows Callimachus in giving Eos herself the name Τιτάνω, which must be etymologically connected with Τιθωνός.

3. θῶκόνδε καθίζανον. This is the ordinary daily gathering of the gods in the hall of Zeus. In the same sense we have θῶον ζέεα II. 1. 533; compare also II. 4. 1 οἱ δὲ θεοὶ πᾶρ Ζηνὸν καθημένοι ἡγοράντο | χρυσέῳ οὐ δασέῳ. The summoning of a special assembly is described in distinctly different terms, as in II. 8. 2 Ζεὺς δὲ θεῶν ἀγορήρη ποιήσατο . . . αὐτὸς δέ σφ' ἀγύρευε, II. 20. 4 Ζεὺς δὲ Θέμωτα κέλευσε θεῶν ἀγορήρες καλέσσαι . . . ή δέ ἄρα πάντρ | φοιτησασα πέλευσε Διός πρὸς δῶμα νέεσθα. With the construction θῶκόνδε καθίζανον cp. Od. 4. 51 οὐδὲ παρόντος ζόντο, 'they went to their seats and sat down:' but θῶκος or θῶακος is rather the 'session' than the 'seat;' compare Od. 2. 26 οὐτ' ἀγορὴ οὐτε θῶακος, where θῶακος is equivalent to θωυλή.

τοῖσι δ' Ἀθηναίῃ λέγε κήδεα πόλλα' Ὄδυσσης  
μνησαμένη· μέλε γάρ οἱ ἐών ἐν δώμασι νύμφης·

‘Ζεῦ πάτερ ἡδ’ ἀλλοι μάκαρες θεοὶ αἰὲν ἔοντες,

7.] ἐκ τῆς ἐν Ιταΐᾳ Νέστορος εὐχῆς μετατίθεται Schol. P.

5. λέγε, ‘recounted.’

6. μέλε γάρ οἱ ἐών. The strictly impersonal sense of *mēlein* is not found in Homer: the nearest approach to it is in Od. 1. 305 σοὶ δ' αὐτῷ μελέτῳ, where the subject is only suggested; and Od. 16. 465 οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι, where the infinitive stands as subject. The common construction is *mēlei tis* (or *tū*) *τινί*, or the corresponding use with the third person plural, as *μελήσουσι* *μοι ίπποι* II. 10. 481. The 1st person is only once used, εἴμι Ὄδυσσεὺς *λαερτίδης*, δε τάσι δόλαισιν | ἀνθρώποισι μέλω Od. 9. 19; compare also Ἀργώ *τάσι μελουσα* 12. 70. The participle *μεμηλώς* is used with an active force, ‘caring for,’ as *μέγα πλόντοιο μεμηλώς* II. 5. 708. In Od. 10. 505 we have *μελέσθω*.

7. The whole of Athena's address is a cento from earlier books of the Odyssey. The words *μή τις ἐτί... ήπιος ἦν* (8. 12) are borrowed from Mentor's speech to the Ithacensians. The conversation of Menelaus with Proteus (4. 230-234) supplies the lines *νύμφης ἐν μεγάροισι .. θαλάσσης* (13-17); and the concluding lines are taken almost verbatim from the address of Medon to Penelope (4. 700-702). It is possible to consider this as an intentional recapitulation, in words with which the hearers of the earlier part of the poem were familiar. Against this we may quote the canon maintained by Gottf. Hermann, ‘de iteratis apud Homerum,’ that repetitions of the same words are only admissible in Homer under two circumstances; (1) ‘quae per ipsum rerum narrandarum ordinem saepius redeunt, per se patet rectius iisdem quam aliis verbis dici, ut ἀράθησος δὲ τένχε’ ἐπ’ αὐτῷ, etc.;’ (2) ‘mandata iisdem verbis quibus accepta sunt perferuntur, quod ut antiquae simplicitatis est, ita eo quoque commendatur quod aliquo parum fiducia esse nuntiatus videretur.’ This would limit Homeric iterations to regular epic formulae and to the delivery of messages. All other kinds of repetitions Hermann holds to be proofs of the work of composers of different dates,

unless the one passage is an avowed and distinct reflection of the other. This seems a needlessly hard and fast line to draw, especially in dealing with poetical composition. Nor is there anything unnatural in such a general resumption of the thread of the story, that has been broken by the change of place and scene.

Those who find two distinct poems in the Odyssey, viz. a *Τηλεμαχία* and a *Νόστος Ὄδυσσέως*, blended or pieced together with more or less skill (see Od. 4. 594), describe the opening of the fifth book as a palpable attempt to cover a gap between the two stories. They maintain that the narrative of the journeys of Telemachus ends with the close of b. 4, only to be resumed in bb. 15, 16; and that the *Nostos* properly begins with b. 5. The introduction of the second council of the gods in Olympus is, according to this view, an awkward necessity, caused by the insertion of the *Telemachia* after the former council of the gods in b. 1. It is maintained, that when the earlier council had determined, in the absence of Poseidon, to bring Odysseus safe home, we ought to have had at once the despatch of Hermes with his warning message to Calypso—in short, an immediate transition from b. 1. 87 to b. 5. 30, with some such connecting line as *ὅς φάδ', δ' θ' Ἐρινίαν προσίην νεφεληγερέα Ζεύς*. This view may be seen briefly stated in Köchly, de *Odys.* carm. diss. I (pp. 11 foll.), Turici 1861; and more fully in C. J. Schmitt, de 2<sup>ndo</sup> in *Odys.* deorum concilio interpolato, eoque centone, Freiburgae 1852, or P. D. Ch. Hennings, die *Telemachie* (pp. 151 foll.), Leips. 1858. But, this treatment, it may be argued, betrays a want of appreciation of the main conception of the poem. The proposed rearrangement may simplify the mere sequence of facts, but it does so at the expense of the artistic construction of the plot in the *Odyssey*. Nothing can be more effective, it might be urged, than the break at the end of the fourth book, where the perils of Telemachus,





μή τις ἔτι πρόφρων ἀγανὸς καὶ ἡπιος ἐστω  
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·  
ἀλλ' αἰεὶ χαλεπός τ' εἶη καὶ αἰσυλα ρέοι,  
ώς οὐ τις μέμνηται Ὁδυσσῆος θείοιο  
λαῶν, οἰσιν ἀνασσε, πατὴρ δ' ὡς ἡπιος ἦεν.  
ἀλλ' δὲ μὲν ἐν νήσῳ κεῖται κρατέρ' ἀλγεα πάσχων,  
νύμφης ἐν μεγάροισι Καλυψοῦς, ή μιν ἀνάγκῃ  
ἴσχει· δέ δὲ οὐ δύναται ἦν πατρίδα γαῖαν ἵκεσθαι·  
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
νῦν αὖτις ἀγαπητὸν ἀποκτεῖναι μεμάσιν  
οἴκαδε νιστόμενον· δέ δὲ ἔβη μετὰ πατρὸς ἀκουὴν  
ἐς Πύλον ἡγαθέντις ἡδὲ ἐς Λακεδαίμονα δῖαν.' 15

Τὴν δέ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·  
'τέκνον ἐμὸν, ποίόν σε ἔπος φύγεν ἔρκος ὀδόντων·  
οὐ γάρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,  
ώς η τοι κείνους Ὁδυσσεὺς ἀποτίσεται ἐλθών;  
Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ,  
ώς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται,  
μνηστῆρες δέ ἐν νηὶ παλιμπετὲς ἀπονέωνται.'

20. Τηλέμαχον] Rhianus ημαθίην.

waylaid by the suitors, produce not only a keen interest but a painful suspense. This is the moment chosen for a change. We should say, in modern language, that it is the end of one volume of the novel, which closes with an exciting situation. The next volume—to continue the illustration—opens with an entirely new scene. The length at which the poet has narrated the circumstances connected with Telemachus' departure from Ithaca will be found sufficient justification for the unusual iteration of lines from earlier parts of the poem. Each repetition is a sort of reminiscence to bring the mind back to the story of the principal hero. But, after all, the main difficulty remains untouched that in this second council of the gods Athena makes no reference whatever to the proposal for sending Hermes to Odysseus, which she had made in b. 1; but speaks as if there

was no intention of doing anything for him.

23, 24. Athena had not expressed this *νόος* in her address in b. 1; she speaks there only of the return of Odysseus. The thought is first suggested in Nestor's words of comfort to Telemachus (3. 216), and reappears in the answer which Teiresias gives to Odysseus (11. 118).

27. παλιμπετές. Not a syncopated form of παλιμπετέτες as Schol. B. P. and others take it, but a neuter from παλιμπετής. See Buttm. Lexil. s. v. ἐπιτηδές. It is closely joined with δψ, as Il. 16. 395 δψ ἐπὶ νῆας ἔργε παλιμπετές. The meaning is reversal of the original route, whence comes the implied notion of 'in vain,' which is sometimes attached to it. Compare the threat against Sennacherib (2 Kings 19. 28) 'I will turn thee back by the way by which thou camest.'

Ἡ ρα, καὶ Ἐρμείαν, υἱὸν φίλον, ἀντίον ηδός·  
 Ἐρμεία σὺ γὰρ αὐτέ τά τ' ἄλλα περ ἀγγελός ἐσοι·  
 νῦμφη ἐυπλοκάμῳ εἰπεῖν νημερτέα βουλὴν,  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὃς κε νέηται  
 οὔτε θεῶν πομπῇ οὔτε θυητῶν ἀνθρώπων·  
 ἀλλ' δ' γ' ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων  
 ήματί κ' εἰκοστῷ Σχερίην ἔριβωλον ἵκοιτο,

34. ήματί κ'] χωρὶς τοῦ κε αἱ κοινότεραι Schol. H. The reading of Aristarchus seems to have adopted the κε. See Il. 9. 363. Bekk., ed. 2, omits κε, because of the initial *f* in εἰκοστῷ.

28. ἀντίον ηδός. Not necessarily, though generally, of an *answer*. Here in the sense only of *coram alloqui*. The accusative is governed by ηδός, as may be seen by comparing οὐθὲν ἀντίον εἴτε Il. 1. 230, *ἀντία δεσπότης φάσιν* Od. 15. 377.

29. σὺ γὰρ αὐτέ. For this anticipation of the clause containing the reason cp. Od. 1. 337. αὐτέ here, with its adversative force, serves to throw an emphasis on σύ, 'thou for thy part.' See Od. 2. 103; 9. 256, 393; Il. 1. 404.

τά τ' ἄλλα περ, 'in all else whatsoever:' so τά περ ἄλλα Od. 15. 540.

Hermes is here called the general messenger of the gods. In the Iliad, Iris for the most part fulfils that office; *Iris.. ή τε θεοῖσι μετάγγελος ἀδανάστοις* Il. 15. 144. But Iris is not mentioned in the Odyssey. Some old interpreters, relying on a false etymology that connected *Iris* with *έρις*, supposed that Hermes was messenger in matters of peace and Iris in affairs of war. See Serv. on Virg. Aen. 5. 606; Hesych. έριδας τὰς τὸν οὐρανὸν ἥρδας ἀπτικῶς. Cp. Scholl. H. P. Q. T. ἐν μὲν Ἰδιάδῃ τῇ Ἱριδὶ χρῆται διακόνῳ, καταπληκτικῇ γὰρ καὶ τοῖς πολεμικοῖς ἑοικα· ἡ δὲ Ὁδυσσεία μιθώδης ἔστιν, ὡς καὶ Ἐρμῆς παρατηρητός δὲ ὅτι καὶ Ἰδιάδη ἀπαξ ἐπέμφθη τῷ τοῖς λύτροις διασῶσι τὸν Πρίαμον. Cod. Harl. gives ἐν τοῖς λύτροις, sc. in the Rhapsode of the 'Ransom.' Perhaps we may omit τῷ, and read διως διασῶσι.

The author of the hymn to Demeter (314 foll.) represents Zeus as first despatching Iris and afterwards Hermes; for the message of Iris fails of its purpose, and Hermes is sent δρόψις Αἴδην μαλακοῖσι παραφέμενος ἐπέσσοι, | ἀγνήν Περσεφόνειαν .. ἐξαγάγοι. This

seems to give a hint that Iris is the general medium of communication between the gods, and also between gods and men, while Hermes is chosen for special service requiring careful management. Thus he is sent to convey the warning to Aegisthus (Od. 1. 38); to break to Calypso the necessity of Odysseus' dismissal (Od. 5); and to put Odysseus on his guard against the witcheries of Circe (Od. 10. 277).

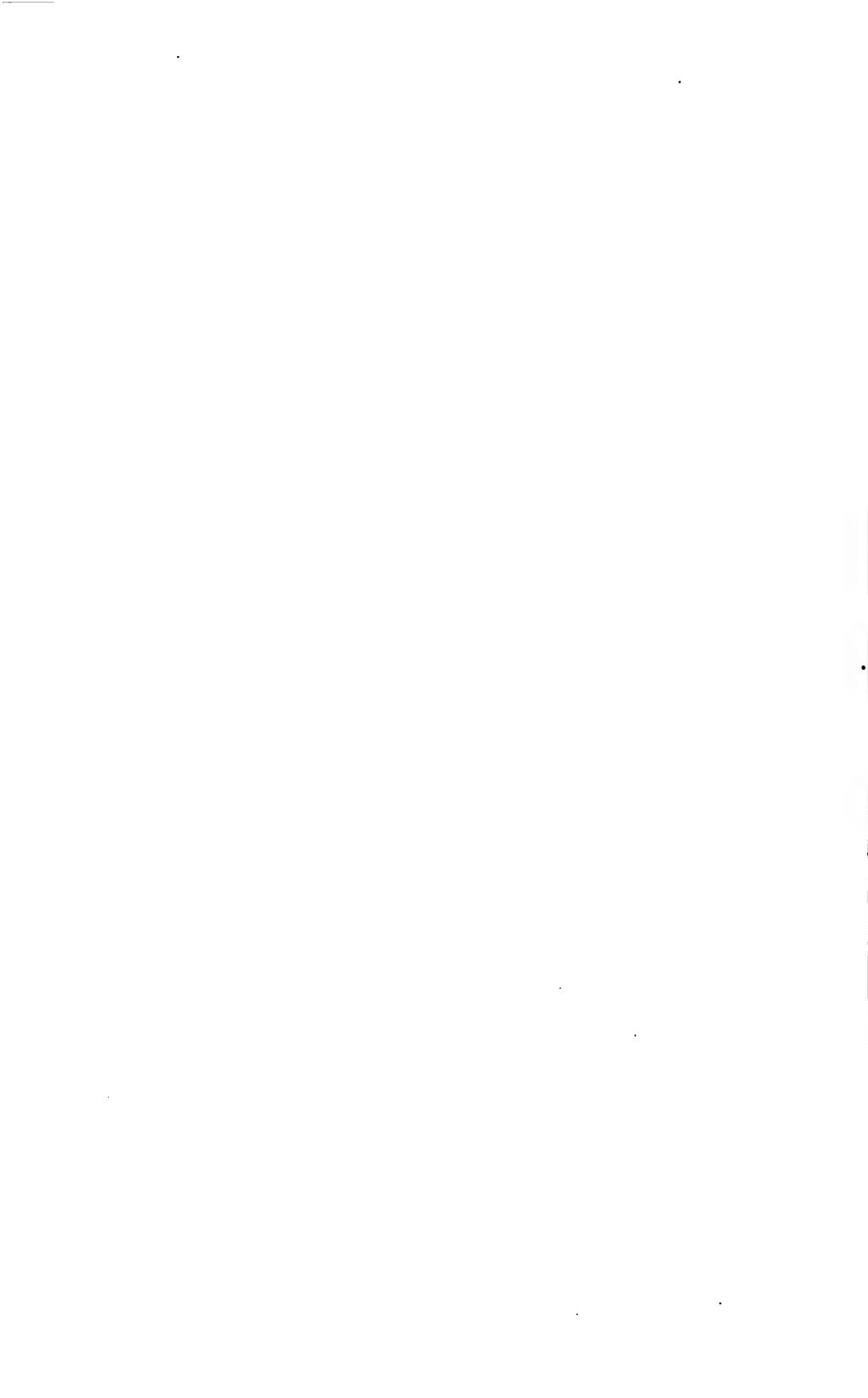
31. νόστον, in apposition with βουλήν, the words ὃς κε .. ἀνθρώπων forming the exēgesis to νόστον.

32. θεῶν πομπῇ, such as Telemachus enjoyed (2. 417): the rest of the line is explained by the word πέμψουσαν inf. 37. Cp. Hdt. 4. 152 ἀπίκοτο τε Ταρπησσός θέη πομπῇ χρέωμενο.

33. σχέδης, properly a feminine (see Od. 1. 97) from the adjective σχέδιος, which may signify 'made of joined planks' (from σχέδων, 'close'); to which meaning the epithet πολυδέσμου seems to point; compare also the further description, γύμφοισι δ' ἄρα τὴν γε καὶ ἀρμονίους ἀρρόσσεν (infra 248); so too Schol. Q., interpreting it by γύμφοις ἐμπεπτυγμένης. Others understand by it 'a hastily made' boat, νέως αὐτοσχέδιας πηγθείσης Schol. V.; compare the later use of σχέδασιν. Plato seems to use σχέδια in this sense, Phaedo 85 D τὸν γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντες καὶ δυσελεγεκτέτατον, ἐπὶ τούτου δχούμενον, ὃστερ ἐπὶ σχέδιας κινθνεύοντα, διαπλέουσαι τὸν βίον, εἰ μή τις δύνατο δοφαλότερον καὶ διενδυότερον ἐπὶ βεβαιοτέρου δχίματος .. διαπορευθῆναι.

34. Σχερίην. We read (Od. 6. 4) that the Phaeacians formerly dwelt ἐν εὐρυχόρᾳ 'Τηρείη | ἀγχοῦ Κυκλώπων,





Φαιήκων ἐς γαῖαν, οἱ ἀγχίθεοι γεγάσσιν,  
οἵ κέν μιν περὶ κῆρι θεὸν ὥς τιμῆσουσι,

35

and that they were transported thence by their king Nausithous and settled in Scheria. From the story which Odysseus tells of his voyage (Od. 19. 271 foll.), he seems to place Scheria off the coast of the Epirote Thesprotians; and this hint may have given rise to the tradition which identified Scheria with Corcyra. So Callimachus (as we find in Strabo, 7. 3. 6) τὴν μὲν Γαῦδον Καλυπτῶν νῆσόν φησι, τὴν δὲ Κεράνηαν Σχερίαν, and Thucyd. (1. 25) speaks of τὴν τῶν Φαιήκων προενόισσιν τῆς Κεράνηας ἀλέος ἔχοντον περὶ ναῦς, and (3. 70) he also alludes to the τέμενος τοῦ Ἀλείνου in Corcyra. But when we attempt to establish the identity, the story melts into romance. Hyperia and Scheria are merely topographical descriptions:—the ‘Highlands’—the ‘Coast.’ The Schol. E. has a story to the effect that η Σχερία τὸ μὲν πρώτον ἐκαλέστη Δρεπάνη (sickle), because there the sickle was kept with which Cronus was mutilated. It was afterwards called Scheria, so the story goes, because at Demeter’s request Poseidon consented to stop (*σχῖν*) the flood that threatened to drown her.

The Phaeacians themselves are represented as of divine lineage (ἀγχίθεοι), and their name has been etymologically connected with φαύς, ‘dark;’ their home being in the wonderland of the West (*τοὺς ὄφους*). According to others, the name is to be referred to root φα, = bright. Their magic ships float over the sea, ήρια καὶ νεφέλη κεκαλυμένα (Od. 8. 562), and Nausicaa describes herself and her countrymen as living διάνευθε πολυκλύστρη ἐν πόντῳ | ἐσχατοι, οὐδέ τι ἄμμοι βροτῶν ἐπιμηγεῖται ἀλλοι (Od. 6. 205). Welcker (Klein. Schrift. 2. 14) endeavours to identify the account of the Phaeacians with certain forms of northern legend, laying much stress on their being called τομποὶ ἀπήμονες, and on their having carried Odysseus in a deep sleep across the sea. He finds in this a representation of the story of the Ferrymen of the Dead: see further on Od. 8. 562.

Welcker also supposes that Homer sought in his description of the Phaeacians to portray the habits of his own Ionian countrymen.

Mure (Hist. Gk. Lit. vol. 1. Append. E.), commenting on the similarity of the words Phaeacian and Phoenician, thinks that it is ‘some colony of these oriental adventurers in some part of the western Mediterranean which here forms the butt of Homer’s playful satire.’ He notices that Homer gives the epithets ναυολαύτοι and ἀγανά to both peoples, comparing Od. 7. 39 with 15. 415, and 13. 272 with 13. 120. According to Mure, ‘Scher’ is a Phoenician word signifying a ‘busy port,’ which suggests a ready etymology for Scheria. But the whole idea seems fanciful.

There is a more decided connection between the Elysian plain and the gardens of Alcinous. Both enjoy the constant presence of the genial Zephyr (Od. 4. 567; 7. 118), and Rhadamanthus, the inhabitant of Elysium, is the visitor of the Phaeacians (Od. 4. 564; 7. 343). This connection was remarked by the Schol. on Eurip. Hippol. 742 ἔτιραν γὰρ ἐμύθευσαν εἶναι γῆν ἐν τοῖς εἰσιστα καὶ θαυμαστῷ φύσονται· ἐν τάντῃ γὰρ τὸ Ἁλύσιον πεδίον καὶ τῶν Φαιήκων τὴν γῆν ἐμύθευσαν εἶναι. Nitzsch supposes that we have in Phaeacia a trace of Italian scenery idealised, but on the whole we shall not be able to improve upon the decision of Eratosthenes, quoted by Strabo (1. 2. 35), ‘Οὐπρος μήτε εἰδέναι ταῦτα μήτε βούλεσθαι ἐν γνωρίμοις τόποις ποιεῖν τὴν πλάνην (sc. Οὐδοσσῆς).

ἴκουνός κε, not ἤφεται, because his safe arrival is dependent on many contingencies. Compare the same mood expressing the same conditions in the speech of Teiresias, Od. 11. 104, 111.

36. περὶ κῆρι. περὶ gives the notion of a circle completed, as distinct from ἀμφὶ, which properly means only, ‘on both sides.’ From this comes the sense of ‘completeness,’ ‘thoroughness,’ passing into the meaning of ‘excess,’ as in περισσῶς. The grammarians had no uniform rule about the accentuation of περί, so as to distinguish its meanings, or its prepositional from its adverbial use. Cp. Schol. Par. on Il. 21. 163 Πτολεμαῖος δὲ Πινδαρίων ἀναστρέψει τὴν πέρι ἵνα σημαίνῃ περισσῶς, but Herodian, on Il. 4. 40, writes, τὸ περὶ φυλάσσει

πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,  
χαλκόν τε χρυσόν τε ἀλις ἐσθῆτά τε δύντες,  
πόλλ', δο' ἀν οὐδέ ποτε Τροίης ἔξηρατ' Ὀδυσσεὺς,  
εἰ περ ἀπήμων ἥλθε, λαχῶν ἀπὸ ληίδος αἴταν.  
ὡς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἴδειν καὶ ίκέσθαι  
οἵκους ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.'

\*Ως ἔφατ', οὐδὲ ἀπίθησε διάκτορος ἀργειφόντης.  
αὐτίκ' ἐπειθ' ὑπὸ ποστὸν ἐδήσατο καλὰ πέδιλα,  
ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν  
ἥδ' ἐπ' ἀπείρονα γαῖαν ἀμα πνοῆς ἀνέμοιο.

40

45

39. *Τροῖης* v. l. *Τροῆς*. So Schol. H. P. V. διαιρέτεον. τὸ γάρ ἔκτης Τροίης ἀπὸ ληίδος, ἀπὸ τῆς Τροιῆς λείας 43. foll.] μετρνέχθσαν οὐ δεόντων ἐντεῦθεν εἰς τὰ περὶ τῆς Ἀθηνᾶς ἐν α' λεγόμενα (Od. I. 96), καὶ εἰς τὰ περὶ Ἐρμοῦ ἡμίκα απ' Ὀλύμπου εἰς τὴν Τροίαν κατεῖν (Il. 24. 339) Schol. H. P. Q. οὐδέν δέ φασιν ὅρεος ἐνθάδε βάθους δύσπερ ἐν Τιλάδῃ (24. 245) πρὸς τὸ κομματίον τοῦ συλλαροῦς οὐ συνορᾶσι δέ δι τούτα τινά ἐστι θεῶν φορῆματα, ὡς εἰ τις μέμφοτα διτὶ Ποσειδῶνος εἰς Αἰθιοπίαν πορεύεντος τὴν τρίανταν ἔχει Schol. P. Q. T. Οἱ μετρνέχθσαν κ.τ.λ. (sup.) Dind. ad loc. adds, 'Versus 43-49 iisdem verbis prescripti leguntur Il. 24. 339-345, pluribus vero mutatis vel additis in Od. I. 96-101, ubi 97-101 τροπεύησθαι (ab Aristophane) dicuntur.'

*τὸν τόνον δε σημαίνει τὸ περιστῶς.* The Venetus A. has περὶ κῆρι uniformly, except in Il. 24. 435, the work of a later hand. In this phrase and in others analogous to it, it is preferable to take περὶ adverbially, and regard κῆρι as a localising dative; for the following reasons. We find (Od. 8. 63) the phrase περὶ . φιλεῖν, and in Il. 9. 117 κῆρι φιλεῖν: so again in Od. 2. 88 περὶ . εἰδέναι, and in Il. 2. 213; 5. 326 φρεσὶν εἰδέναι. If we translate περὶ φιλεῖν by *valde amare*, and κῆρι φιλεῖν by *ex animo amare*, we may combine the two in περὶ κῆρι φιλεῖν and render it *valde ex animo amare*. This is easier than to take περὶ as a preposition with κῆρι in the sense of *circum cor*, which offers no definite meaning. If we prefer to give a more local sense to περὶ and translate it 'all around,' 'quite through,' the sense will be the same, and κῆρι will still stand as a local exegesis. The same explanation will suit such passages as διάσοντες περὶ θυμῷ Il. 22. 70, or τοῖσιν τε περὶ φρεσὶν ἀστερος διεῖ Il. 16. 157; but it is likely enough that such later expressions as περὶ χάρησι h. Hom. Cer. 429, περὶ φύσῃ Aesch. Cho. 35, and περὶ τύρβῃ Pers. 696, have arisen from a mis-

conception of the Homeric usage (see the whole question well treated by Kuhl, Quæst. Hom. p. 1. de particulae περὶ forma et usu Homericō).

39. πόλλ' sums up the three accusatives in the preceding line, and introduces the clause with δσα.

*Τροῖης*, i.e. Troy-land. See Od. 10. 40. Schol. H. P. V. joins *Τροῖης*, as adj., with ληίδος.

40. λαχῶν .. αἰσταν, 'having got his need from the spoil.' Cp. Il. 18. 327 λαχόντα τε ληίδος αἰσταν.

41. ὡς, 'in such wise,' i.e. including both the perils he must encounter, and the honourable escort from Phaeacia.

43-49. The whole passage is identical with Il. 24. 339-345, to which place the mention of the magic wand and its soporific powers seems more appropriate: for Hermes had on that occasion to lull the sentinels to sleep, τοῖοι δ' ἐφ' ὑπνον ἔχει διάκτορος ἀργειφόντης | πάσιν, which words explain τῇ τ' ἀνδρῶν δύματα θέλγει. Virgil, in his adaptation of the passage, Aen. 4. 238 foll., extends the power of the wand to the causing or breaking the sleep of death, 'dat somnos adimitque et lumina morte resignat.'





εἶλετο δὲ ράβδοι, τῇ τ' ἀνδρῶν δμματα θέλγει  
ῶν ἐθέλει, τοὺς δ' αὐτεὶ καὶ ὑπνώοντας ἔγείρει.  
τὴν μετὰ χερσὸν ἔχων πέτετο κρατὺς ἀργειφόντης.  
Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ·  
σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ δρυιθὶ ἑοικὼς,  
δις τε κατὰ δεινοὺς κόλπους ἀλὸς ἀτρυγέτοιο  
ἴχθυς ἀγράστων πυκινὰ πτερὰ δεύεται ἄλμη·  
τῷ ἵκελος πολέεσσιν ὀχήσατο κύμασιν Ἐρμῆς.  
ἄλλ' δε δὴ τὴν μῆσον ἀφίκετο τηλόθ' ἐοῦσαν,  
ἔνθ' ἐκ πόντου βὰς ἴσειδέος ἤπειρόνδε

50  
55

54. τῷ ἵκελος] προσέθηκέ τις οὐ δεόντως τὸν στίχον Schol. H. P. Q., with whom Eustath. agrees, 1522. 62. See note below.

48. τοὺς δ' αὖτε, 'others again.'

49. πέτετο. The word is used of any rapid movement, and is not confined to the flight of birds. Cpr. ἵπποι.. πετίσθηρ Il. 5. 366, δλούτροχος.. πέτεται Il. 13. 140, δτ' ἀν.. πτήγαι νυφᾶς τὴ χάλαζα Il. 15. 170, etc.

50. The flight of Hermes may be compared with that of Hera, Il. 14. 225 "Ηρὶ δ' δίφασα λίπεν δίον Οὐλύμουτο, | Πιερίην δ' ἐπιβάσα καὶ Ἡμαθίην ἔρατενθη | σύνας" ἔφ' ἵπποπόλων Θρησκῶν δρεινφεντα, | ἀκροτάτας κορυφᾶς, οὐδὲ χόντα μάρπετα ποδοῖς· | ἐξ Ἀθώα δὲ ἐπὶ πόντον ἐβήσετο κυμαίνοντα. Here then the words Πιερίην δ' ἐπιβὰς refer to his passage over the peaks of the Pierian range, which runs north-west from Olympus.

ἔξ αἰθέρος should be joined with ἐπιπεστε. Or it is possible to regard Pieria as the *plain* of that name, to which Hermes descends from Mount Olympus, as to a stage between it and the sea; in which case ἐξ αἰθέρος must be taken with ἐπιβὰς, as distinguished from the lower atmosphere, ἄηρ. Zeus on Olympus is described, Od. 15. 52, as αἰθέροι ναῖον.

51. λάρος. A distinction is made between the λάρος and αἴθνα in the Peripl. pont. Eux. (33, ed. Müller); and Aristotle (Hist. Anim. 5. 9) does so even more explicitly, assigning to each a different breeding season. αἴθνα, inf. 337, must be a bird that dives, perhaps the *mergus*. λάρος

may be the gull (*larus*) or the tern (*sterna*), neither of which dives deep. In modern Greece the gull is still called γλάρος. Pliny appears to refer to the λάρος where he says, 'gaviae in petris nidificant .. aestate' Nat. Hist. 10. 32, 48.

52. δανούς κόλπους. So πέλαγος μέγα τε δεινόν τε Od. 3. 322. κόλπος is occasionally used of the whole sea, e. g. θαλάσσης εὐρέα κόλπον Il. 18. 140; but it seems properly to describe the water as lying enclosed, or sunken, between headlands. Compare ἐπὶ Κρίσης κατεφαύνετο κόλπος ἀπέρων | δι τε δέξια Πελοπόννησον πίεται ἔπειρει h. Hom. Ap. 431. Curtius thinks that κόλπος may be connected with κλέψ-τω, as something that hides or covers.

53. πυκινὰ πτερά, thickness of plumage is characteristic of sea-birds.

54. τῷ ἵκελος. This line seems a mere tautology after ἑοικώς, but for a corresponding repetition in a simile cpr. Il. 5. 87, 93 θύνε γάρ δι μὲν πεδίον ποταμῷ πλήθουτι ἑοικώς .. ἀς ὑπὸ Τυδεΐδη πυκινὰ κλονέοντο φάλαγγες. Ον ἑοικώς Schol. P. εἰγεις, κατὰ τὴν δρμήν οὐ κατὰ τὴν μορφήν, ὡς καὶ Ίρις μολυβδαίνης ἱκέλη (Il. 24. 80). The words are only meant to imply that Hermes swooped down, and swam on the water like a sea bird.

With πολέεσσιν cpr. Trachin. 112 foll. πολλὰ .. κύματα .. Βάντ' ἐπίσσα τε.

οχήσατο, 'rode on the thronging waves,' i.e. made them his οχῆμα.

55. ἤπειρόνδε, 'to land.' ἤπειρος (according to some =ἀπειρος, sc. γῆ)

ἥιεν, δῆρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφῃ  
ναιὲν ἐνπλόκαμος τὴν δ' ἔνδοθι τέτμεν ἐοῦσαν.  
πῦρ μὲν ἐπ' ἑσχαρόφιν μέγα καίστο, τηλόθι δ' ὁδμὴ<sup>60</sup>  
κέδρου τ' εὔκεάτοι θένος τ' ἀνὰ νῆσον ὁδῶδει  
δαιομένων ή δ' ἔνδον ἀοιδιάσον' ὅπὶ καλῆ,  
ἰστὸν ἐποιχομένη χρυσεῖγ κερκίδ' ὑφαίνειν.  
ὑλὴ δὲ σπέος ἄμφι πεφόκει τηλεθῶσα,  
κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.  
ἐνθα δέ τ' δρυιθες τανυσίπτεροι εὐνάζοντο,<sup>65</sup>  
σκῶπές τ' ἴρηκές τε τανύγλωσσοί τε κορῶναι

61. δαιομένων] γράφεται καὶ οὕτως δαιομένων, νύμφῃ δὲ ἐνπλοκαμοῦσα Καλυψό<sup>Schol. H. P.</sup> 66. σκῶπες] τινὲς κάπτες γράφουσι Eustath.

stands for 'land,' in contrast to 'sea.' Here it is used of an island, as of Ithaca, Od. 13. 114.

59. **ἑσχαρόφιν**, a metaplastic form belonging to the o declension. It is a metrical necessity, as ἑσχαρῆφιν would be inadmissible in the hexameter. For similar metaphrasms compare ὥσμην and ὥσμην, δλαήν and δλαί. The meaning of ἑσχάρα here seems to be a portable brazier, as in Aristoph. Acharn. 888.

60. **κέδρος**. The Homeric κέδρος is not the cedar of Lebanon, but a variety of juniper, probably the Spanish juniper (*J. oxycedrus*), which grows freely on the shores of the Mediterranean.

**εὐέαρος**. Dünzter would connect this word with κρέας, but it should rather be referred to κέάω, meaning either 'easily split' (Virgil's 'fissile lignum'), or, more likely, 'deftly split,' i. e. ready-made into billets for burning, σχίσα.

Θύον is a tree with resinous wood, probably the *arbor vitae*. Cp. Athen. 5. 207 Ε τὸ δὲ τὴν κέδρον καὶ τὸ θύον καὶ τὴν κυπάρισσον εὐάδη εἶναι λεπτοπλατὺ τοι τερψ φυτῶν, which seems conclusive against the idea of θύον being a compound like incense. See Pliny, Nat. Hist. 13. 16 'inter pauca nitidioris vitae instrumenta haec arbor (citrus) est; quapropter insistendum ei paullum videtur. Nota etiam Homero fuit; Thyon Graece vocatur, ab aliis thya. Hanc itaque inter odores urit tradit in deliciis Circes [probably a reminiscence of Virg. Aen. 7. 10 foll.], quam deam volebat intellegi, magno

errore eorum qui odoramenta in eo vocabulo accipiunt, cum praesertim eodem versu cedrum laricemque una tradat ur, in quo manifestum est de arboribus tantum locutum.' But the *citrus* emits no scent in burning, so that it is better to regard θύον as one of the resinous trees; pine, cypress, or juniper.

61. **δαιομένων**, 'vocale est verbum quo ipsum Nymphae cantum expressum dicas dulcissimum' Bothe.

62. **κερκίδη**. The κερκίς is generally considered equivalent to the later στάθη, the wooden rod or blade used to strike the threads of the woof close together. It seems better to take it of the shuttle (connected with κρέκω, κρέως), as the use of the word by Eurip. (Troad. 198 οὐχ ισταῖς κερκίδα διενόντα ἐξαλλάξ) could not refer to the στάθη.

64. **αἴγειρος** is probably the aspen (*populus tremula*). In Homer this tree is generally represented as growing in marshy soil, Od. 17. 208; Il. 4. 482, or at any rate in the vicinity of water, as here, and inf. 237; 6. 292. The constant movement of its leaves serves to point a simile in Od. 7. 103. Curtius suggests that αἴγειρος (*alγερ-j-os*) may be connected with αἴγις, κατ-αγι-ίω, as *populus* perhaps with τάλλω.

66. **σκῶπες**. Cp. Pliny, Nat. Hist. 10. 49, 70 'nominantur ab Homero scopes avium genus: neque harum satyricos motus cum insidientur plerisque memoratis facile conceperimus mente, neque ipsae iam aves noscuntur.' The word may come from σκάπτειν, 'to

58. εὐπόκαμος: 25 times. Katharinaeus 16 times.

60. κέδρος: Priam's treasure-room built "juniper.

63f. A natural park.

64. κυπάρισσος, Od. has a door-panel of fragrant cypress (p 340).

72. lou. prob. panay, dark violet-color. 1426 ιστερης ε?πος "black sheep

εἰνάλιαι, τῆσίν τε θαλάσσια ἔργα μέμηλεν.  
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῦ  
 ἡμερὶς ἡβώσα, τεθήλει δὲ σταφυλῆσι·  
 κρῆναι δ' ἐξείης πίσυρες ρέον ὑδατὶ λευκῷ,  
 πλησίαι ἀλλήλων τετραμμέναι ἀλλυδις ἀλλη·  
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ζου ἡδὲ σελίνου  
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν

72. *ἴον*] The v. 1. *σίον* is said (see Athenaeus, 2. 6. c.) to be the emendation of King Ptolemy Euergetes, who insisted that the violet was here out of place. Eustath. does not allude to the origin of the variant, but he says, *σίον τινὲς γράφουσιν, δ καὶ τολλοῖς ἀρέσκει τῶν ταλαῶν*.

mock,' meaning a bird that 'mimics' the tones of others, or there may be a reference in it to a grotesque appearance in the bird itself, or to its curious gestures and movements. But we should rather connect *σκάψ* with *σκέπτομαι*, as *κλάν* with *κλέπτω*, *φάρ* with *φέρω*, and regard it as meaning the 'staring' bird. So *γλαῦ* is connected with *λάω* and *λεύστω*. Perhaps in the absence of any evidence we may translate *σκάψ* 'horned owl'; Aristotle (Hist. Anim. 8. 3) mentions *σκάψ* among the *γαμφύλωνες τῶν νυκτερῶν*, adding δὲ *σκάψ* ἐλάττων *γλαυκός*. Another reading is *κῶπες*, see Athen. 9. 391 c.

*κορῶναι εἰνάλιαι* may be rendered 'cormorants,' whose dark plumage probably gained for them the popular name of 'sea-crows'; cp. Od. 12. 418. There is nothing inappropriate in making these birds roost in trees, as, in the southern seas, cormorants build their nests in the mangroves. But after all there is nearly as much uncertainty about these *κορῶναι* as about *σκάψ*. The Scholl. identify them with *αἴθιαι*, and Hesych. with *λάροι*. The epithet *τανύγλωσσοι* probably refers to their constant cry. The bird is, as it were, represented at the moment when he uttered his screech, with the tongue out-stretched.

67. *θαλάσσια . . . μέμηλεν*, 'occupy their business in the great waters,' i.e. in pursuit of fish, etc. For the expression cp. Od. 12. 116 *πολεμήα ἔργα μέμηλεν*. Nitzsch compares οἱ γλαυκῆι ἔργα ὄμηλονται Hes. Theog. 440.

68. ἡ 8'. This marks a new feature; cp. Od. 10. 162. Round the cave were alder, aspen, and cypress, but climbing

upon the cave, and hanging over the edge (*αὐτοῦ = 'on the spot,' defined by περὶ σπείους*), was a different kind of tree, viz. *ἡμερίς*, the 'garden vine.' We may suppose that the form *σπείους* (stem *σπεεσ*) like *δέλους* Il. 10. 376, was originally written *σπέεος*. See Monro, H. G. § 105, 5; App. c. 4.

*τετάνυστο*, 'trailed.'

73. *ἡμέρις* only means 'brought into cultivation from the wild state' (*ἡ ἀγράς* Anth. P. 9. 561). Theophrastus (Hist. Plant. 3. 8. 2) says, speaking of different species of oak-trees, *τὴν τὰς γλυκειάς φέρουσαν οἱ μὲν τὴν ἡμέριδα καλοῦσι, οἱ δὲ τευμόδρυν*.

70. *πίσυρες*, an Aeolic form; see on Od. 4. 743.

*ὑδατὶ λευκῷ*, like *ἀγλαδὺ ὑδωρ* (Od. 3. 429), means 'transparent,' 'clear,' or perhaps 'sunlit,' as opposed to *μέλαν ὑδωρ*, Od. 4. 359, in deep wells or shaded pools.

72. *ἴον . . . σελίνου*, material genitive with *λευκῆνας*, as *αἰγείρων ἄλος* Od. 6. 291, *τέμενος . . . φυταλῆς καὶ δρόσης πυροφόροι* Il. 12. 314.

*ἴον* is the ordinary blue scented violet, i. e. *ἴον μέλαν* as distinguished from *λευκῆνα*. If there be any value in the reading *σίον* (see crit. note), we may suppose it to refer to the *Sium nodiflorum* (Linn.), a marsh plant which grows freely in Greece. Cp. Diosc. περὶ ὄλ. larp. 2. 154 *σίον τὸ ἐν ὑδασιν εὔρισκεται ἐν τοῖς ὑδασι θαμνοῖς ὅρδον, λιπαρόν, φύλλα ἔχον πλατέα ἰπποσελίνῳ κοκύτῳ, μικρότερα δὲ καὶ δραματίζοντα*. See also Athen. 2. 2. c.

*σίλινον*, called *ἐλεύθερπτον* Il. 2. 776, may either be parsley, or, more likely, a kind of celery.

73. *ἔνθα κ' ἔπειτα*, 'there indeed even

θηῆσαιτο ἴδων καὶ τερψθεί φρεσὶν ὥσιν.

ἐνθα στὰς θηῆτο διάκτορος ἀργειφόντης.

75

αὐτάρ ἐπειδὴ πάντα ἔφθ θηῆσατ θυμῷ,

αὐτίκ' ἀρέ εἰς εύρὺ σπέσσ ήλυθεν αὐδέ μων ἀντην

ἡγνοίησεν ἴδουσα Καλυψώ, δία θεάων,

οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται

ἀδάνατοι, οὐδέ εἴ τις ἀπόπροβι δάματα ναιέι.

80

οὐδέ δρ' Ὁδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,

ἀλλ' δ γέ ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,

δάκρυσι καὶ στοναχῆσι καὶ ἀλγεσι θυμὸν ἐρέχθων

[πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].

Ἐρμείαν δέ ἐρέεινε Καλυψώ, δία θεάων,

85

ἐν θρόνῳ ἰδρύσασα φαεινῷ, σιγαλόεντι·

‘Τίπτε μοι, Ἐρμεία χρυσόρραπι, εἰλήλουθας  
αἰδοῖος τε φίλος τε; πάρος γε μὲν οὐ τι θαρίζεις.

αῦδα δ τι φρονέεις τελέσαι δέ με θυμὸς ἀνωγεν,

80. οὐδέ εἴ τις] Ἀρίσταρχος, οὐδέ ή τις Schol. H. P. Aristarchus also read ναιέ and not the v. l. ναιος. 83. στοναχῆσι] στεναχῆσι αἱ τοῦ Ἀριστοφάρους. The line recurs inf. 157. 84.] δ στίχος αὐτὸς περιττὸς, δ γὰρ προκείμενος δρᾶτι Schol. H. P. Schol. H. on inf. 158, where the line again occurs, says ἔπειδεν εἰς τὸ δλίγον δνωτίρω (sc. v. 84) μετάκειται δ στίχος. If it be retained here, it spoils the construction of the sentence, as there is nothing to connect κλαῖε with δερκέσκετο.

an immortal, if he came, might gaze  
as he set eyes upon the place.' This  
sentence still belongs to the *general*  
description of the grotto, and is pre-  
paratory only to the mention of Hermes  
in v. 75.

ἴτεντα, which often introduces a  
further fact as a natural sequence from  
what has gone before, serves here to  
give a new point in the description; as  
in the account of the cave of  
Phorcys, Od. 13. 106 ἐν δὲ κρητῆρές  
τε καὶ δμφορῆς θασί | λάνοι· ἔνθα δ'  
ἴπεντα τιθωάσσουσι μέλισσαι. Cp.  
sup. i. 62.

77. ἀντην is to be joined with ιδουσα,  
'when she looked him in the face,' as  
ἀντην εἰσιδέειν Il. 19. 15. The accusa-  
tive μων depends on ιδουσα and on  
ἡγνοίησεν. Cp. Od. 20. 15 ὡς δὲ κύων  
.. ἀνδρέ ἀγροίησας' ὑλεῖ.

79. οὐ γάρ τ' ἀγνώτες. Cp. Schol.  
P. Q. οὐ γὰρ τῷ προεωρακέναι ἀλλὰ κατά

τινα θείαν δύναμι ἐγράφεται ιδουσα η  
Καλυψώ τὸν Ἐρμῆν. The following  
words οὐδέ εἴ τις .. ναιά are intended to  
describe Calypso's own case, living in  
her distant isle of Ogygia. See inf. 100.

81. οὐδέ δρα. Hermes found Calypso  
within, but he did not, 'as one might  
have thought,' see Odysseus there. Cp.  
Od. 9. 92 οὐδέ δρα Λαυροφάγος μῆδον  
ἐπάροισιν δλεθρον.

86. σιγαλόεντι. This word is usually  
referred to σιλας, 'fat,' on the analogy  
of λιπαρός, the dropping of the γ being  
compared with λάν, the Boeotian form  
of ἔγαν, and δλος for δλίγον in the  
Tarentine dialect. (See Curtius, 541.)  
Others connect the word with a root  
γαλ = 'shine,' with an intensive prefix  
σι. So Dünzter ad loc.

88. αἰδοῖος τε φίλος τε, 'an honoured  
and welcome guest.'

For the use of πάρος with the present  
tense see on Od. 4. 811.

87. *Leib* not given before Hermes' *hoskaten*. Polyphemus asks Odysseus before giving him food. The offering of food often formulaic and honorific.

93. *Kripaore*: Calyx mixes nectar with water, or in a mix mode

εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἔστιν.

90

[ἀλλ' ἐπεο προτέρῳ, ἵνα τοι πὰρ ἔεινα θείω.]'

Ὥς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν  
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἑρυθρόν.  
αὐτὰρ ὁ πῖνε καὶ ἥσθε διάκτορος ἀργειφόντης.  
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῆ,  
καὶ τότε δῆ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν

95

'Εἰρωτᾶς μὲν ἐλθόντα θεὰ θεέν· αὐτὰρ ἐγώ τοι  
νημερτέως τὸν μῦθον ἐνισπήσω κέλεαι γάρ.

Ζεὺς ἐμέ γ' ἡνῶγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·  
τίς δὲν ἐκῶν τοσσόνδε διαδράμοι ἀλμυρὸν ὄδωρ  
ἀσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἴ τε θεοῖσιν  
ἱερά τε ρέζουσι καὶ ἔξαίτους ἑκατόμβας.  
ἄλλὰ μάλ' οὖ πως ἔστι Διὸς νόον αἰγιόχοιο  
οὔτε παρεξελθεῖν ἄλλον θεὸν οὕθ' ἀλιώσαι.

100

91.] Wanting in the best MSS. It is incompatible with sup. 86, where Hermes is represented as already seated. It is probably interpolated from Il. 18. 387. Perhaps we might justify it by understanding that the guest is here bidden to move from the reception-room to the dining-room. [100. τίς δὲν] Bekk., followed by Nauck, would read τίς κε as ἔκάν takes the digamma.

90. εἰ τετελεσμένον ἔστιν, 'if it is a thing that ever hath been done;' which would imply the possibility of its being done again. Nitzsch compares τὸ γενόμενα φανερὸν στι δυνάρι Arist. Poet. 9. 6. The same transition in meaning is seen in the verbal adjective in -τος. Compare also τετελεσμένον ἔσται Il. I. 212, etc.

95. ἤραρε θυμὸν ἐδωδῆ. Cp. Gen. 18. 5 'I will fetch a morsel of bread, and comfort ye your hearts.' So πλησιάσατο θυμὸν Od. 19. 198.

97. εἰρωτᾶς, 'thou dost question me at my coming,' referring back to v. 87, τίπτε μοι . . εἰλήλουθας; For the collocation of θεὰ θεόν see inf. 155.

98. τὸν μῦθον, 'that story which I have to tell,' 'my story,' alluded to, sup. 88, in the words αὗτα διτι φρονέεις.

κέλεαι γάρ. This is added, because the message is an unwelcome one, which Hermes would not tell if he were not bidden.

101. ἀσπετον is added to give definiteness to τοσσόνδε.

In the words οὐδέ τις we have a demonstrative clause instead of a relative, the meaning being 'where there is no city.'

103. οὖ πως . . θεέν. Here ἔστι is used in the sense of ἔξεστι, and followed by an infinitive with the subject in the accusative. Cp. Od. 11. 158 τὸν οὖ πως ἔστι περῆσαι | πεξόν ἔκντα. Ameis quotes also Od. 2. 310; 5. 137; 15. 49; 17. 12; 18. 52; 19. 555, 591; 21. 331; Il. 6. 267; 13. 114; 17. 464; 19. 225; 20. 97.

104. ἀλιώσαι (ἄλιος) is connected with ἡλίθιος. Eustath. and others attempted to identify ἄλιος in this sense with ἄλιος from ἄλις, the notion in both being the 'barren waste' of sea. This false derivation may be the reason why ἄλιος and ἀλιών are found with the aspirate: it would be more correct to write ἄλιος and ἀλιών on the analogy of δάη and ἡλεύς.

Here ἀλιώσαι means, 'to thwart by open resistance;' παρεξελθεῖν, 'to over-reach.' Compare ὅς σε παρέλθοι | ἐν

φησί τοι ἄνδρα παρεῖναι διγυράτατον ἀλλων,  
τῶν ἀνδρῶν οἱ ἀστυ πέρι Πριάμοιο μάχοντο  
εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν  
οἴκαδ· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,  
ἥ σφιν ἐπώρος ἄνεμον τε κακὸν καὶ κύματα μακρά.  
[ἔνθ' ἀλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,  
τὸν δ' ἄρα δεύτερον ἄνεμος τε φέρων καὶ κῦμα πέλασσε.]  
τὸν νῦν σ' ἡγάγειν ἀποπεμπέμεν δττι τάχιστα.

105

110

105-111.] περιττοὶ οἱ στίχοι καὶ πρὸς τὴν ιστορίαν μαχόμενοι· οὐ γάρ εἰσθ' δι ταῦτα  
ἐπὸ τῆς Ἀθηνᾶς δάνεμος ἐκινήθη καὶ οἱ ἀλλοι ἀπάλοντο Ὁδυσσεὺς τῇ νήσῳ προσηρέχθυ·  
οἱ δὲ τελευταῖοι δύνι ἐπ τῶν μετὰ ταῦτα (133, 134) εἰσι μετεπηγέμενοι Schol. P. Q.  
Buttm. ap. Dind. Schol. refers these words to vv. 105-111, but the omission of those  
lines would make the pronoun *τόν* in v. 112 ambiguous, therefore it is better to retain  
vv. 105-107, so that *τὸν νῦν σ' κ.τ.λ.* follows directly upon *ἔβησαν*. At any rate 110, 111 must be struck out. See note below. 112. ἡγάγειν ἡγάγειν  
τοῦ ἡγάγεεν, ὃς τὸ ἥσκειν εἶρα καλά (Il. 3. 388) Schol. P. Aristarchus seems to have  
written the πλφ. with the paragogic *v.* See La Roche, H. T., p. 194 foll.

τάντεσσι δόλαισι Od. 13. 291; also παρεξ-  
ελθόντα used of Circe slipping by un-  
perceived, Od. 10. 573.

105. διγυράτατον ἀλλων, 'beyond all others,' 'in reference to all others.' It is unnecessary to describe this idiom as a substitution of the superlative for the comparative. Nor need we explain it as an illogical use of the partitive genitive so strong as to imply 'away from' and therefore 'beyond' all others, as *ἔξοχον ἀλλων*. The very free use of the genitive with substantives and adjectives, marking different degrees or points of reference, is compatible both with comparatives or superlatives. Compare, for the genitive in this relation with substantives, *ἥ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶν παράπλου κεῖται* Thuc. I. 36, and with adjectives *νειατός ἀλλων* Od. 15. 108, *σείο δ', Ἀχιλλεῦν*, οὐ τις ἀντὶ προπάροιθε μακάρ-  
τατος Od. 11. 482, *πόλεμον ἀδιολογώ-  
τατον τῶν προγεγενημένων* Thuc. I. 1, *μεγίστη τῶν πρὸ αὐτῆς* ib. I. 10, *κάλ-  
λιστον φανὲν τῶν προτέρων φάσι* Soph.  
Ant. 101. An exact parallel to this use of the genitive with superlatives is found in the phrase *μόνος τῶν ἀλλων, as Ομήρου μόνος τῶν ἀλλων βαθύδονται τὰ ἐπη* Lycurg. 184.

106. τῶν ἄνδρῶν, explanatory and corrective of ἀλλων, and in apposition

with it. He was not more wretched than all the rest of mankind, but than all the Greek heroes who fought round the walls of Troy.

107. ἔβησαν οἰκαδε is modified by the following words ἀτὰρ ἐν νόστῳ, etc. Cp. Od. 14. 241 ἔβημεν | οἰκαδε  
οὐ νίσσοι, θεὸς δὲ ἐκέδασσεν Ἀχαιούς.

108. Ἀθηναίην ἀλίτοντο. Compare for the circumstances Od. 3. 135; and for the construction Od. 4. 378. Hermes is giving a general sketch of the disasters that happened to the Greeks on their return, without special reference to Odysseus, of whom Athena was always the champion and protector. The storm sent by her, 'unius ob noxam et furias Aiacis Oilei,' had no connection with the shipwreck of Odysseus which happened later. Whether we reject the whole passage, vv. 105-111, or not, it is at any rate impossible to retain vv. 110, 111 in this connection; for they imply that Odysseus was wrecked by Athena's storm, and driven on the shore of Calypso's isle; whereas, by his own statement (Od. 12. 403 foll.), Zeus was the cause of the shipwreck, as is plainly stated in these very same lines, when they occur later, and are put in Calypso's mouth (inf. 133, 134).

112. ἡγάγειν, 'bade thee.' The tense looks back to the time when Zeus despatched him.





οὐ γάρ οἱ τῇδε αἰσα φίλων ἀπονόσφιν ὀλέσθαι,  
ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τὸν ἰδέειν καὶ ἵκεσθαι  
οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.

115

\*Ως φάτο, ρίγησεν δὲ Καλυψὼ, δία θεάων,  
καὶ μιν φωνήσασ' ἔπεια πτερέντα προσηύδα·

\*Σχέτλιοι ἔστε, θεοί, ζηλήμονες ἔξοχον ἄλλων,  
οἵ τε θεαῖς ἀγάπασθε παρ' ἀνδράσιν εὐνάζεσθαι  
ἀμφαδίην, ἦν τίς τε φίλον ποιήσετ' ἀκοίτην.  
Ἄσ μὲν δτ' Ὄριων ἐλετο ροδοδάκτυλος Ἡώς,  
τέφρα οἱ ἡγάπασθε θεοὶ ρέια ζώοντες,  
ἔως μιν ἐν Ὁρτυγίῃ χρυσόθρονος Ἀρτεμις δύγνῃ

120

118. [ζηλήμονες] τὸ δὲ ζηλήμονες γράφεται καὶ δηλήμονες, δέστι βλαπτικοί Eustath.  
ad loc. See below. 120. [ἥν τις] γράφεται ἦτις Schol. Q. 123, 124.] οὐδέ-  
ποτε παρ' Ομήρῳ ἡ Ἀρτεμις ἄρρενας φονεύει. διδ τινες ἀθετούσι τοὺς στίχους Schol.  
H. P. Q.

113. τῇδε, 'here.'

118. σχέτλιοι. See on Od. 3. 161. The epithet is applied to headstrong heroes, as to Heracles, σχέτλιος, δερι-  
μοεργὸς δε οὐκ ὅστε αἰσυλα βέζων Il. 5.  
403; and once in the milder sense of 'indefatigable' to Nestor, Il. 10. 164. It is used of Zeus, Il. 2. 111, and of the  
gods generally, as σχέτλιοι ἔστε θεοί  
δηλήμονες (Il. 24. 33), which last word is mentioned by Eustath. and Scholl. as a *varia lectio* for ζηλήμονες here. But the circumstances are quite different. In Il. 24 the gods are δηλήμονες in permitting the outrage upon Hector's body: here they are ζηλήμονες, 'jealous' of mortals favoured by goddesses; the  
words οἱ θεαὶς ἀγάπασθε being expe-  
getical of the epithet.

120. ἀμφαδίην, an adverb of sem. accusat. form. Cp. Il. 7. 196 σιγῇ ἐφ'  
ὑμείον .. ἥτε καὶ δημαδίην. There is an  
uncertainty whether the comma should come after εὐνάζεσθαι or after ἀμφαδίην. The latter seems preferable, as then the  
words ἥτε τις .. ἀκοίτην are explanatory  
of εὐνάζεσθαι δημαδίην. Cp. Od. 6.  
288, where ἀμφάσιος γάμος is used of  
honourable marriage. There is an  
irony in Calypso's words. The gods  
wink at the *amours* of the goddesses,  
but they will not endure that they  
should raise a mortal to the honourable  
position of ἀκοίτης. Here ποιήσεται is  
subjunctive.

121. Orion, the giant and hunter  
(Od. 11. 572), appears even in Homer  
as a constellation. Apollodorus quotes  
this account of his death—Ὥριων δὲ  
Ἀρτεμις ἀπέκτεινε τὸν Δῆλοφ—and later  
mythology makes his offence to have  
been an attempt to violate Opis, as she  
was bringing ears of corn to Delos  
(Pausan. 1. 4. 5). Opis or Upis is,  
according to some, a surname of Artemis  
herself, which would explain another  
form of the story, as given in Horace,  
Od. 3. 4. 64 'Notus et integrae | tentator  
Orion Dianaæ | virginea domitus sagitta.'  
It is when at the end of July Orion  
rises in all his splendour with the dawn  
in the eastern sky, and then pales  
before the morning light, that he  
appears as the lover of Eos.

123. Ὁρτυγίη. The above-men-  
tioned legend about Orion serves to  
confirm the identity of Ortygia and  
Delos. The name Ortygia occurs in  
several localities, but it is always  
connected with the worship of Artemis  
(cp. Soph. Trachin. 214); and the  
existence of a Syracusan Ortygia  
(which Völcker understands to be  
alluded to in this passage) seems only  
to mean that the Syracusan colonists  
(B. C. 734) introduced into their new  
home the cult of the Delian Artemis.  
In Od. 15. 403 the island Συρίη is  
described as being Ὁρτυγίης καθύπερθεν,  
which would sufficiently mark the

οἰς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.

ώς δ' ὅπερ' ἱασίωνι ἐντλόκαμος Δημήτηρ,

125

φὸν μιν εἴξασα, μίγη φιλότητι καὶ εύνῃ

νειφὲν ἔνι τριπλόφῳ οὐδὲ δὴν ἡνὶ δπιστος

Ζεὺς, δς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.

ώς δ' αὐτὸν μοι ἀγάσθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.

τὸν μὲν ἔγῶν ἐσάωσα περὶ τρόπιος βεβαῖτα

130

οἶν, ἐπεὶ οἱ νῆσα θοὴν ἀργῆτι κεραυνῷ

127. νειφὲν ἔνι τρ. πλάφ] Schol. H. P. Q. quotes, though with disapproval, the reading τριπλάφ. Does this imply the existence of a reading τηφὲν?

position of the Cyclad Syros, west of Rheneaea, and this is confirmed by the statement in v. 410, that the island was under the joint protection of Artemis and Apollo.

There is a further doubt whether Ortygia be a twin island to Delos, or identical with it. Strabo (10. 5. 5) identifies Ortygia with Rheneaea, ἀνομάλη ἡ (Ῥηναία) καὶ Ὀρτυγία πρότερον, the confusion probably arising from the fact that originally Delos and Rheneaea (which was separated from it by a narrow channel about half a mile in breadth) were included under the same name. See Schol. on Theocr. 17. 10 νῆσος οὗτος Ῥηναία λεγομένη ἦν καὶ Δῆλον φασι. Ortygia and Delos are spoken of separately (h. Hom. Ap. 16) as the birth-places of Artemis and Apollo respectively, Leto having brought them forth, τὴν μὲν ἐν Ὀρτυγίᾳ, τὸν δὲ κρανῆν ἐν Δήλῳ, see also Od. 6. 162. The name Ortygia comes from ὄρτυξ, 'a quail,' and Welcker (Götterl. I. 601) mentions that from May to September large flights of these birds are seen in the islands of the Archipelago.

124. ἀγανοῖς. See on Od. 3. 280. It should be noticed here that an arrow shot in anger is still called ἀγανὸν βέλος, showing that the 'painlessness' of the death, and not the merciful character of the visitation, is to be thought of. The death of Orion by the shafts of Artemis violates the generally observed rule by which the death of men is compassed by Phoebus; and those of women only, by Artemis. Here however Artemis is not acting in her capacity of Death-goddess; but slays Orion from jealousy.

125. Ιασίων. See Hesiod (Theog. 970, where the form Ιασίος is used). Demeter is said to have borne a son Plutus to this lover in the island of Crete. This story points to an early legend which identified Iasion with the fertile power of the soil, the name being perhaps connected with ἀλα, or, according to others, with ἀέναι, ἀνάεναι. Later mythology makes Iasion the inventor of the cultivation of corn, like Triptolemus (τριπόλεμος). In Theocr. 3. 50 Iasion and Endymion are coupled together. The story is complicated in various ways, for Iasion appears in different genealogical connections and with different mystic meanings in the religion and legends of Arcadia, Crete, and Samothrace.

126. φὸν μιν εἴξασα, 'yielding to her passion'; i.e. not by compulsion. Cp. Il 9. 598, where Meleager is described as giving willing aid to the Aetolians. φὸν μιν εἴξασα.

127. τρίπλολος refers to the three ploughings: (1) at the end of autumn; (2) in the spring, to *freshen* the soil after the winter's frost; and (3) in summer, for a second crop. Theocr. (25. 25) speaks even of a field ploughed four times, τετράπλολος. The third ploughing was called νέαν, and the field so 'freshened' was called νεῖς, while the Lat. *novalis* rather signifies land ploughed for the first time. See Hesiod, Opp. 463, with Paley's note.

130. περὶ τρόπιος βεβαῖτα, 'bestriding the keel,' described more closely inf. 371 ἀμφ' ἐνὶ δούρατι βαῖνε κέληθ' ἀττίκων ἐλαῖνων. Σο περιβαίνειν with gen. Il 5. 21 οὐδὲ ἔτλη περιβήναι ἀδελφεῖον κταμένοιο. Compare also περὶ σπεῖους sup. 68.

27. Tērōdōw: Three-ploughed (fallow ground). Uncertain whether the three ploughings all alone, or in spring, summer, and autumn. In Modern Greece land is allowed to lie fallow.  
Manuring "soil is known to H.



Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.  
 ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε. 135  
 τὸν μὲν ἔγώ φύλεόν τε καὶ ἔτρεφον, ἡδὲ ἔφασκον  
 θῆσειν ἀθάνατον καὶ ἀγήρων ἡματα πάντα.  
 ἄλλ' ἐπεὶ οὐ πως ἔστι Δίδος νόον αἰγιόχοιο  
 οὕτε παρεξελθεῖν ἄλλον θέδον οὐθ' ἀλιώσαι,  
 ἐρρέτω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,  
 πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὐ πη ἔγώ γε. 140  
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
 οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης  
 αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδὲ ἐπικεύσω,  
 ὡς κε μάλ' ἀσκηθῆται ήν πατρίδα γαῖαν ἵκηται.'

Τὴν δ' αὐτές προσέειπε διάκτορος ἀργειφόντης. 145

132. ἔλσας] Σηνόδοτος ἔλάτας γράφει Schol. H. P. Q. 133, 134.] See on vv. 110, 111. 136. ἀγήρων] So Aristarch. Al. ἀγήρων Schol. H.

132. ἔλσας, from εἴλω, as κέλσας from κέλλω Od. 9. 149, κέρσας from κείω Il. 24. 450. εἴλω, in its derived sense of 'squeezing,' may well be used of a 'crushing blow': others take it as equivalent to the Virgilian 'detrusit ad undas' Aen. 7. 773.

οἴνοποι must be a general epithet referring to the dark colour of the tumbling sea like πορφύρος, and cannot have a special reference, as some suppose, to the red glare of the lightning, for the word is used without any of such surrounding circumstances, as in Il. 2. 613, etc.

133, 134. See on 110, 111 sup.

136. ἡματα πάντα. He had lived as an ἀδάνατος with Calypso up to this time; cp. Od. 8. 453 τόφρα δέ οἱ κομιδὴ γε θεῷ ὁ ἔμεδος ἦν, but, as Dr. Hayman remarks, now that Calypso has no hope of keeping her lover, she feeds him with mortal food. See inf. 199-201. But θεῷ ὁς may mean no more than that he was right royally treated.

139. ἔρρετω, 'let him take himself off,' with the meaning of 'abire in malam rem.' Cp. Il. 9. 377; 20.

349. With ἐποτρύνει καὶ ἀνώγει supply ἔρρειν.

140. ἀτρύγετος, as an epithet of the

sea, is commonly connected with τρυγᾶν, 'to gather in the fruits,' the word thus meaning 'unharvested,' 'barren,' in contrast with the land, which is πολύφορος, Il. 14. 200. (In Il. 17. 425 δτρύγετος is used as an epithet of αἰθήρ.) This was the general view of the older commentators, but Herodian is quoted as referring the word to τρίω and understanding by it δκαταπόνητος, 'inexhaustible,' 'not to be wearied.' Curtius s.v. is not indisposed to adopt this rendering, supposing the form to come through ἀτρύ-  
Feros, and applying the meaning to the restless waves. Others connect δτρύ-  
γετος with τρύγειν, understanding by it the 'murmuring' or 'seething' sound of the sea. But this signification is not applicable to αἰθήρ.

πέμψω expresses rather her inability than her refusal to obey the order ἀπο-  
νεμέμεν sup. 112. 'I cannot send him away, for I have no ships.'

143. ὑποθήσομαι, to be taken immediately with οὐ καὶ ἵκηται. So Il 16. 84 ἐφεσὶ θείῳ .. ὃς ἀ μοι τιμὴν μεγάλην καὶ κύδος ἄρρεν, and sup. 31 βουλήν .. ὃς κε νέηται.

οὐδὲ ἐπικεύσω is parenthetical, and parallel to πρόφρων, so that πρόφρων may be rendered, 'with all my heart'; οὐδὲ ἐπικεύσω, 'without reserve.'

‘οὗτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,  
μή πώς τοι μετέπισθε κοτεσσάμενος χαλεπήνγ.’

‘Ως δρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης  
ἡ δ' ἐπ' Ὁδυσσῆα μεγαλήτορα πότνια νύμφη  
ἥι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150  
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὑρε καθήμενον· οὐδέ ποτ' ὅσσε  
δακρυόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰῶν  
νύστον δύνομένῳ, ἐπεὶ οὐκέτι ἤνδανε νύμφῃ.  
ἀλλ' ἡ τοι νύκτας μὲν λαύσεκεν καὶ ἀνάγκη  
ἐν σπέσσι γλαφυροῦσι παρ' οὐκ ἐθέλων ἐθελούσῃ. 155  
ἥματα δ' ἐν πέτρησι καὶ ἡιόνεσσι καθίζων  
[δάκρυσι καὶ στοναχῆσι καὶ ἀλγεσι θυμὸν ἐρέχθων]  
πόντον ἐπ' ἀτρύγετον θερκέσκετο δάκρυα λείβων.  
ἀγχοῦ δ' ἰσταμένη προσεφώνεε δῖα θεάων.

‘Κάμμορε, μή μοι ἔτ' ἐνθάδ' δύνρεο, μηδέ τοι αἰῶν 160  
φθινέτω· ἥδη γάρ σε μάλα πρόφραστ' ἀποπέμψω.  
ἀλλ' ἄγε δούρατα μακρὰ ταμῶν ἀρμόζεο χαλκῷ

156. ἐν πέτρησι] δι μέτρησι αἱ τοῦ Ἀριστάρχου Schol. H. P. 157.] Omitted in many MSS. Cp. sup. 83, 84. 158.] ἐντεῦθεν εἰς τὸ δάλιγον ἀνατέραν (84) μετάκειται δ στίχος Schol. H.

146. ἐποπίζεο. The lawless are described as θεῶν δπν οὐκ ἀλέγοντες Il. 16. 388, or οὐδὲ δπδα τρομέοντες θεῶν Od. 20. 215. ‘Οπις is connected with δψ in the sense of ‘regard’ due to the gods, or the ‘inspection’ or ‘visitation’ of the gods, like ἐπισκοπή.

147. χαλεπήνη, intrans., as inf. 485.

153. οὐκέτι, ‘no longer.’ As his preserver from shipwreck she had found favour in his eyes; but that feeling had now passed, and was succeeded by home-sickness.

154. λαύσεκεν. Curtius regards λαών as a reduplication from a root *av* or *af*. Compare the form of the aorist *ἀ-ε-σα*, καὶ ἀνάγκη, ‘even perforce;’ i.e. if he would not come willingly.

155. παρ' οὐκ ἐθέλων ἐθέλοντη. The grammatical order of the words here gives way to the favourite usage of bringing contrasted words into immediate juxtaposition. Cp. Od. 3. 272 ἐθέλων θέλουσαν, sup. 97 θεά θεόν, inf. 224 μετὰ καὶ τόδε τοῖσι γενέσθω,

Od. 15. 488 παρὰ καὶ πακῆ ἐσθλὸν ἐθητεῖν, Plat. Apol. 37 D καλῶς οὖν ἂν μοι δύος εἴη .. ἀλλην ἐξ ἀλλην πάλιν τόλκος δμειβομένῳ. The Alexandrine grammarian called this hyperbaton, ἀντιστροφὴ Ἰωνικὴ.

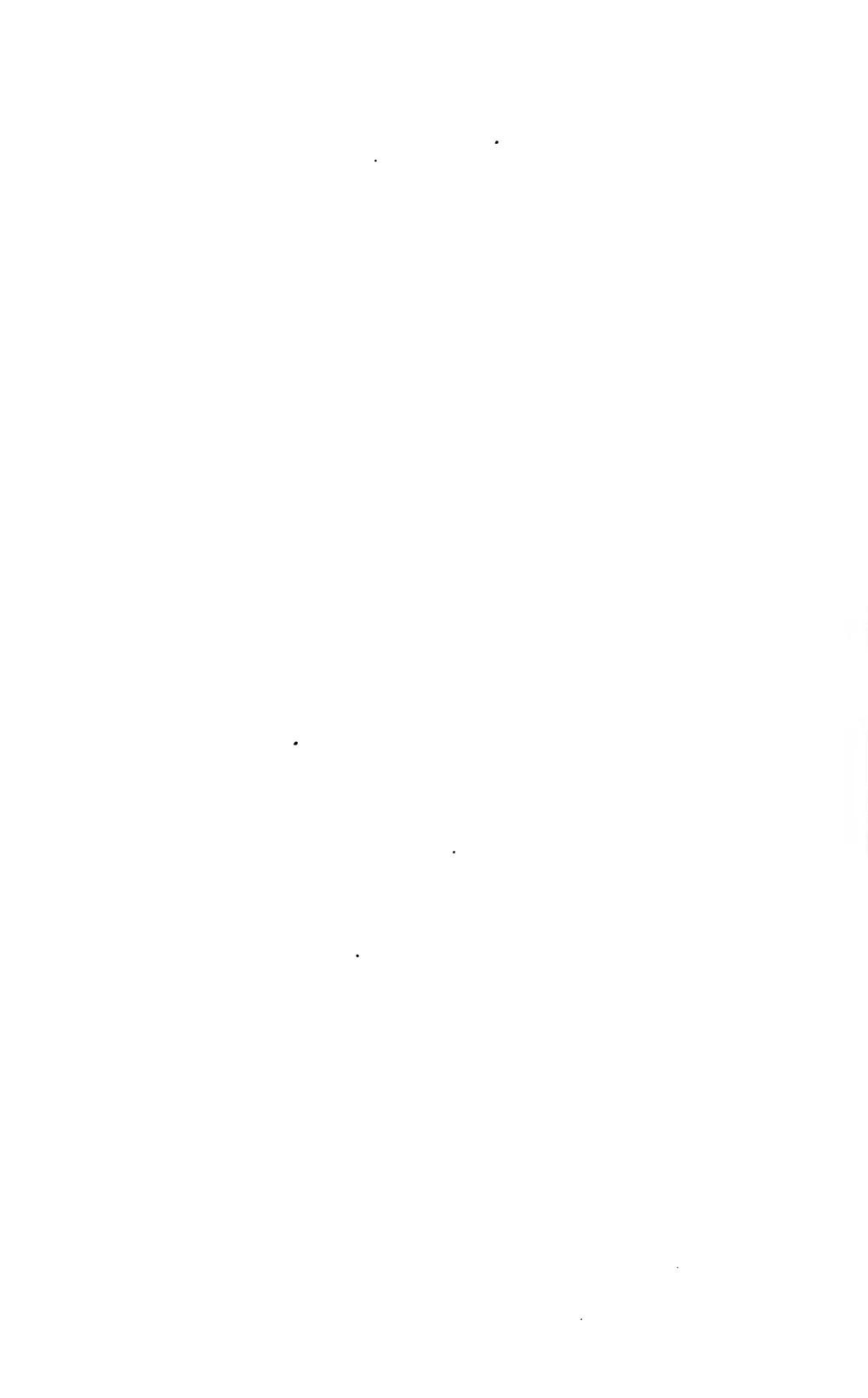
156. ἡιόνεσσον. See on inf. 418.

160. κάμμορε. See on Od. 2. 351.

161. πρόφραστα. A feminine form of adjective following the meaning and usage of πρόφρων. It is probable that πρόφραστα stands for πρό-φρα-τα, where φρα is the weak form of the root, in which *a* represents the sonant nasal. The strong forms of the root are φρεν, φρον, the weak φρα, or φρων. Other instances in Homer of adjectives used only in the fem. gender, are, e.g. ἀμφίλιστα, and μέλασσα Od. 9. 221. πρόφραστα is used as a synonym of ἐθέλουσα in Il. 10. 290 δτε οἱ πρόφραστα παρίστησαν, | δις νῦν μοι ἐθέλουσα παρίστασο.

162. χαλκῷ, with axe or adze. See inf. 244.

55. The willingness<sup>o.s.</sup> would involve an infidelity that would not be a serious charge against him. Agam. is not blamed for keeping Cassandra as a concubine. There are cases when husband and wife are separated in space. When this is not the case, concubines are abject to (d 433, I 457). In Helen's absence Men. had a son (§ 12)



εύρειαν σχεδίην ἀτὰρ ἵκρια πῆξαι ἐπ' αὐτῆς  
ὑψοῦ, ὡς σε φέργουν ἐπ' ἡεροειδέα πόντον.  
αὐτὰρ ἐγὼ σῖτον καὶ ὑδωρ καὶ οἶνον ἐρυθρὸν  
ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἔρύκοι,  
εἴματά τ' ἀμφίσσω, πέμψω δέ τοι οὔρον ὅπισθεν,  
ὡς κε μάλ' ἀσκηθῆσ σὴν πατρίδα γαῖαν ἵκηαι,  
αἱ̄ κε θεοί γ' ἐθέλωσι, τοὶ οὐρανὸν εύρον ἔχουσιν,  
οἵ μεν φέρτεροι εἰσὶ νοῆσαι τε κρῆναι τε.' 170

\*Ως φάτο, φίγησεν δὲ πολύτλας δῖος Ὄδυσσεὺς,  
καὶ μιν φωνῆσας ἐπεια πτερέντα προσηύδα·

\*'Αλλο τι δὴ σὺ, θεὰ, τόδε μῆδει οὐδέ τι πομπὴν,  
ἢ με κέλει σχεδίη περάν μέγα λαῖτρα θαλάσσης,  
δεινὸν τ' ἀργαλέον τε τὸ δ' οὐδὲ ἐπὶ νῆες ἐίσαι 175  
ώκυποροι περόσωιν, ἀγαλλόμεναι Διὸς οὕρῳ.  
οὐδὲ ἀν ἐγὼν δέκητι σέθεν σχεδίης ἐπιβαίην,  
εἰ μῆ μοι τλαίης γε, θεὰ, μέγαν δρκὸν ὀμόσσαι

168. [ίκραι] Ἀριστοφάνης ίκοιο Schol. H. P. La Roche quotes the reading *ἵκραι* from two MSS.

163. ίκραι. See Appendix I.

164. ὑψοῦ. This is added, as the *ίκραι* form the highest parts of the hull. He begins the *σχεδίη* by laying the keel, and finishes off with the *ίκραι*. Notice the emphatic position both of *εύρειαν* and *ὑψοῦ*. The vessel is to be broad in the beam, and to have plenty of free-board, as we say. Brieger would place a comma after *αὐτῆς* so as to make *ὑψοῦ* qualify *φέργουν*, 'carry you high and dry.'

166. μενοεικά refers to all three nouns in the preceding line.

168. ίκραι is preferable to *ίκοιο*, the reading of Aristophanes; the subjunctive implying the direct result of the *πομπή* and the *οὕρος*.

173. δᾶλο τι δὴ σὺ, θεὰ, τόδε μῆδει, 'surely thou art *herein* devising something else.' For this use as a cognate or adverbial accusative with the verb cp. Od. 1. 409 τόδε λένει, 17. 444 νῦν δέρο τόδε ίκρα. With the whole phrase cp. Od. 7. 200 δᾶλο τι δὴ τόδε ἔτεισα θεοί περιμηχανόνται, and Od. 20. 114 τέρας νῦν τερ τόδε φαίνεις, ib. 351 τι κακὸν τόδε πέσοχετε;

175. τὸ δὲ οὐδὲ. 'But it not even can good ships travel over.' This translation is intended to suggest that *ἐπὶ* is used rather adverbially than as a preposition. The sentence is thrown by parataxis into a demonstrative form; whereas later Greek would express it by the relative with a direct preposition, *μέγα λαῖτρα ἐφ δὲ τ. κ.τ.λ.*

νῆες δύσαι. See on Od. 3. 11. The contrast here is between good ships properly built and such an one as Odysseus might be able to make for himself.

176. ἀγαλλόμεναι. The use of the word suggests that common impersonation of the ship, which seems to us to 'walk the water like a thing of life.'

177. οὐδὲ δὲ ίκρα. There is no parallelism between *οὐδέ* here and in 175. It is really equivalent to the full force of its constituents *οὐ δὲ*, 'but I will not.' Odysseus is cautious to a fault here. Calypso had said sup. 161 ήδη γάρ σε μάλα πρόφρασσος ἀποτίμειος.

178. εἰ μῆ μοι.. δᾶλο, 'unless, goddess, thou shouldest make up thy mind to swear me a mighty oath that thou

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἀλλοί.

\*Ως φάτο, μείδησεν δὲ Καλυψώ, δῖα θεάων,  
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὄνόμαζεν.

\*Η δὴ ἀλιτρός γ' ἐσσί καὶ οὐκ ἀποφύλια εἰδὼς,  
οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι.

ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εύρος ὑπερθε

καὶ τὸ κατειβόμενον Στυγὸς ὑδωρ, δος τε μέγιστος

180

185

179. **ἄλλοι** Ἀριστοφάνης ἄλλοις γράφει Schol. H. P. Q. Nauck suggests that this is an error for **ἄλλοι**. 185. **ὑδωρ**] γράφεται καὶ ὑδατος, πρὸς δὲ ἄνηματον Ἀριστοφάνης Schol. H.

wilt not plot against me any *fresh* mischief, to my hurt.' This rendering takes *κακόν* as substantival and makes *πῆμα* predicative. Cp. Od. 7. 195 *κακὸν καὶ πῆμα*, Od. 3. 152 *πῆμα κακοῖ*. But it is also possible to make *κακόν* adjectival, in direct agreement with *πῆμα*. The important word after all is **ἄλλο**, contrasting every other possible harm with the immediate horrors of the lonely and dangerous voyage.

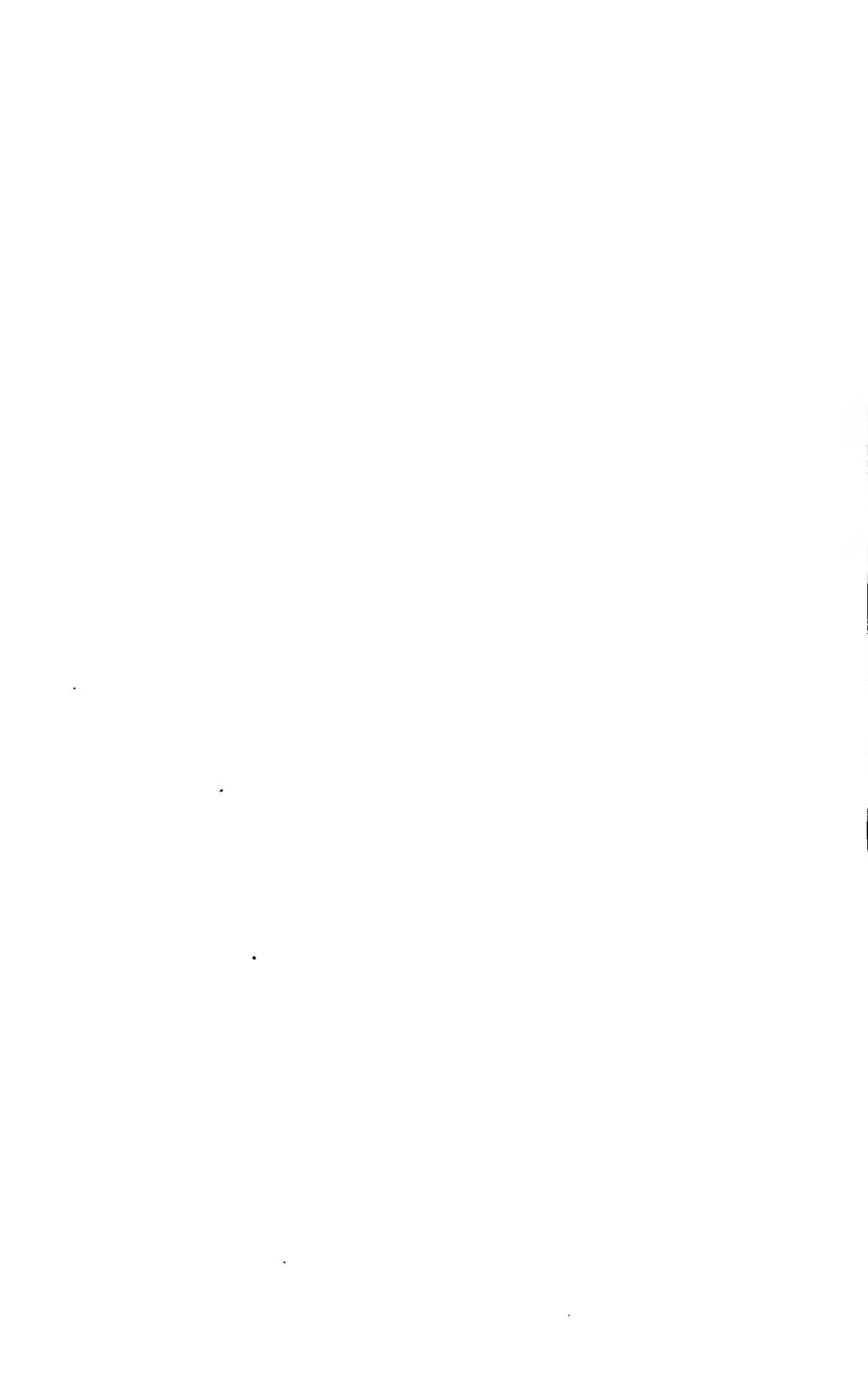
182. **ἀλιτρός**, used of a culprit Il. 8. 361, has here a sportive tone. 'In sooth thou art a rogue, and not simple-hearted.' Calypso is laughing at the prudent way in which Odysseus manages to take care of himself. Full of craft himself, he suspects a crafty intention in every one else. For *ἀνοφάλα* see Od. 8. 177.

183. **εἰον δὴ** is equivalent in meaning to **δει τούν**, 'in that thou hast devised such clever words as these to speak,' or, 'To think what clever words thou hast devised!' used as an exclamation. Cp. Od. 2. 239; 22. 217; Il. 2. 230; 5. 578; 6. 166; 14. 95; 17. 173 etc.

185. **Στυγὸς ὑδωρ**. According to Hesiod, Theog. 389, Zeus gave special powers to the Ocean-nymph Styx, when she came with her sons to Olympus, αὐτὴν μὲν γὰρ ἔθηκε θέαν μέγαν ἔμματα δρκον. In a later passage, Theog. 775 foll., Styx is represented as having her home near the dwelling of night, νόσφον δὲ θεῶν κλιτὰ δόματα ναεῖ | μακρόσιν πέτρησι κατηρεφέ, ἀμφὶ δὲ πάντη | κίονιν δρυγρόσισι πρὸς οὐρανὸν ἐστήρικται. This is probably intended to represent the scenery of some stalactitic cave. When a solemn oath was to be taken in Olympus, Ζεὺς δέ τε Ἱριν ἐνεμψε θεῶν μέγαν δρκον ἐνείκαι | τηλέθεν ἐν χρυσέῃ

προχόφει πολύνυμον ὑδωρ | ψυχρὸν, δ' τὸ  
ἐκ πέτρης καταλείπεται ἡλιβάτοιο | ὑπη-  
λῆς πολλὰν δέ θ' ὑπὸ χθωνὸς εὔρωδέν  
| ἐξ ιεροῦ ποταμοῦ βέρι διὰ τίκτα μέλαι-  
ναν, | Πικεσαοίο πέρας, δεκάτη δὲ τὸ  
μούρα δέδασται (i. e. a tenth part of the  
water of the ocean flows through Styx),  
ἐννέα μὲν περὶ γῆν τε καὶ εὐρά πόρα  
βαλάσσης | δέρπεις δρυγρέπεις εἰλιγένεος εἰς  
ἄλλα πίπτει, | ή δὲ μῆδε πέτρης προτές  
μέγα πῆμα θεοῖσι. A god who should  
forswear himself by Styx, after having  
poured a libation of its water, was  
condemned to lie in trance without  
breathing or speaking for a year, and  
without tasting nectar or ambrosia.  
After that ordeal he is separated from  
all councils and banquets of the gods  
till nine years have passed, and he  
only resumes his prerogatives in the  
tenth (see the whole passage in Hesiod).  
The description of the Styx is not very  
easy to realise: possibly we are to  
conceive of the stream as flowing at  
first in the upper world, then making a  
plunge, and running in a subterranean  
channel, like streams in many limestone  
districts; but the actual picture (as  
Pausanias saw it, 8. 18) is that of the  
brook called Styx in Arcadia, which  
tumbles over a rocky precipice near  
Nonacris, and parting into two cascades  
as it descends, falls into a basin of  
black rock; the waters uniting again  
to form the torrent called Crathis. It  
is still called Mavroneria or Draconeria,  
the 'black' or 'terrible water,'—a  
reminiscence of the old legends con-  
nected with it,—and local tradition  
attributes to the water the strange pro-  
perty of destroying or piercing any vessel  
in which it is placed. Another form of  
oath by Styx is given in Il. 14. 271 foll.





δρκος δεινότατος τε πέλει μακάρεσσι θεοῖσι,  
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἀλλο.  
ἀλλὰ τὰ μὲν νοέω καὶ φρέσσομαι, ἂσσ' ἀν ἐμοὶ περ  
αὐτῇ μηδόμην, δτε με χρειώ τόσον ἵκοι·  
καὶ γὰρ ἐμοὶ νόος ἔστιν ἐναίσιμος, ὡδέ μοι αὐτῇ  
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.'

\*Ως ἄρα φωνήσασ' ἡγήσατο δῖα θεάων  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.  
ἴζον δὲ σπεῖος γλαφυρὸν θεὸς ἥδε καὶ ἀνὴρ,  
καὶ ρ' ὁ μὲν ἔνθα καθέετ' ἐπὶ θρύνου ἔνθεν ἀνέστη

'Ἐρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἀδωδῆν,  
ἔσθειν καὶ πίνειν, οὐα βροτοὶ ἀνδρες ἔδουσιν'  
αὐτῇ δ' ἀντίον ἔκεν 'Οδυσσῆος θείοιο,  
τῇ δὲ παρ' ἀμβροσίην δμωαλ καὶ νέκταρ ἔθηκαν.  
οἱ δ' ἐπ' ὄνείαθ' ἐτοίμα προκείμενα χείρας ἤαλλον.

αὐτὰρ ἐπεὶ τάρπησαν ἀδητούς ἥδε ποτῆτος,  
τοῖς ἄρα μύθων ἡρχε Καλυψὼ, δῖα θεάων'

'Διογενὲς Λαερτιάδη, πολυμήχαν' Οδυσσεῦ,  
οὔτω δὴ οἰκόνδε φίλην ἐσ πατρίδα γαῖαν  
αὐτίκα νῦν ἔθέλεις οέναι; σὺ δὲ χαῖρε καὶ ἔμπης.'

187.] See on 179 sup. 202. τοῖς ἄρα] δτι (sc. ἡ διπλῆ affixed by Aristonicus) ἐνδε τρόπος ἴαν διαλεγομένου φρού Schol. P.

187. βουλευσέμεν, sc. ἐμέ, 'that I will not.'

188. ἀλλὰ τὸ μέν. A slight additional emphasis is here given by μέν to the demonstrative τό. I am not plotting, she says, nor will I plot any mischief for you, 'but I am thinking of and will devise for you just that plan which I should contrive for mine own self, whenever the need might come so sore on me.'

190. οὐδέ μοι αὐτῇ. There is a particular stress made by the use of αὐτῇ. Calypso is contrasting her own temper with that of the gods who had spitefully ordered the departure of Odysseus.

197. ἔσθεν. For this poetical present from the root έθ, beside the usual ἔσθι, see Curtius, Verb, p. 207.

οία. The neuter plural implies the various kinds of food included under πᾶσαν ἀδωδῆν. So in Od. 14. 62

κτῆσιν.. οἴα τε φίοικήι δναοι εβθυμος  
ἔδωκε. See also inf. 422, and Od. 8. 365. Though Calypso sets before Odysseus mortal food, she uses nectar and ambrosia herself.

202. τοῖς ἄρα. Notice that this verse, the ordinary opening of an address, has passed into a regular epic formula, so that it can be used here, though the number of τοῖς is, strictly speaking, inaccurate. Only Odysseus is present besides the speaker, Hermes having departed, sup. 148. Cp. Od. 7. 47; 13. 374; 17. 184; 19. 103, 508; Il. 5. 420; 17. 628; 21. 287.

204. ούτε δή, 'so then, dost thou really desire?' Compare the use of 'sio' in Latin: 'Siccine me patriis  
avectam perfide ab oris, | perfide, de-  
serto liquisti in littore, Theseu?' Catull. Pel. and Thet. 132; cp. also Il 2. 158.  
205. σὺ δὲ χαῖρε καὶ ἔμπης, 'yet fare

εἴ γε μὲν εἰδείης σῆσι φρεσὶν δσσα τοι ἀλσα  
κήδε ἀναπλῆσαι, πρὶν πατρίδα γαῖαν ἵκεσθαι,  
ἐνθάδε κ' αὐθὶ μένων σὸν ἐμοὶ τόδε δῶμα φυλάσσοις  
ἀθανάτος τ' εἶης, ἴμειρόμενός περ ἰδέσθαι  
σὴν ἄλοχον, τῆς αἰὲν ἔέλδεαι ἡματα πάντα.  
οὐ μέν θην κείνης γε χερέων εὖχομαι εἶναι,  
οὐ δέμας, οὐδὲ φυὴν, ἐπεὶ οὐ πως οὐδὲ ἔοικε  
θυητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.'

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς'  
'πότνια θεά, μή μοι τόδε χώεο· οἴδα καὶ αὐτὸς  
πάντα μάλ', σύνεκα σεῖο περίφρων Πηνελόπεια  
εἶδος ἀκιδνοτέρη μέγεθός τ' εἰσάντα ἰδέσθαι·  
ἡ μὲν γὰρ βροτός ἔστι, σὸν δ' ἀθανάτος καὶ ἀγήρως.

208. σὸν ἐμοὶ] οὐ παρ' ἐμοὶ Schol. M. The majority of MSS. have σύν, but Eustath. παρ', and so most edd. 217. εἰσάρτα] Ἀρίσταρχος εἰς ἄντα, αἱ δὲ καινότεραι εἰς σῶμα Schol. H. P. For εἰς σῶμα Porson writes εἰς ἄντα, the reading of Eustath.

thee well nathless.' Her first sense of anger may have made her wish his ruin, now tenderer feelings have come back upon her.

208. ἐνθάδε... αὐθὶ, 'here, on the spot,' as in Il. 23. 674. For this doubling of the adverb cp. αὐτοῦ ἐνθα Il. 8. 207, κεῖθι αὐτοῦ h. Hom. Ap. 374. An analogous grouping is seen in ὃς δ' αὔτε Od. 3. 65.

σὸν ἐμοὶ. Join with φυλάσσοις, 'help me to keep.' Compare Horace's 'servare nidum,' and Virgil's 'servare sedes.' If παρ' ἐμοὶ be read, it must be taken with μένων.

211. χέρειν. This comparative is supplied by the grammarians with a positive of the form χέρης, of which χέρη Il. 1. 80 is the dative. The forms χέρης Od. 15. 324, and χέρη Od. 14. 176, are variants for χέρεις, χέρεια. The relation of χέρης to χέρειων is the same as that of πλέεις to πλεῖων. The older commentators regarded these words not as adjectives of the positive degree, but as syncopated forms of the cases of the comparative χέρειων. So Schol. H. on Od. 14. 176 gives χέρεια instead of χέρη, and describes it as the reading of Aristarchus, and Schol. A. on Il. 1. 80 ascribes the

same view to Herodian; as also Eustath. 55. 25. Sometimes these forms have a distinctly comparatival force, as in Il. 4. 400; Od. 14. 176; but it disappears in Od. 18. 229; 20. 310. In Il. 12. 270 we find χερεύτερος, and in Il. 20. 434 the shorter form χείρων, lengthened again in Il. 15. 513 into χειρότερος. Benfey compares the χερ or χρεων of the stem with the Skt. *hras* or *hrasva*, 'short.' See Monro, H. G. page 322.

215. τόδε χέρω, Od. 23. 212. For a similar adverbial accusative cp. ἁσέ τό γε Od. 17. 401, κοτεσσαρένη τό γε Il. 14. 191. See on 173 sup.

216. περίφρων. Calypso lays all the stress on Penelope's beauty. Odysseus has the tact to speak only of the wisdom of his wife; and in his description of his home-sickness (219, 220) he alludes only to his home and says no more about Penelope.

217. ἀκιδνοτέρη. This is a word of uncertain meaning and derivation. The Scholl. render it as equivalent to ἀσθενεστέρα or ἀντελεστέρα, giving a preference to the former interpretation.

μέγεθος, 'size,' always comes into the Greek idea of beauty. A handsome woman is 'A daughter of the gods, divinely tall, And most divinely fair.'



30. φᾶρος: φαττίπλος, αν K 543. Ήταν φᾶρος αντικεντ. "Calypso corresponds to chiton and chlamys" Od. φᾶρος as a woman's garment was prob. of linen.

31. καλυπτει - κενδείνω

34. Tools are axe, adze, plowshares or scythes. prob. also a saw (file, chisel not named)  
Metal nails and screws did not exist

## 5. ΟΔΥΣΣΕΙΑΣ Ε. 219 234. 229

ἀλλὰ καὶ ὡς ἔθέλω καὶ ἔέλδομαι ήματα πάντα  
οἰκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἥμαρ ἰδέσθαι. 220

εἰ δ' αὐτὸς φάίστοι θεῶν ἐνὶ οἴνοπι πόντῳ,  
τλήσομαι ἐν στήθεσσιν ἔχων ταλαπευθέα θυμόν·  
ἥδη γάρ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα  
κύμασι καὶ πολέμῳ μετὰ καὶ τόδε τοῖσι γενέσθω.

"Ως ἔφατ', ἥλιος δ' ἄρ' ἐδύν καὶ ἐπὶ κνέφας ἥλθεν 225  
ἐλθόντες δ' ἀρα τῷ γε μυχῷ σπείους γλαφυροῦ  
τερπέσθην φιλότητι, παρ' ἀλλήλοισι μένοντες.

— "Ημος δ' ἡριγένεια φάνη ριδοδάκτυλος 'Ηδας,  
αὐτίχ' δὲ μὲν χλαῖνάν τε χιτῶνά τε ἐνιντ' Ὁδυσσεὺς,  
αὐτὴ δὲ ἀργύφεον φάρος μέγα ἐννυτο νύμφη, 230  
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἵξει  
καλὴν χρυσείην· κεφαλῇ δὲ ἐφύπερθε καλύπτρην·  
καὶ τότε' Ὁδυσσῆι μεγαλήτορι μῆδετο πομπήν.  
δῶκε μέν οἱ πέλεκυν μέγαν, ἅρμενον ἐν παλάμησι,

232. ἐφύπερθε] αἱ Ἀριστάρχου, ἐφύπερθε αἱ εἰκαύτεραι (see crit. note on Od. I. 117)  
ἐπέθηκε Schol. H. 233. δῶκε μέν οἱ] Bekk., ed. 2, and most modern edd. read  
δῶκέν οἱ, because of the initial *f* of οἱ. Of this reading La Roche says, 'recepissem  
si vel in uno codice legeretur.'

224. μετὰ.. γενέσθω, 'let this too come into the list of my woes.' See note on sup. 155.

226. ἐλθόντες .. τερπέσθην .. μένοντες. For the confusion of plural and dual cp. Il. 8. 79 οὗτε δύ' Λιαντες μενέτη θεράποντες 'Ἄρος, Il. 5. 275 τὸ δὲ τάχ' ἐγρύθεις ἥλθον ἐλαύνοντι ὕκεας ἴππους.

Join μυχῷ with τερπέσθην, 'having gone their way, they took their pleasure in the recess of the cave.'

229. χλαῖνά τε χιτῶνά τε. This seems an unnatural order, as the χιτών must be put on before the χλαῖνα, but the prothysteron is really natural, because the χλαῖνα takes precedence as impressing the eye, more than the under-garment could do. Cp. Od. 3. 467; 10. 365, etc.

230. ἀργύφεον. Another form is δρυγύφεον Od. 10. 85. Benfey refers this termination to a root φα, Skt. *bhd*, implying 'likeness,' in which sense it reappears as a characteristic suffix of

diminutives; cp. ξανθίον, ξυλήφιον. Dünzter compares ἀργ-ύφ-εον with κορυφή, as well as with diminutives in -υφίον.

232. κεφαλῇ depends upon περιβάλετο only, ἐφύπερθε being purely adverbial, as in Il. 14. 184 κρηδέμνῳ δὲ ἐφύπερθε καλύψατο διὰ θέαν.

καλύπτρην. This does not seem to be different in meaning from κρήδεμνον, except in so far that the same piece of stuff when tied round the head would be called κρήδεμνον, and when suffered to fall over the face as a veil, καλύπτρη. See Od. I. 334.

234. πέλεκυς (Skt. *paraçus*) is the axe for felling (cp. ἐκβάλλειν inf. 244), and is therefore called εὐλοκέτος Xen. Cyr. 6. 2. 36.

ἅρμενον ἐν παλάμησι must be joined together, as in Il. 18. 600, where the potter's wheel is described as τροχὸν ἄρμενον ἐν παλάμησι. Compare also Il. 19. 395 μάστιγα φαειήν χειρὶ λαβὼν δραρνίαν.

χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτάρ εν αὐτῷ  
στειλεὶὸν περικαλλὲς ἐλάινον, εὐ ἐναρπόρες·

235

δῶκε δ' ἔπειτα σκέπαρνον ἐύδοον· ἥρχε δ' ὅδοῖο  
νήσου ἐπ' ἐσχατῆς, δόθι δένδρεα μακρὰ πεφύκει,  
κλήθρη τ' αἴγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης,  
αὖτα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς.

240

αὐτάρ ἔπειδὴ δεῖξ' δόθι δένδρεα μακρὰ πεφύκει,  
ἡ μὲν ἔβη πρὸς δῶμα Καλυψὼ, δία θεάω,  
αὐτάρ ὁ τάμνετο δοῦρα· θωὸς δέ οἱ ἤνυτο ἔργον.  
εἴκοσι δ' ἔκβαλε πάντα, πελέκησεν δ' ἄρα χαλκῷ,  
ξέστε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνε.  
τόφρα δ' ἔνεικε τέρετρα Καλυψὼ, δία θεάων.

245

240. περίκηλα] So Aristarchus, Χρύσιππος δὲ θύγρει, περὶ ἀγῆλα, περισσῶς ἔγρα Schol. P.

235. The words ἀμφοτέρωθεν ἀκαχμένον seem to mean that there was a double blade, as in the Lat. *bipennis*, so called because it looked like a bird with outstretched wings, the handle being in the centre. This description of the πέλεκυ suggests the interpretation given by A. Göbel, on Od. 19. 574, who represents that the test in the τόξου θύσις was to shoot an arrow between the upper cusps of a row of 12 such axes, standing upright, with the end of the handle fixed in the ground.

239. σκέπαρνον (*σκεπτ*, *σκέπτω*) is the 'adze,' for squaring and smoothing (cp. ξύσσε inf. 245). So in Soph. O. C. 101 unsmoothed stone is called *δυσκέπαρνος*.

240. οὐκούσος, this epithet only means that the σκέπαρνον had as good and smooth a handle as the πέλεκυς, unless it refers to the high polish of the blade. Anyhow, it cannot be taken actively in the sense of 'smoothing.'

δόθοι, a local genitive. 'She was his guide—went first—on the way.'

239. ἐλάτη τ' ἦν. Repeat here δόθι from preceding line.

240. αὖτα πάλαι, περίκηλα, 'long ago sapless and dry.' The same epithets are used of billets for firing, Od. 18. 309. Here the meaning must be that the trees were dead though still standing, and in that condition they might serve, on an emergency, in place of properly seasoned wood.

πλώοιεν is from πλάω, i. e. πλάφω, a

bye-form of πλέω. It has the meaning of floating (cp. II. 21. 302) rather than of sailing. So πλωτῇ νῆσος Od. 10. 3.

243. ἤνυτο, points to a pres. ἀννυμ. Cobet rejects this form and proposes to read ἤνυρο, which Nauck adopts.

244. εἰκοσι... πάντα, 'he felled full twenty.' The force of πάντα seems to be 'all told,' 'fully reckoned': so αἰλούρηγαι... ἐνύδα πάντες Od. 8. 258, δούστενογ τελέκεον δυοκάδεκα πάνταν Od. 19. 578, πεντήκοντά τοι εἰσιν ἐνὶ μεγάροις γυναικεῖς | δυωδεκα πάντας ἀναιδεῖς τελέβησαν Od. 22. 421, δέκα πάντα τάλαντα Il. 19. 247; compare also Mosch. 1. 6 ἐν εἰκοσι πάνταις νῦν = 'among a full score.'

πελέκησεν describes the next process with the axe after felling, namely, trimming the trees by lopping off the limbs. The work of the σκέπαρνον begins with the word ξύσσε.

245. ἐν τοιάθμην, 'to the line.' οιάθμην is a string which, having been rubbed with chalk or ochre, is drawn tight along a surface. It is then lifted by the workman's finger and thumb and suffered to fly back again, so as to leave a straight line marked in colour. It is to be distinguished from σταρφίη, the plumb-line for testing levels, Il. 2. 765. Cp. Herc. Fur. 944 βάθρα | φοινικαὶ κανόνι... ἡρμοσμένα, and Leonid. Tarent. Epig. ap. Reisk. 23 μίλτῳ φερόμενοι κανόνες.

246. τέρετρα are small borers or gimlets that can be used with one hand.

35. apqotrepov: since no iron was used as a hammer, it was not sharpened on both sides. The cut would be wedge-like

37. ok'iravor: hewing-axe, sharpened only on the inner side's edge

39. k'ly'oy: cedar, a heavier wood (for fago?)

45. "trim straight to the line". This has been used as an argument that the oxdig is not a mere raft. But would this manner of working emit a raft as well?

46. r'perpa: auger = r'p'ozov c 385. (A large <sup>one</sup> auger for ship-him b'n, works near 8 or more). Used to bore holes of diff. diameters for dowels & the nails + wooden pegs

48 approximative. binders i.e. slabs laid across the trimmed bunches.

50. ropries: the only standard comparison for size & quality. Samoan 20 x 25 x 10 or 12, Bucharly 50 x 20.

52. orapivoro: Samoan = upright let into the floor = raft as supports for the platform. Others = braces for sides, ribs

53. emiyki'deoro: Samoan. binders for gunwale. others = planks

54. erikpro: 10 or 12 feet long

55. mipra: pl. from <sup>island</sup> because the island cloth was full on in strips

## 5. ΟΔΥΣΣΕΙΑΣ Ε. 247-255 231

τέτρηνεν δ' ἄρα πάντα καὶ ἥρμοσεν ἀλλήλοισι,  
γόμφοισιν δ' ἄρα τὴν γε καὶ ἀρμονίησιν ἀρασσεν.  
δσσον τίς τ' ἔδαφος νῆδος τορνώσεται ἀνήρ  
φορτίδος εὐρεῖς, εὐ εἰδὼς τεκτουσυνάων, 250  
τόσσον ἐπ' εὐρεῖαν σχεδίην ποιήσατ' Ὁδυσσεύς.  
ἴκρια δὲ στήσας, ἀραρὸν θαμέσι σταμίνεσσι,  
ποίει ἀτὰρ μακρῆσιν ἐπηγκενίδεσσι τελεύτα.  
ἐν δ' ιστὸν ποίει καὶ ἐπίκριον ἀρμενον αὐτῷ  
πρὸς δ' ἄρα πηδάλιον ποιήσατο, δφρ' ιθύνοι. 255  
φράξει δέ μιν ρίπεσσι διαμπερὲς οἰστινησι  
κύματος εἰλαρ ἔμεν' πολλὴν δ' ἐπεχεύατο ὑλην.  
τόφρα δὲ φάρε ἔνεικε Καλυψώ, δία θεάων,

247, 248.] 'Αριστοφάνης τὸ αὐτὸ φέτο περιέχειν δάμφω Schol. P. B. Q. Vind. ἀρασσεν] γράφεται καὶ ἄρηρν Schol. V. So Eustath. and Apollon. 251. ποιήσατ'] ἐνιοι, τορνώσατ' Ὁδυσσεύς Schol. B. E. H. Q. 253. ἐπηγκενίδεσσι] οὔτας Ἀρίσταρχος. 'Ριανὸς δὲ ἐπεκτανθέσσι Schol. P. Hesych. Gloss. ἐπηγανίδες, probably a textual error. Buttm. read in Schol. P. ἐπεκτανθέσσι.

*τρύπανον* in Od. 9. 385 is a larger auger or drill.

247. τέτρηνεν . . ἀλλήλοισι, 'he bored all his pieces through and fitted them to one another.' This means that he took care that the hole in the upper piece corresponded with the one in the lower; and having thus put them in position, 'he hammered the boat together with pegs and clamps.'

248. γόμφοι are wooden pegs, such as shipwrights call 'tremails,' as distinct from ηλοι, which are of metal.

ἀρμονίαι may represent some simple form of mortice and tenon, by which one piece of wood is made to fit into another, so that it can be driven home with a few blows of the hammer. Brieger (Philolog. 29. p. 193 foll.) understands by ἀρμονίαι strips of elastic wood, e.g. a young sapling split longitudinally, pinned across the flat timbers at the bottom of the hull, in which interpretation γόμφοι and ἀρμονίαι would be very closely connected: the real joint being the ἀρμονίαι pinned down by γόμφοι. (See Appendix on Homeric Ship.) Herodotus uses the word in his description of the Egyptian boats (2. 96), τὰς ἀρμονίας . . ἐπάκτωσαν τῇ βύθῳ, but there he is only speaking of the joints between the planks which needed calking.

249. δσσον τίς τε, 'as wide as a man might trace him out the hull of a broad-built freight-ship, well-skilled in carpentry, of such a size did Odysseus make his broad boat.'

τορνώσεται is the short form of the subjunctive, so frequent a mood in similes: compare τινᾶξ inf. 368, ἐξεργέας Od. 4. 337, etc. The τόρνος alluded to here is neither the *lathe* nor the *graver*, but a pencil at the end of a string that works round a centre, used for striking circles. Cp. Il. 23. 255 τορνώσατο δὲ σῆμα, describing the circle drawn for the outline of the tomb. A similar use in Latin is given by Propertius (3. 26. 43) 'incipe iam angusto versus includere torno.' The use of this word, which can mean nothing but the striking of a curve, disposes at once of the square-box plan, which Brieger and others (see Appendix) make for the σχεδίη.

250. ίκρια . . τελεύτα. Transl. 'And he worked away, setting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' In this rendering the words ίκρια στήσας find their exegesis in ἀραρὸν θαμέσι σταμίνεσσι. For interpretation of the details in vv. 252-260 see Appendix I.

ιστία ποιήσασθαι· δ' εὐ τεχνήσατο καὶ τά.  
ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260  
μοχλοῖσιν δ' ἀρα τὴν γε κατείρυσεν εἰς ἄλλα δῖαν.

Τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἀπαντα·  
τῷ δ' ἀρα πέμπτῳ πέμπτ' ἀπὸ νήσου δῖα Καλυψώ,  
εἰματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.  
ἐν δὲ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο 265  
τὸν ἔτερον, ἔτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἥα  
κωρύκῳ· ἐν δὲ οἱ δύτα τίθει μενοεικέα πολλά·  
οὐρον δὲ προέκεν ἀπήμονά τε λιαρὸν τε·  
γηθόσυνος δ' οὔρφι πέτασ' ιστία δῖος Ὀδυσσεύς.  
αὐτὰρ δὲ πηδαλίῳ ἰθύνετο τεχνηέντως 270  
ἡμενος· οὐδέ οἱ ὑπνος ἐπὶ βλεφάροισιν ἔπιπτε  
Πληιάδας τ' ἐσορῶντι καὶ δψὲ δύοντα Βοώτην

272. ἐσορῶντι] γρ. καὶ ἐσορῶντα διχῶς αἱ Ἀριστάρχου Schol. H. This is un-

260. ἐν δὲ . . ἐνέδησεν. With this combination compare Il. 23. 709 ἀν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, and, similarly, Hdt. 2. 176 ἀνέθεκε δὲ καὶ ἐν τοῖσι ἀλλοισι ἱροῖσι δ' Ἀμασις ἔργα . . ἐν δὲ καὶ ἐν Μέμφι τὸν κολοσσόν, Il. 2. 720 ἐρέται ἐν ἐκάστῃ ἐμβέβασαν.

261. μοχλοῖσιν. If μοχλοί are 'levers,' there is an inaccuracy in κατείρυσεν, for the action of the lever is to lift and push, not to drag. But κατείρυσεν had become the technical word for getting the ship down into the water, and is so used here, although the addition of μοχλοῖ seems to alter the picture. But it is not impossible that μοχλοί may mean 'rollers,' a far more natural thing to use.

262. τέτρατον . . ἀπαντα. 'It was the end of the fourth day when all was now accomplished for him.' A similar paratactic use of καὶ is found in Attic Greek as well, as in Soph. O. R. 717 παιδὸς δὲ Βλάστας οὐ δέσχον ημέραι | τρεῖς καὶ νιν . . κείνος ἔρριψεν. So in Lat. 'nec longum tempus est . .'

263. τῷ δὲ ἀρα πέμπτῳ. So τῷ δὲ οἱ ὕγδατοι . . ἥλινθ' Ὁρέστης Od. 3. 306.

264. ἀμφιέσασα καὶ λούσασα. For the prothyteron see on 229 sup.

265. τὸν ἔτερον, ἔτερον δ'. Antithetical adjectives, as ἔτερος, ἀλλος, πρό-

τερος, πρῶτος, are often used with the demonstrative article. There seems no special reason for omitting the article with the second ἔτερον, except the tendency to bring two contrasted words as closely together as possible. In Il. 21. 71 we read, αὐτὰρ δὲ τῷ ἔτέρῳ μὲν ἀλλὰν ἀλλίσσετο γούνον | τῷ δὲ τῷ ἔτέρῳ ἔχειν γῆγος. τὴν ἔτέρην occurs in Il. 18. 509, Od. 13. 68; τῷ ἔτέρῳ in Od. 19. 481; τῆς ἔτέρης Il. 16. 179; η ἔτέρη Od. 10. 354; τοῦ ἔτέρου Il. 9. 219; τὸν ἔτερον Od. 12. 101; τῷ ἔτέρῳ Il. 21. 166; τῷ ἔτέρῳ Od. 9. 430; τοὺς ἔτέρους Od. 11. 257; τῶν ἔτέρων Il. 12. 93. In about fifty other passages ἔτερος is found without the article.

ἐν δὲ καὶ ἥα. This use of the preposition is a true epanalepsis, resuming ἐν . . ἔθηκε in the preceding line. So ἐν μὲν γάρ τινεν ἔτεντι | δὲ οὔρανόν Il. 18. 483, πάρ δὲ ἔτιθει κάνεον καλῆτε τράπεζαν, | πάρ δὲ δέσπας οἴνοιο Od. 8. 69.

266. ἀπήμων is used both actively, as here, and passively, as νόστος ἀπήμων Od. 4. 519. But even in the latter case we might render, 'a home-journey that brought no harm.' In Od. 8. 566 it is used as an epithet of the Phaeacians, the 'safe' guides.

272. Πληιάδες. Cp. Hesiod, Opp.

59. Fornia: sing. only three times

60.

tiātous. perhaps = stays. a buntlines to haul up to yard the sail ~~to~~ when  
tacking it in.

62. Robinson Crusoe took four months - preparing his craft  
If we include the 8<sup>th</sup> day, we reach the 11<sup>th</sup>. day of the poem.

65. The winds are controlled by any divinity, as Apollo A 479, Athena B 420, (rice),  
Hera's master • Aeolus (K 21). They feast at 'home' Zephyrus • Iris (47200)

71. By day 00. could sleep and he comes back ahead for a long distance before  
he prepares to take rest.

72. 1b5. W. D. 620. at 'setting' Pleiad drew up your boat.

only here does an Hom. writer see by stars. Strab says 'Phoenicians taught  
Greeks' - was the Wain as a guide in sailing

If the epithet 'late-setting' refers to a time 'year', it is the only place H. who  
can determine this.

Boötes also called Ἀρκούπας. Also from another of the stars

Ἀρκοῦπος

"The constellation was invented to drive the Wain, as it were,  
towards the Bear, the same group in each case going by a  
double name" (i.e. as Peughman)

Ἄρκτον θ', ἦν καὶ ἀμαξαν ἐπίκλησιν καλέουσιν,

intelligible, unless we suppose, with Porson, 'duae lectiones commixtae erant, ἑσπερῶντα et δρόσωντα, vel ἑσπερῶντι et δρόσωντι.'

619 Πληιάδες σύνενος δύσμιμον ὄπλανος | φεύγουσα, with Göttling's note:—  
 ' magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis ita repreaesentare putabant, ut Orion cum Sirio cane ἄρκτον, πλειάδας (πληιάδας, columbas), βόδας (succulas), πτωκάδα (leporum) cet. persequeretur . . Iones vero plaustrī (ἀριθῆς) imaginem cum bubulco Boote in iisdem siderum sedibus videre sibi videbantur.' According to this view the Pleiads were regarded as a flock of doves, scared by the hunter Orion (see Od. 12. 65, and note); and to this fancy Aeschylus refers in a Fragment quoted by Atheneus 491 A, where he describes them, with a characteristic oxymoron, as ἀπτερος πλειάδες. There was a legend that the Pleiads were nymphs in the train of Artemis, pursued by Orion and changed into doves; or seven sisters, whose names and parentage vary in different stories: the most common representing them as children of Atlas by the ocean nymph Pleione. Hesiod (Opp. 383) therefore calls them Ἀτλαγγεῖς, and, as they were born on Mount Cyllene, Pindar and Simonides give them the epithet δρεῖαι, (Pind. Nem. 2. 11). Among this sisterhood are generally reckoned Maia, mother of Hermes by Zeus; Electra, the ancestress of the Dardanids; Taygete, mother by Zeus of Lacedaemon. Then come three, whose names are connected with Boeotian legend, Alcyone, Celaeno, and Sterope. Last of all is Merope, the only mortal sister of the group, wife of Sisyphus and mother of Glaucus. This inferiority of Merope is one expression of the story of the 'lost Pleiad'; but other forms of the legend put Electra in place of Merope. The actual group of stars consists of 1 star of the first magnitude, 3 of the 5th, 2 of the 6th, and several smaller stars; but they are ordinarily represented as a cluster of seven, one of them being rarely visible. When the Pleiada rise, in the middle of May, harvest is near; and the Pleiads as the harbingers of promised plenty were, perhaps, regarded as a flight of doves bringing nectar and ambrosia to Zeus. At the

time of their setting, towards the end of October, the storms of winter are near, and Orion is visible in the evening sky. At this season of the year that form of the story would be most in vogue which represents them as flying in dismay before the mighty hunter. Hesiod (Opp. 622) seems to prefer the etymology which connects them with πλεῖν, as though they marked the seasons when the sailor might put to sea, or when he was safer on shore. Others referred the word to πλεῖστον, because the Pleiads are a group of stars, ὅτι πλεῖστον δυοῦ κατὰ συναγωγήν εἰσι Schol. Il. 18. 486. Hyginus, f. 192 'quia plures erant Pleiades dictae.' Cp. Manil. 5. 522 'Pleiadum glorierabile sidus.' The Latin equivalent for the Pleiads was Vergiliæ, as marking by their rising the close of spring (ver); unless the right orthography be Virgiliae, from virga, with a possible reference to the term βόρρως, by which name this 'cluster' of stars was also known in Greece.

Βοώτης is called by Hesiod Ἀρκτοῦρος, or 'bear-watcher.' He may be said to 'set late,' because the brilliancy of his light keeps him long visible after dawn. But Sir G. C. Lewis (Astron. of Ancients, p. 59) suggests that the epithet 'slow-setting,' as applied to Boötæ, alludes to the fact that his disappearance is a long process, because at the time of setting the constellation is in a somewhat vertical position; whereas his rising is rapid, because his horizontal position brings him speedily into view. Cp. Catull. (66. 67), where the Coma Berenices says, 'vertor in occasum tardum dux ante Boötē | qui vix sero alto mergitur Oceano.'

273. Ἄρκτον. The Bear (*Ursa Maior*) (the 'lesser bear' is a later conception) stands at bay, and watches (δοκεῖει Il. 8. 340) Orion; a picturesque way of representing the revolutions of the two constellations in concentric circles; the Bear moving in the lesser one. Cp. Manil. Astron. 1. 502 'Arctos et Orion adversis frontibus ibant.' From the fact of 'turning round on the same spot' (*αὐτῷ στρέφεται*), the bear was also called Helice. This must be regarded

ἡ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίστα δοκεῖν,  
οἵη δ' ἄμμορός ἐστι λοετρῶν Ὡκεανοῖο'.  
τὴν γὰρ δὴ μιν ἀνθούει Καλυψὼ, δῖα θεάσσω,  
ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.  
ἔπτα δὲ καὶ δέκα μὲν πλέιν ἡμata ποντοπορεύων,  
δικτυωκαΐδεκάτη δ' ἐφάνη δρεα σκιώντα

275

277. *χειρός*] γρ. τρός Schol. H. M., which Nanck adopts.

as only a poetical description, for the circles described by the Bear and Orion are not so near together as to justify such language. Perhaps the general result may be thus summed up. Odysseus may be supposed to be steering generally in an eastward direction. This keeps the Bear on his left hand. We may suppose the time of the year to be about the Autumnal Equinox. Near midnight Boötes would be just setting in the NW. horizon, and the Pleiads just rising in the SE. An hour or two later Orion would come up in the SE., and become a conspicuous constellation. The Bear, whose head is turned towards the rising Orion, seems to the poet to be looking suspiciously at the Hunter, who has thus appeared in the sky.

ἐπίκληψιν καλέουσιν, 'they sur-name'; ἐπίκλησιν being an adverbial accusative with καλέουσι. The word generally denotes a later or nick-name (*αλήσις ἐπὶ τῷ τρόπῳ πρόσθετος*), given to commemorate some peculiarity. Cp. Il. 7. 138; 16. 177; 22. 29, 506. Similar is the use of ἐπάνυκος, as in Od. 7. 54; 19. 409; Il. 9. 562.

275. οἵη δ' ἄμμορος. On this expression Aristotle (Poet. c. 25) remarks, καὶ τὸ οἴη δ' ἄμμορος, καὶ μεταφορὰ τὸ γάρ γνωριμάτατον μόνον. Of course, as a matter of fact, the Bear is not the only constellation that never sets. Strabo considers that Homer here includes under ἄρκτος the whole of the northern heavens, but the description given of the wheeling of the Bear so as to confront Orion sufficiently disproves this. Heliodorus, quoted in Apoll. Lex. Hom., admits that Homer made the statement through ignorance (ὅτι ἤγραψε). Sir G. C. Lewis suggests, as a more probable solution of the difficulty, that the Great Bear was the only group of stars in the northern sky

which had in Homer's time been reduced to a constellation. Cp. Virg. Georg. 1. 246 'Arctos Oceani metuentes sequore tingi', Ov. Met. 13. 725 'Arcton aequoris expertem.' Sophocles, Trach. 130, compares the ceaseless recurrence of joy and sorrow to the ἄρκτον στροφάδειλαθο. And Callimachus gives a fresh mythological colouring to the story by making Tethys, out of regard for Hera, refuse a refuge in the waters to Callisto (the Bear), the concubine of Zeus.

With λοετρῶν Ὡκεανοῖο cp. Il. 5. 5 foll. of Sirius, δι τε μάλιστα | λαζαρὸν παραφίνοις λελομένος Ὡκεανοί.

277. ἐπ' ἀριστερὰ χειρός. It is probable that ἀριστερός is related to ἀράστος by the same euphemism as that which employs the word εὐάνυπος for 'left.' The comparatival termination expresses the distinct contrast of left and right. Ἀριστερά is not found in Homer as a substantive without the preposition ἐπ'. Sometimes it occurs without any dependent genitive, as in Od. 3. 171; Il. 2. 526; 7. 238; 12. 201, 219, 240; being parallel to the phrase ἐπὶ δεξιᾷ Il. 7. 238; 12. 239. It is also frequently followed by a genitive, as μάλιστα Il. 5. 355; Il. 498, τρόν Il. 12. 118, τοῦ Il. 23. 336, στρατοῦ Il. 13. 326. In addition to these passages Ameis quotes Xen. Anab. 1. 8. 4 τὰ δεξιὰ τὸν κέρατος. But the use with χειρός is found only here in Homer, with the exception of an imitation of the phrase in h. Hom. Merc. 153. In Pindar Pyth. 6. 19 we have σύ τοι σχεθόν τιν ἐπὶ δεξιᾷ [ἰνδέσια] χειρός ὄρθαν | δύεις ἐφημοσύνας, and in Aratus Phœn. 278 καὶ δεξιὰ χειρός is used with the same meaning. It is not unlikely that here χειρός has a picturesque reference to the hand of the steersman, as presenting a sort of centre point from which the various directions seem to diverge.

74. αὐτοῦ: on the same course, i.e. round the North Pole. The orbit of the Bear (or the Wagon) never carries it far enough to bring it below the horizon.

Just when Orion rises in the Eastern horizon, the Bear begins to rise from the lowest point of her orbit round the pole, and thus seems to be retreating from its enemy Orion.

81. pivoir: buckler or heide?

γαῖης Φαιῆκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ  
εἴσατο δ' ὡς δτε ρινὸν ἐν ἡεροειδεῖ πόντῳ.

280

Τὸν δ' ἔξι Αἰθιόπων ἀνιών κρείων ἐνοσίχθων  
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν εἴσατο γάρ οἱ  
πόντον ἐπιπλώων δ δ' ἔχώσατο κηρόθι μᾶλλον,  
κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν·

285

‘Ω πόποι, ή μάκτα δὴ μετεβούλευσαν θεοὶ ἀλλως  
ἀμφ’ Οδυσῆη ἐμένο μετ’ Αἰθιόπεσσιν ἔοντος,  
καὶ δὴ Φαιῆκων γαῖης σχεδὸν, ἐνθα οἱ αἴσα  
ἐκφυγέειν μέγα πεῖραρ διένοι, ή μιν ἰκάνει·

281. ὅτε ρινόν] εἰ μὲν ρινὸν αναγραστέον, ἔσται, ἐφάνη ὡς δονίς εἰ δὲ ἐρινόν,  
ἔσται, συκέ Schol. V. δέ μέντοι Ἀρίσταρχος ἐρινόν.. ἔνιοι δὲ ρινὸν κατὰ Οἰνωτρούς  
τὸ νέφος Schol. P. Q. T. Fäsi conj. ὡς ὅτε τε ριον ἡεροειδέι. The lemma of  
Vindob. 56 and Schol. Par. ap. Cram. An. Par. 3. 17. 14 give a good reading, viz.  
ὡς τε ρινόν.

280. ὅθι τε, ‘at the part where (the land) lay nearest to him.’

281. ὡς δτε ρινόν. If we adopt this reading (see crit. note), the simile of the shield must mean that the low land of Phaeacia seemed to form the circumference, while the mountains rising inland resembled the boss. It is doubtful whether the final syllable of ὅτε could remain short before the digammated ρινόν or δινόν. Cp. inf. 426 ἔνθα κ' ἀπὸ ρινὸς δρύφθη, also Od. 22. 278. It is difficult to understand the meaning of the division of letters said to represent the reading of Aristarchus, ὡς ὤτ' ἐρινόν, unless we can suppose that the sight of a large fig-tree (on the far horizon, so that its stem would not be in view) resembled the mass of a mountain-group. And if the word ἐρινόν really exists, it means a fig, not a fig-tree. Besides, it is more natural to supply γαῖα as the subject to εἴσατο than δρέα. The interpretation of the Scholl. ρινόν (Hesych. ἐρινόν) = ἀχλός ‘mist’ looks no better than a makeshift. The easiest solution in every way is to read ὡς τε ρινόν. If ὡς ὅτε be retained, it must be taken as a condensed expression equivalent to εἴσατο ὡς ρινὼ δτε εἴδεται. For this use of ὡς δτε cp. Od. 19. 494; II. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219.

282. Αἰθιόπων. See Od. 1. 22. Poseidon had gone to visit the Aethiopians and to receive a sacrifice at their hands.

283. Σολύμων. Strabo places the Solymi on the heights of the Taurus chain in Lycia and Pisidia (1. 12. 10). Homer does not seem, like Herodotus (1. 173), to identify the Solymi with the Lycians: on the contrary, we should gather from Il. 6. 168-186 that the two peoples were hostile to one another. Possibly a colony from Crete settled in the district Milyas, driving back the original inhabitants into mountain fastnesses.

284. μᾶλλον. That is, his smouldering anger against Odysseus blazed up afresh, when he saw him near the Phaeacian land, and so, almost independent of the sovereign of the seas.

286. πόνος. This word is best regarded as an interjection like πανῖ, almost always expressive of astonishment, anger, or sorrow. But cp. Il. 2. 272. The Schol. on Od. 1. 32 says, πόνοι οἱ θεοὶ κατὰ τὴν τῶν Δρυόπων φωνή, as an alternative interpretation, and some of the Alexandrine poets seem to have employed it accordingly as a vocative, as, indeed, it might be taken in h. Hom. Merc. 309; but the best grammarians concur in taking it as an interjection.

μετεβούλευσαν ἀλλως. The adverb forms a sort of epexegesis to the preposition in composition.

288. σχεδὸν, sc. Οδυσσεὺς ἔστι.

289. πεῖραρ διένοι. See note on Od. 12. 51.

ἀλλ' ἔτι μέν μήν φημι ἀδην ἐλάαν κακότητος.

290

“Ως εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον  
χερσὶ τρίαιναν ἐλών πάσας δ’ ὄρθουνεν ἀέλλας  
παντοίων ἀνέμων, σὺν δὲ νεφέσσοι κάλυψε  
γαῖαν δμοῦ καὶ πόντον· ὄρώρει δ’ οὐρανόθεν τύξ.  
σὺν δὲ Εὑρός τε Νότος τ’ ἔπεσε Ζέφυρός τε δυσαήλ  
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.  
καὶ τότ’ Οδυσσῆος λύτο γούνατα καὶ φίλον ἥτορ,  
δχθήσας δ’ ἄρα εἴπε πρὸς δν μεγαλήτορα θυμόν

295

“Ω μοι ἔγω δειλὸς, τί νύ μοι μῆκιστα γένηται;  
δείδω μὴ δὴ πάντα θεὰ νημερτέα εἴπεν,  
ἢ μ’ ἔφατ’ ἐν πόντῳ, πρὶν πατρίδα γαῖαν ικέσθαι,  
ἀλγε’ ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,  
οἵοισιν νεφέσσοι περιστέφει οὐρανὸν εὔρυν

300

296. αἰθρηγενέτης] Ρίανδος καὶ Ἀριστοφάνης αἰθρηγενέτης λέγοντι Schol. H. P. Q.  
302. ἀναπλήσειν] γράφεται ἀναπλῆσαι Schol. T. V.

290. ἀλλ' ἔτι .. κακότητος, ‘but I promise that I will yet drive him to his heart’s content along the road of misery.’ Cp. II. 19. 423 οὐ λήξω πρὸν Τρῶας ἀδην ἐλάαν πολέμοιο. In this rendering κακότητος is a local genitive, as in ἐπειγόμενος δόδοι, διαπρίξαι πεδόνοι, etc. But other commentators take δόδη as a real accusative, as if from δῆ, ‘satiety,’ in which case ἐλάαν δόδην will mean ‘to drive him to satiety,’ κακότητος being directly dependent upon δόδη. The translation given here may be taken as combining the substantival and adverbial force of the word. Cobet, Miscell. Crit. p. 309, proposes to read ἐλάαν from ἔω to ‘satiate.’ But this seems to make tautology with δόδην, and it loses the particular liveliness of the phrase ἐλάαν in the mouth of Poseidon, who appeared on the scene with his καλλίτριχες ἵπποι, inf. 380.

293. Join συν-κάλυψε, ‘shrouded up,’ νεφέσσοι is the instrumental dative.

294. δρώρει .. νύξ. Both the language and the rhythm are meant to suggest the sudden descent of darkness. ‘At one stride comes the dark.’ Coleridge, Anc. Marin.

295. Join συν-ἔπεσε, ‘dashed to-

gether.’ So inf. 317 μισγομένων ἀνέμων.

296. αἰθρηγενέτης, ‘sky-born.’ Schol. P. Q. V. interprets it as ‘bringing fair weather,’ αἰθρίαν καὶ εὐδίαν τοιῶν, or ‘producing cold,’ αἰθρὸν ποιῶν, τουτέστι πάγων. But the passive sense is supported by αἰεργενέτης Od. 14. 446. The north wind is thus represented as a land wind, coming down from the heights and not up from the sea. Cp. Plut. fluv. 5. 3 Καυκάσιον δρός.. Βορέου καίτη. In Il. 15. 171, 19. 358 we find αἰθρηγενής as an epithet of Boreas.

299. μῆκιστα, ‘in the issue.’ Cp. Virg. Aen. 2. 70 ‘quid misero mihi denique restat?’ but the meaning is not quite the same.

300. δείδω μὴ .. εἴπεν. The aorist indicative implies that his anxiety is about a fact which has already taken place. Cp. Soph. Elect. 58α δρα .. μὴ πῆμα σαντῆ τίθης (not τιθῆς), ‘take care that you are not making’ (but the reading is not certain, as the best MS. has the corrupt. τιθῆς); and similarly, Eur. Ion 1523 δρα σὺ.. μὴ τῷ θεῷ τὴν αἰτίαν προστίθης, or, better, Hel. 119 σκοπεῖτε μὴ δάκησιν είχετ’ ἐκ θεῶν.

303. οὖσιν νεφέσσοι may be taken as equivalent to οἴνεστα τοσσαι, or, perhaps, as an ejaculation.

93. H. thinks more than one wind needed to create a storm (Pun. 1087; a conflict of opposing blasts'). Ap. 331. A single wind may force man off his course (167)
95. Zephyrus is a stormy and cold wind in the real world of H. In Elysium it is a cooling breeze (δ. 567), in "lungs" Phaeacians it ripens fruit (γ 119)
96. Breeze: the breeze sent by Calypso nevertheless came from about the same quarter
300. fire: only seen in H. of India - after a sort of freezing

10. Some think this "subject" group = W. pediment = temple at Agrigentum

13. Kat' akēys: down from high, elsewhere = utterly,

16. Od. forgot, or was unable, to lower sail. As he intended to do was to loosen the ropes and then the mast would sink to the stem. (p. 409). In a storm the mast over head and the mast fell back ward suddenly. Note here that "mast" was not from loose.

Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' αἰλλαι  
παντοίων ἀνέμων. νῦν μοι σῶς αἴπερ δλεθρος.

305

τρισμάκαρες Δαναοὶ καὶ τετράκις, οἱ τότ' δλοντο

Τροίη ἐν εὐρείῃ, χάριν Ἀτρεόδησι φέροντες.

ώς δὴ ἔγω γ' δφελον θανέειν καὶ πότμον ἐπισπεῖν

ῆματι τῷ δτε μοι πλεῖστοι χαλκήρεα δοῦρα

Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι.

310

τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἥγον Ἀχαιοί·

νῦν δέ με λευγαλέψ φανάτῳ εἵμαρτο ἀλῶναι.

“Ως δρα μιν εἰπόντ’ ἔλασεν μέγα κύμα κατ’ ἄκρης,  
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε.

τῆλε δ' ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ

315

ἐκ χειρῶν προέκει μέσον δέ οι ιστὸν ἔαξε

δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,

τηλοῦ δὲ σπειρον καὶ ἐπίκριον ἔμπεσε πόντῳ.

τὸν δ' ἀρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη

αἷψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς”

320

312. *ἀλῶναι*] Ἰείων (i. e. Demetrius the Grammarian of Adramyttium) ἀλέσθαι Schol. H.; for which Buttm. reads ἀλέσθαι. 314. *ἐπεσσύμενον*] Ἀρίσταρχος ἐπεσσύμενον διὰ τοῦ; Schol. H. P. This implies that Aristarchus regarded the form ἐπεσσύμενον as a perf. pass.; and his reading is intended to represent a present or aorist. 315. *πέσει*] Πιανός, αὐτὸν βάλε, δ καὶ δμεινον Schol. B. H. P. Q.

304. Odysseus, being ignorant that it is Poseidon's work, attributes the storm to Zeus. So Schol. P. Q. T. κατὰ τὴν κοινὴν δόξαν εἰς Δία διαφέρει τὴν αἵτιαν τοῦ χειμῶνος.

305. *οὖσα*, ‘certain.’ Perhaps there is an ironical tone in the word, as we say ‘safe to be destroyed.’ *οὐδε-*  
*σά-ος*, cp. Lat. *sa-nus*. The phrase occurs again in Il. 13. 773.

309. *ἔμπειτο τῷ*. The scene is described in Od. 24. 37 foll. In the struggle for the possession of the corpse of Achilles, Ajax bears off the body on his shoulders, while Odysseus keeps the Trojans at bay.

311. *κλέος ἥγον*, carrying on the force of *κε*, ‘would have spread my fame,’ like *κλέος φέρειν* or *φορέειν* Od. 3. 204; 19. 333; or, according to others, ‘would have brought back tidings of me.’

312. *λευγαλός*, ‘miserable,’ stands to *λυγρός* as *ὅτραλός* to *ὅτρηρός*. For

the introduction of *ε* in the first syllable some compare *τευκάλιμος* with *τυκνός*, but Curtius refers them to different roots.

313. *κατ'* διέρης, ‘down from above.’ Cp. Od. 8. 508, and Virg. Aen. I. 114 ‘in-  
gens a vertice pontus | in puppim ferit.’

316. *προέκη*, ‘tossed it from his hand.’ This describes the suddenness of the act more graphically than *με-θέκε*, ‘let it go.’

319. *ὑπόβρυχα*, probably a meta-  
plastic accusative from *ὑπόβρυχος*, as in Hdt. 7. 130 Θεσσαλίαν πάσαν ὑπό-  
βρυχα γενέσθαι. See Od. 3. 458 note. As the subject to θῆκε we must supply θύελλα, or rather *κύμα* implied in θύελλα, and expressed in the next line, ‘it kept him long under water.’

320. *ὑπό.. δρμῆς* should be taken with *ἀνσχεθέειν*, ‘to emerge from beneath the rush of the wave.’ So *ὑπ-*

εῖματα γάρ ρ' ἔβάρυνε, τά οι πόρε δία Καλυψώ.  
 δψὲ δὲ δῆ ρ' ἀνέδυ, στόματος δ' ἔξεπτυσεν ἀλμην  
 πικρὴν, ἡ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.  
 ἀλλ' οὐδ' ὡς σχεδίης ἐπελήθετο, τειρόμενός περ,  
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325  
 ἐν μέσσῃ δὲ καθίζε τέλος θανάτου ἀλεείνων.  
 τὴν δ' ἐφόρει μέγα κύμα κατὰ ρόν εὑθα καὶ ἐνθα.  
 ὡς δ' δτ' ὄπωρινδες Βορέης φορέσσιν ἀκάνθας  
 ἀμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,  
 ὡς τὴν ἀμ πέλαγος ἀνεμοι φέρον εὑθα καὶ ἐνθα· 330  
 ἀλλοτε μέν τε Νότος Βορέη προβάλεσκε φέρεσθαι,  
 ἀλλοτε δ' αὐτ' Εὖρος Ζεφύρῳ εἶξασκε διώκειν.

Τὸν δὲ ἵδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνῶ,

329, 330. ἀμ πεδίον, .. ἀμ πέλαγος] διὰ τοῦ μ γραπτίον Schol. P. Al. ἀμπεδίον, ἀμπέλαγος.

ἀπήνης ἡμένους λένεν Od. 7. 5. This is better than to give ἑτό the force of *proper* and to join it with οὐκ ἐδυάσθη.  
 325. μεθορμηθεὶς, 'having made a dart after it.'

327. κατὰ ρόν εὑθα καὶ ἐνθα. Properly speaking this expression implies a contradiction, as a current is supposed to set in one direction: but in this conflict of divers winds, Odysseus was in the midst of a maze of cross-currents and eddies.

328. ὄπωρινός, from ὄπωρα, 'the ripening season.' It includes our 'mid-summer' as well as 'autumn,' beginning with the rising of the Dog Star and ending with the setting of the Pleiads; that is, from the end of July to the end of October. It follows directly after θέρος Od. 11. 192, etc.

329. πυκιναὶ. See the description of the 'wind-witch,' as given by Schleiden, 'The Plant, p. 354:' 'In autumn, on the Russian Steppes, the stem of the thistle-plant rots off, and the globe of branches dries up into a ball, light as a feather, which is then driven through the air by the winds. Numbers of such balls often fly at once over the plain with such rapidity that no horseman can catch them; now hopping with short, quick, springs along the ground, now caught by an eddy and rising

suddenly a hundred feet into the air. Often one "wind-witch" hooks on to another; twenty more join company, and the whole gigantic, yet airy, mass rolls away before the piping east wind.'

Notice the transition to the indicative mood. See note on Od. 4. 335.

333. Ίνῳ Λευκοθέη. The connection of Ino with sea-faring life, though not explained, is yet hinted at by the legends which represent her as drowning herself along with her son Melicertes (*Melkarth*, a name of Phoenician origin). This son is known in Greek as Palaemon; cp. Eur. I. T. 270 ἀ πορριας πει Λευκοθέας, νεῶν φύλαξ. | δέσποτον Παλαιμόν. Ino had two sons, Learchos and Melicertes, but Athamas their father, in a fit of madness inspired by Hera, slew Learchos, and Ino leaped from a sea-cliff between Megara and Corinth, with her other boy in her arms, to preserve him from a worse fate. The sea-gods saved them, and took them to live in the waters; λέγοντες δὲ ἐν καὶ θαλάσσῃ | μετὰ κόρων Νηρός δίλιος βίοις ἀφίτων | Ίνοι τεταχθεὶς δὲ διον ἀμφὶ χρόνον Pind. Ol. 2. 28. She received divine honours in many places on the Greek coast. In the Hellenising period of Roman religion, Mater Matuta was identified with Leucothea, and Portunus with Palaemon.

21. Its mantle was fastened by a pin or by several pins (οργόναι). Has it  
been simply thrown over a shoulder, O. would not have been so impeded.

"By Leucosceps loosely hands, | And he com that rules the elements" (Corneille 875)

34. αἰδύεοντες: points - a diff. language employed by gods & men. So the gods have a specialized food, and drink

Through Goddesses, Circe + Calypso know human speech

35. amid the buffeting waves of the sea.

38 πολυδίσκοις: 80 - 100 hemispherical needles needed for a raft 20 (n 25) x 10 (n 12)

Λευκοθέη, ἡ πρὸν μὲν ἔην βροτὸς αὐδήσσα,  
νῦν δὲ ἀλὸς ἐν πελάγεσσι θεῶν ἔξι ἔμμορε τιμῆς.

335

ἢ β' Ὀδυσῆ' ἐλέησεν ἀλόμενον, ἀλγε' ἔχοντα·

[αἰθύη δὲ ἐικνία ποτῆ ἀνεδύσετο λίμνης,]

ἵσε δὲ ἐπὶ σχεδίῃ πολυδέσμου εἴπε τε μῦθον

‘Κάμμορε, τίπτε τοι ὁδε Ποσειδάων ἐνοδίχθων  
ἀδύσατο’ ἐκπάγλως, δτι τοι κακὰ πολλὰ φυτένει;

340

οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.

ἀλλὰ μαλ' ὁδὸς ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν

334. αὐδήσσα] δ μὲν Ἀριστοφάνης τὰς ἀνθρωποιδεῖς θεᾶς αὐδήσσας φησὶν οἰονεὶ φωνὴν μετειληφίας δὲ δὲ Ἀριστοτέλης οὐδήσσαν λέγει, οἰονεὶ ἐπίγειον οὔτος καὶ Χαραιλέων Schol. H. P. Q. Schol. H. on Od. 10. 136 gives Ἀρίσταρχος οὐδήσσα, which Dind. has corrected to Ἀριστοτέλης. We are told on the authority of Scholl. E. P. Q. T. that Aristotle wrote οὐδήσσα as the epithet of Ino, but αὐλήσσα of Circe and Calypso, as living solitary in their own palaces. This seems impossible, as these adjectives in -eis express a participation in the nature of the noun from which they are derived. 337.] οὐκ ἐφέρετο ἐν τοῖς πλέοσι. Ἀρίσταρχος δὲ περὶ τῆς μὲν ἀθετήσεως διοτάζει, γράφει δὲ διὰ τοῦ ὃ ἀνεδύσατο. Buttm. asks if this implies three readings, ἀνεδύσατο, ὑπεδύσατο, and ἐπέδύσατο. ποτῷ] σὺν τῷ ὃ γραπτέον Schol. V. γράφεται καὶ ποτὴν, διεινον δὲ χωρὶς τοῦ ὃ ἐν δοτικῇ Schol. H. P. Q.

The surname Leucothea may contain a picturesque reference to the white foam of the stormy waves, or more likely to the fair calm (*λευκή γαλήνη* Od. 10. 94) which a sea-goddess had the power to produce. Leucothea is the single instance in Homer of such an apotheosis of a mortal. See on Od. 11. 601 foll.

334. αὐδήσσα. The word αὐδήσσα was considered of doubtful interpretation by the ancients. Cp. Eustath. αὐδήσσα ἡ η δαβήγρος κατὰ τὸν παλαιὸν, δ ἐτον δούμος δὲ τὰ ἐπὶ αὐτῇ ἐνυβάντα, η ἡ ἐνδόξος ἐνγενὴ γάρ η κατὰ Ἀριστοφάνην ἡ χρημένη ἀνθρώπῳ φωνῇ .. γράφεται δὲ καὶ οὐδήσσα, τουτόσι θηγείος, νύμφη γάρ ήν καὶ οὐκ ἐκ τῶν οὐρανιών. The interpretation of Aristophanes, ‘speaking with human voice,’ seems to be the best. The word is used in Homer of the horse Xanthus when gifted with human speech by Hera, Il. 19. 407; of Circe, Od 10. 136; of Calypso, Od. 12. 449; of ἀνθρώποι, Od. 6. 125; and Hesiod (Theog. 142 foll.) distinguishes δοθύρατα from ὄντητοι αὐδήσσετες. Some have compared αὐδήσσα with μέροψ, making the former the distinguishing mark between mortals and immortals, and μέροψ (=‘articulating’)

the point of contrast between civilised men and savages or wild beasts. This seems right for αὐδήσσα, but it is hardly possible that μέροψ should mean, as it was formerly interpreted, μερίζων τὴν ὄντα. It is rather connected with σ-μερ, Skt. smar, and means ‘thinking’ creatures; or with μαρ and μορ—‘mortal’ beings. The use of two distinct languages by gods and men respectively is alluded to in Homer several times. See on Od. 10. 305. The form οὐδήσσα, accepted by Barnes, and, among recent editors, by Düntzer, would come from a noun οὖδας, a collateral form of οὖδας. See critical note.

335. θεῶν .. τιμή, ‘enjoyeth her meed of honour from the gods;’ cp. θεῶν δέ μήδεα εἰδάς Od. 6. 12.

337. See critical note. The line is probably an interpolation, imitated from inf. 353. ποτῷ too is unsuitable, if it be a noun, to describe the coming up of the bird through the water; and it is difficult to suppose that it is the dative feminine of an adjective ποτός equivalent to ποτηρός.

340. ἐπὶ .. φυτένει is an explanation of ὁδὸς ἐκπάγλως, which latter word is a metathesis for ἐκπλάγως, from ἐξ-πλάγην (ἐκπλήσσω).

εῖματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι  
κάλλιπ', ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου  
γαίης Φαιήκων, δθι τοι μοῖρ' ἔστιν ἀλύξαι.

345

τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι  
ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὖδ' ἀπολέσθαι.  
αὐτὰρ ἐπὴν χείρεσσιν ἐφάψεαι ἡπείροιο,  
ἀψ ἀπολυσάμενος βαλέειν εἰς οἴνοπα πόντον  
πολλὸν ἀπ' ἡπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.

350

“Ως δρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,  
αὐτὴ δ' ἀψ ἐς πόντον ἐδύστετο κυμαίνοντα  
αιθνίη ἐικυῖα μέλαν δέ ἐ κῦμα κάλυψεν.  
αὐτὰρ δ μερμήριξε πολύτλας δῖος Ὁδυσσεὺς,  
δχθῆσας δ' δρα εἶπε πρὸς δν μεγαλήτορα θυμόν.”

355

“Ω μοι ἐγὼ, μή τίς μοι ὑφαίνησιν δόλον αὗτε  
ἀθανάτων, δτε με σχεδίης ἀποβῆναι ἀνώγει.

346. στέρνοιο] στέρνοισι, *ñxōs al' Aριστάρχειαι Schol. H. P.* *τάνυσσαι]* So accented in 1 aor. med. imperat., τὸ δὲ τανύσσαι ἀπάρεμφατον, διὰ τὸ βαλέειν Schol. P. 347. δέος] Al. κακόν. 349. ἀψ] Aristoph. wrote here, and in Od. 8. 92, *ἀψ*. 357. δτε με] Bekker, ed. 2, writes δ τε and δ τ' in several places where the

344. ἀτὰρ χείρεσσι, ‘but swimming with your hands strive to get home on the Phaeacian shore’: literally, ‘grasp your return.’

345. γαίης depends on νόστου, as in νόστον Ἀχαιόδος, Od. 23. 68; cp. also γῆς πατρός νόστος Eur. I. T. 1066. Others take γαίης Φαιήκων in direct apposition to νόστον, inasmuch as his getting home actually consisted in a landing on Phaeacian ground. Notice that νόστος is used here merely of ‘coming’ to a place, without any idea of ‘returning.’ But, probably, the notion of getting *home*, coming to *rest*, is not absent.

346. τῆ, used like the French *tiens*; compare also the use of *dryeis*; the plural form τῆτε is given by the Schol. on Aristoph. Acharn. 204. Probably τῆ is the root *ta* with the imperative termination -θι, so that τῆ is related to τάθι as ἰστη to ἰσταθι. Join τῆ with τάνυσσαι, as βάσκ' θι, *vade ager*, etc. Cp. Od. 10. 287.

ὑπὸ στέρνοιο. Cp. Il. 4. 106 ὑπὸ στέρνοιο τυχῆσα.

349. ἀπολυσάμενος, ‘having unbound it from thee.’

350. ἀπονόσφι τραπέσθαι. This expresses the reverential attitude of those who must not gaze on the actual working of superhuman power. The same injunction is given by Circe, Od. 10. 528, and reappears in the story of Orpheus and Eurydice, as told by Virgil, Georg. 4. Cp. Theocr. 24. 93 ἀψ δὲ νέσσοι | δυτρέπτος, Virg. Ecl. 8. 101 ‘rivoque fluenti | transque caput iace nec resperxeris.’

353. ἐνεῦια. Not like a sea-bird in shape, but in the sudden plunge with which she dives into the sea. Nitzsch compares from Apoll. Rhod. 4. 966, a similar description of the Nereids, ἐνθ' αἱ μὲν κατάβινθος δλγκαια αἰθνήσι | δύον.

356. μῆ.. ὑφαίνοιν, so μῆ σε κιχέιν Il. I. 26, μῆ τοι κατὰ τάντα φάγεσαι Od. 15. 12.

δόλον αὗτε. Odysseus was suspicious of Calypso; now *again* he mistrusts Leucothea.

357. δτε.. ἀνώγει. The common reading is δτε, which Aristophanes is said

44. vótorv: arrival, landing

46. Kelvifor: "magie power like "guide" Aphrodite (E 214), Herma's wand (E 47) and Circe's wand (K 238)

68. ηιών ογκών. sheaf of grain in the stalk <sup>and</sup> already dried and ready for threshing.

ἀλλὰ μάλ' οὐ πω πείσομ', ἐπεὶ ἔκας δόθαλμοῖσι  
γαῖαν ἔγὼν ίδόμην, δθι μοι φάτο φύξιμον εἶναι.  
ἀλλὰ μάλ' ὅδ' ἔρεω, δοκέει δέ μοι εἶναι δριστον· 360  
δφρ' ἀν μέν κεν δούρατ' ἐν ἀρμονήσιν ἀρήρη,  
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἀλγεα πάσχων·  
αὐτάρ ἐπὴν δῆ μοι σχεδίην διὰ κῦμα τινάξῃ,  
νῆξομ', ἐπεὶ οὐ μέν τι πάρα προνοῆσαι δμεινον.'

Ἐτος δ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 365  
ώρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,  
δεινὸν τ' ἀργαλέον τε, κατηρεφὲς, ἤλασε δ' αὐτόν.

ώς δ' ἀνεμος ζαῆς ήίων θημῶνα τινάξῃ

ordinary reading is δτε or δτ', inasmuch as the meaning 'because' does not attach to δτε, and δτι is never elided (but cp. Od. 15. 317). On the present passage Schol. H. P. remarks, γράφεται δ τέ με χωρίει Αριστοφάνης διὰ τὸ δτε, and, in the Palatinus, over δ is written δό. Porson supposed Aristophanes to take δ τε as δς τε, which Buttm. denies. But Hentzsch-Ameis, Anh. takes δτε as masculine. The places which Bekker alters in the Odyssey are 8. 78, 299; 14. 90, 366; 20. 333, to which La Roche adds the present passage. Cp. Il. I. 518; 17. 25; 21. 488; Od. 13. 314 as illustrations of the force of δ. 364. πάρα] διαστρεπτόν τὴν πάρα.  
δηλοῖς γδρ τὸ πάρεστιν, ἵνει οὐδέν μοι πάρεστιν ἀμεινον προνοῆσασθαι Schol. H. M. T. On which Dind., 'Μοι ab scholiasta additum esse potest. Non improbabilis tamen Cobeti conjectura est veterem versus scripturam fuisse, νῆξομ', ἵνει οὐ μέν μοι τι πάρα.' It is unusual to find ἵνει | οὐ without synizesis. 365. εἰσος] MSS. ξως or εἰσως. Nauck and Ahrens write ξος.

to have separated into δ τε; compare δ θαρσαλέος ἀγόρευεν, 'in that he spake boldly,' Od. I. 382, where δ is used without the generalising τε. Nearly parallel to the present passage is Od. 13. 128 οὐκέτι ἔγω γε .. τιμήσεις ἔσομαι δτε με βροτοι οὐ τι τίσονται, where οὐκέτι seems to suggest δτε, and to stand as a sort of antecedent to it. There seems no reason why δτε should be separated here. The use of the Lat. cum shows how a temporal conjunction can gain a causal sense even when used with a present indicative, as in Plant. Capt. I. 2. 42 'laudo, malum cum amici tuum ducis malum.' Cp. Il. 16. 34 γλαυκή δέ σε τίκτε θάλασσα | τέτρας τ' ἡλίθιαστοι, δτι τοι νόσος ἄστρης with Il. 16. 433 ὁ μοι ἔγων, δτε μοι Σαρπιδόνα .. μοιρα δαιμόναι. See, generally, Monro, H. G. § 269 foll.

358. The emphasis is on ἔκας, not on ίδόμην. 'I will not yet do her bidding, for the shore, when I caught sight of it, was far away.'

359. φύξιμον, used substantivally, 'a place of refuge.'

361. δφρ' ἀν .. κεν. This is similar to the frequent use in Attic Greek of ἀν .. ἀν, a combination which is never found in Homer. The passages in which ἀν .. κεν occur are Il. II. 187 δφρ' ἀν μέν κεν δρῆς, Il. 13. 127 φάλαργες ἀστ' ἀν κεν 'Αρητ δνόσιτο μετελάθο, Il. 24. 437 οὐδὲ δ' ἀν ἔγὰν πομπὸς καὶ κε κλυτὸν 'Αργος Ικούμην, Od. 6. 259 δφρ' ἀν μέν κε δηροῦς [κεν δηροῦς] ιουεν, Od. 9. 334 τοὺς ἀν κε καὶ ηθελον ἀδρὲς ἐλέσθαι. A double κε is found in Od. 4. 733. See Monro, H. G. § 363. Nauck suggests that δφρ' ἀν μέν was a correction for the apparently unmetrical τοὺς (ηθελον) μέν.

363. Join διὰ .. τινάξῃ.

366. ωρσε δτε, apodosis to εἰσος, as in Od. 4. 121.

368. ήίων, 'corn.' Cp. Od. 2. 289. Such heaps of corn are left after winnowing, as in Il. 5. 502 ινολευκαί νονται δχυρματ.

καρφαλέων, τὰ μὲν δρ τε διεσκέδασ' ἀλλυ, ὡς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὁδυσσεὺς  
 ἀμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ως ἵππον ἐλαύνων,  
 εἴματα δ' ἔξαπέδυνε, τά οἱ πόρε δία Καλυψώ.  
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,  
 αὐτὸς δὲ πρηνὴς ἀλὶ κάππεσε, χείρε πετάσσας,  
 νηχέμεναι μεμαῶς· ἵδε δὲ κρείων ἐνοσίχθων,  
 κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν·

‘Ούτω μῦν κακὰ πολλὰ παθὼν ἀλβω κατὰ πόντον,  
 εἰς δ κεν ἀνθρώποισι διοτρεφέεσσι μιγῆτος’  
 ἀλλ' οὐδ' ως σε ἔολπα δύνσσεσθαι κακότητος.'

‘Ως ἄρα φωνήσας ἴμασεν καλλίτριχας ἵππους,  
 ἵκετο δ' εἰς Αἰγάς, δθι οἱ κλυτὰ δώματ' ἔσαιν.

373.] See on sup. 346. 378. διοτρεφέεσσι] γράφεται Φαιήκεσσι Schol. B. The meaning must be that Φαιήκεσσι is a v. l. for ἀνθρώποισι, or a gloss on ἀνθρώποισι διοτρεφέεσσι.

369. τὰ μὲν δρ τε. The enclitic goes closely with τά. This demonstrative clause is not uncommon in such combinations, as Od. 22. 302 οἱ δ' ὁστ' αἰγυπτιοί .. ἐπ' ὅρνιθεσσι θύρωσι | τὰ μέν τοι ἐν πεδίῳ νέφεα πτώσονται τενταί, Il. 4. 482 αἰγείροις δώς | ή δά τ' ἐν εἰαμενῇ .. πεφύκεις .. τὴν μέν θ' ἀρματοτηγός ἀνήρ .. ἐξέταμεν.

371. ἀμφ' ἐνὶ δούρατι, ‘he bestrode a single plank, as one mounted on a riding-horse.’ There is only one other place in Homer in which the art of riding is alluded to, Il. 15. 679 ως δ' ὅτ' ἀνήρ ιππωνοι κελητίζειν εὖ εἰδός, and even there it is not the action of an ordinary rider that is described, but the feats of an acrobat or voltigeur, like those mentioned in Sil. Ital. 10. 470 ‘nudo staret tergo dum rapta volucris | transigeret cursu sonipes certamina campi.’ The feat of Diomed, Il. 10. 513, was a case of necessity: he rode the horses ὅτις ἀνάγκης (Schol. ad loc.). And the simile in Od. 13. 81 refers to a team of horses drawing a chariot. In Hesiod we have the description of a mounted procession at a wedding, τοι δ' αὐτὸν προπάροιθε πόλων | νῦθ' ίππων ἐπιβάντες ἔθνεων Scut. Herc. 285.

373. The tenses are graphic. Odysseus succeeds in scrambling on the

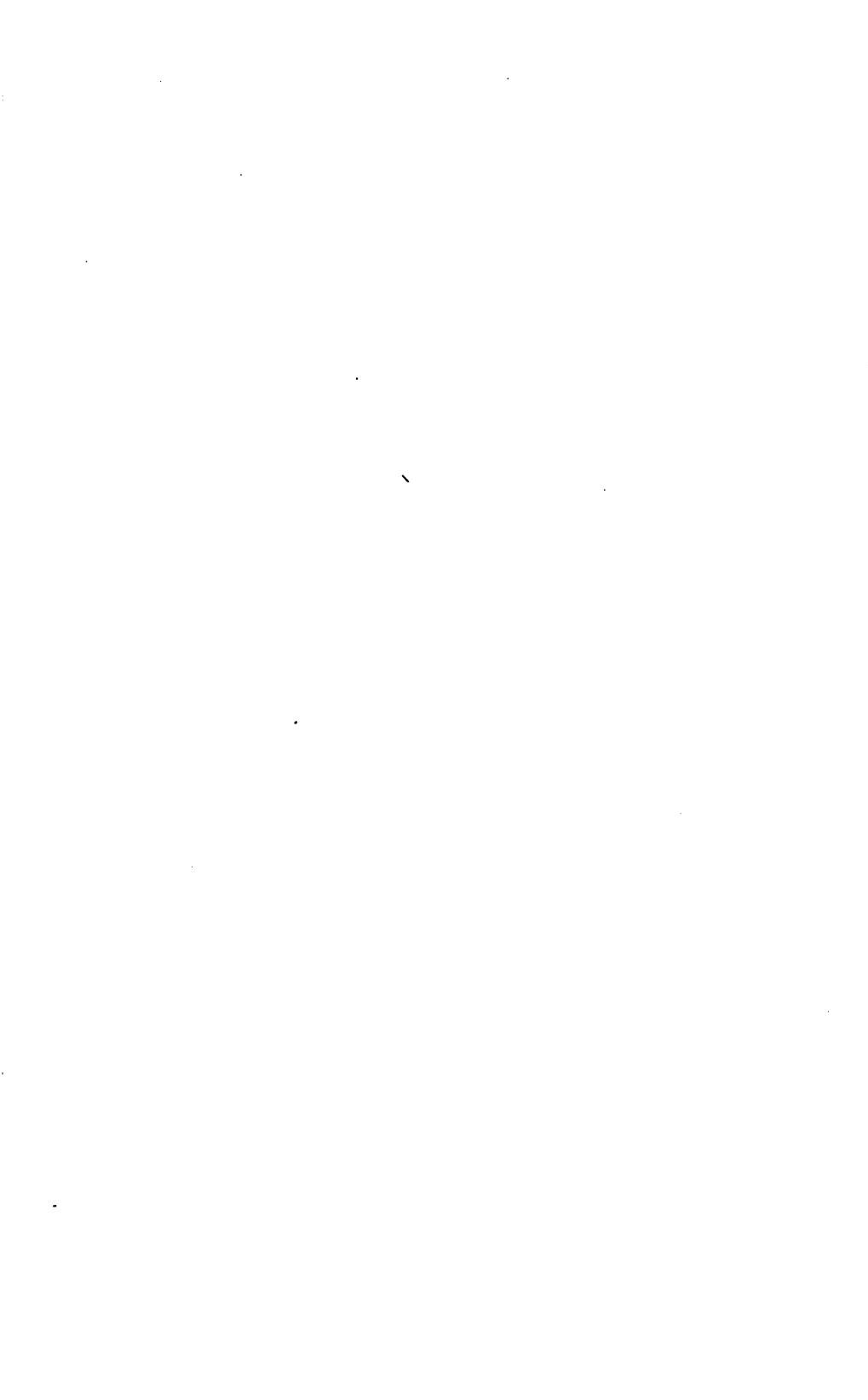
plank, and, bestriding it, he rests there while he strips himself. Then he ties the scarf round his chest and plunges into the sea.

377. ἀλβω. Imperative from ἀλάωμι. With the form ἀλβω (i. e. ἀλάνω), as though from ἀλόμι, cp. δράω and δρόω, ἀντιάω and ἀντιδω.

378. διοτρεφέεσσι. This epithet is generally used of a king or chieftain, being under the special protection of Zeus; as warriors are under the tutelage of Ares and are called θεράποντες Ἀρρος. In this passage it is applied to a whole people, the Phaeacians, who are called, sup. 35, ἀγγίθεοι. Compare διοι as a national epithet of Achaeans and Pelasgians.

379. ἀλλ' οὐδέ δε .. κακότητος, ‘yet I expect, that not even so [i. e. not even though thou reach the shore at last], wilt thou disparage thy misery.’ A threat uttered in sarcastic language; as if Odysseus would not be satisfied with anything short of the extremity of suffering. Cp. sup. 290, and the words of Priam to the Trojans, Il. 24. 241 ή δύνσασθ' δτι μοι Κρονίης Ζεὺς ἀλγεί έδωκεν; Od. 17. 378 ή δυοσαί δτι τοι βίοτον κατέδουσιν ἀνάκτος;

381. Αἰγάς. The first interpretation of Schol. E. V., sc. Αἰγαί, πόλις Ἀχαίας,



88. Oriental people reckon time from the night. Gen. 1 "And it was evening, and it was morning". So the Gauls and Germans . cf. *въчера*, *сънчко*, *дънчко*, *пърчко*.

## 5. ΟΔΥΣΣΕΙΑΣ Ε: 382-393.

243

Αύτὰρ Ἀθηναίη, κούρη Διὸς, ἀλλ' ἐνόησεν·  
 ἡ τοι τῶν ἀλλων ἀνέμων κατέδησε κελεύθους,  
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἀπαντας·  
 ὥρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν,  
 ἔως δ' γε Φαιήκεσσι φιληρέτμοισι μιγεῖται  
 διογενῆς Ὄδυσεν, θάνατον καὶ Κήρας ἀλύξας.

— "Ενθα δύο νίκτας δύο τ' ἡμέρα κύματι πηγῷ  
 πλάξετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὅλεθρον.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἡώς,  
 καὶ τότ' ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη  
 ἐπλετο νηνεμίη, δ' ὁρα σχεδὸν εἰσιδε γαῖαν  
 ὅξεν μάλα προϊδὼν, μεγάλου ὑπὸ κύματος ἀρθεῖς.

386. *τοὺς δὲ γράφοντας, δύος* (sc. δύοις) Φαιήκεσσι Schol. B. H. P. Q. Perhaps this explains the line noticed in the preceding note; which may have run *δύος Φ.* 389. *πλάξετο* So Aristarchus. Αἰολικῶς ἐκτείνων τὸ δ. This may mean that he regarded it as coming from πλήσσω, and not from πλάζωμα, 'to wander.' Schol. P. Q. 391. *ἡ δὲ Ἀρίσταρχος* η δέ, δρόφον δεχόμενος τὸ δὴ οἱ δὲ ἀντὶ τοῦ καὶ (i.e. ἡδὲ) Schol. H. The same reading is assigned to Aristarchus by Schol. A. on Il. 15. 127 ἡ δὲ πέσσος καθάπτετο θύρον 'Αρηα, instead of ἡδ'. See on Od. 12. 168. 393. *ὑπό*] ἐν τῇ Ἀριστοφάνους καὶ Ριανοῦ, ἐπὶ κύματος Schol. H. accepted by Nauck.

seems on the whole the most probable. In Il. 8. 203 Αἴγαι is coupled with the Achaeans Ἐλλήνη, as cities connected with the cult of the Ionian Poseidon; cp. also Il. 13. 21. How the sea spent its fury on this coast may be gathered from Ovid's description of Helice and Buris, as cities overwhelmed but still visible in the water (Met. 15. 293). The Schol. P. describes Aegae as a submerged island beyond Euboea, or else near Samothrace. Pliny (N. H. 4. 18) understands by Aegae a precipitous islet between Tenos and Chios. The word itself is descriptive of waves and storms, being connected with ἀσσων, ἄσταγισσω, etc. Cp. Artemidor. 2. 12 καὶ γάρ τὸ μεγάλα κύματα αἴγας ἐν τῇ συνηθείᾳ λέγομεν, καὶ τὸ φοβερώτατον πέλαγος Αἴγαιον λέγεται. The same root appears in Aegina, αἴγιαλός, Αἴγαια, etc.

384. *εὐνηθῆναι*. With this metaphor cp. Il. 12. 281; 5. 524.

385. *πρὸ δὲ κύματ' ἔαξεν*, 'and beat down the waves in front of him.' The conflict of winds had raised a heavy cross sea, in which no swimmer could live. Ameis quotes here Tac. Ann. 2.

23 'postquam incerti fluctus variis undique procellis desierunt, omne caelum et mare in aquilonem cessit.'

388. *πηγῷ* (*πηγημι*). This adjective includes the idea of 'solid' as well as 'big.' Cp. Od. 21. 334 ξένος μάλα μὲν μέγας ἡδὲ, εὐπηγής, of a man in good condition, Il. 9. 124 ιππος | πηγὸς δέλοφόρος. Here it may be compared with τρόφη κύμα Il. 11. 307, τρόφεντα κύματα Od. 3. 290.

390. *τέλεσε*, not in the sense of 'ending,' but of bringing into full and perfect action. When day-light has fully come, dawn may be said to be over.

391. *ἡ δὲ γαλήνη*. See critical note. This reading of Aristarchus gives a better contrast to ἀνεμος μέν. 'And there came a breathless calm.' Or if νηνεμίη be taken as an adjective used substantivally (like ὑγρή Od. 1. 97, ζεφυρίη Od. 7. 119), it will be in apposition to γαλήνη, 'a calm, a hushing of the wind;' so Il. 5. 523 νηνεμίης. 'in still weather.' Cp. Hdt. 7. 188, where νηνεμίη is coupled with αἰόρη.

393. *ὅξεν .. προϊδὼν*, 'with a quick look forward as he was listed by a

ώς δ' ὅτ' ἀν ἀσπάσιος βίοτος παίδεσσι φανήρ  
πατρὸς, ὃς ἐν νούσῳ κῆται κρατέρ' ἀλγεα πάσχων, 395  
δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχρας· δαίμων,  
ἀσπάσιον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,  
ώς Ὁδυσῆ' ἀσπαστὸν ἐέσθατο γαῖα καὶ θλη,  
νῆχε δ' ἐπειγόμενος ποσὶν ἡπείρου ἐπιβῆναι.  
ἄλλ' ὅτε τέσσον ἀπῆνι δστον τε γέγωνε βοήσας, 400  
καὶ δὴ δοῦπον ἀκουσε ποτὶ σπιλάδεσσι θαλάσσης  
ῥόχθει γὰρ μέγα κῦμα ποτὶ ἔρεδν ἡπείροιο  
δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἀλὸς ἄχνη.  
οὐ γὰρ ἔσαν λιμένες νηῶν δχοι, οὐδ' ἐπιωγαῖ,

395. κῆται] The MSS. give κεῖται. The conjunctive κῆται is a conjecture of G. Hermann, Opusc. 2. 55. 398. [Οδυσῆ] Bekker objects to the elision of iota after a vowel, and writes Ὁδυσεῖ. Eustath. however says, ἐξ Ὁδυσεῖ γράψαι διὰ διφθέργου συνείληπται δμως ἐκ τῆς Ὁδυσῆς δοτικῆς. See Schol. H. on Od. 13. 35 'Οδυσῆ, τὸ πλήρες Ὁδυσῆ.'

great wave.' The wind had fallen, but the ground-swell had not subsided; πολλάκις δὲ παυσαμένων τῶν ἀνέμων μένει τὸ πέλαγος κύματα κυφῷ κυλινδούμενον Schol. Q. T. Thus Odysseus could only catch a glimpse of the coast, as he rose out of the trough of the sea. Cp. Virg. Aen. 6. 357 'prospexit Italiam summa sublimis ab unda.'

394. φανήρ. We often find φανεσθαι used of the reappearance of things which had been lost. Cp. φάνημεν Od. 9. 466, of the return of Odysseus and his companions to their comrades after their escape from the Cyclops; or οὖς τις ἐξεφάνη, of the loss of the men who were detained by Circe's treachery; or ἐξεφάνη, of the reappearance of the planks from the whirlpool, Od. 12. 442. So here, the father's life had seemed lost beyond all hope of recovery. Human skill was not supposed by the ancients to reach to inward ailments; cp. Od. 9. 411 νῦσόν γ' οὖς τοις Διὸς μεγάλου ἀλέασθαι. Nitzsch quotes from Seneca (Ep. 95), 'Medecina quondam paucarum fuit scientia herbarum, quibus sisteretur fluens sanguis, vulnera coirent paullatim.' See especially the remarks of Plato (Rep. 406) about invalids and their doctoring, τὴν παιδεγωγικὴν τῶν νοσημάτων ταύτη τὴν νῦν λατρικὴν πρὸ τοῦ Ἀσκληπιάδαι οὐκ ἔχρων.

το, ὃς φασιν, πρὶν Ἡρόδικον γεγέσθαι, i. e. fifth cent. B.C.

396. ἔχρας, 'assails,' a gnomic aorist parallel to κῆται. Cp. ἐπέχραον Od. 2. 50. The form is that of a thematic aorist (χρᾶν- or χρόF-).

400. δστον τε γέγωνε βοήσας, the personal subject being τις, which is not expressed; cp. Il. 13. 287 οὐδὲ κερ ἔνδα τέον γε μένος καὶ χείρας δοντο. γέγωνε is a perfect with a present signification. Translate, 'as far as one makes himself heard with a shout;' for γεγάνειν οὐ ψιλῶς ἔστι φανεῖται δλλ' ἀκουστον φθέγγεσθαι Schol. Venet. on Il. 8. 223. The etymology of the word is most uncertain. Fick refers it to the root γαν, γα = 'cognoscere.' May it be connected with the Lat. *gannire*? The verb occurs in three forms, γεγάνεω, γεγανίσκω, and, more rarely, γεγάνω, as in Eurip. Or. 1218; Soph. Phil. 238.

402. ρόχθει. We are told by Zosimus, Vit. Demosth., that Demosthenes cured himself of a lisping intonation by repeating over and over the rasping syllables of this line.

403. δχνη, the 'sea-spray,' already suggested by the word ἐρευγόμενον.

404. ἐπιωγαῖ. Not harbours, but roadsteads, where ships might lie under the lee of the land; τόποι ἀλίμενος μὲν δυνάμενοι δὲ διὰ τὴν ἐκ τῶν ἀνέμων σκέπην δέκασθαι νέας Schol. P. Q. T.

q6. Sai'eur: generally a hostile power. It's is more personal - a god practised by men.

11. ἐκρόσθεν: 'outside' opposes to ἀγχίβολης

16. <sup>1)</sup> εἰσεταῖς: interj. foll. after subj. clauses - fearing (E 487, P 341)

17. παράνυζομεν: foll. 'as' chiefly events regarded as necessary or determined by some power independent 'speaker'. Mnemos 3265

ἀλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε·  
καὶ τότ' Ὁδυσσῆος λύτο γούνατα καὶ φίλον ἥτορ,  
όχθησας δ' ἄρα εἶπε πρὸς δὺ μεγαλήτορα θυμόν·  
‘Ω μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέοθαι  
Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,  
ἐκβασίς οὐ πῃ φαίνεθ' ἀλλὸς πολιοῦ θύραζε· . . .  
ἔκτοσθεν μὲν γὰρ πάγοι δέέες, ἀμφὶ δὲ κῦμα  
βέβρυχεν ρόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,  
ἀγχιβαθῆς δὲ θάλασσα, καὶ οὐ πως ἔστι πόδεσσι  
στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·  
μή πώς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη  
κῦμα μέγ' ἀρπάξαν· μελέτη δέ μοι ἔσσεται ὁρμή.  
εἰ δέ κ' ἔτι προτέρῳ παρανήσομαι, ἦν που ἐφεύρω  
ἡίσνας τε παραπλῆγας λιμένας τε θαλάσσης,

409. ἑτέλεσσα] γρ. ἑπέρασ(σ)α Schol. H. P. On which Dind. ‘est haud dubie glossema, quod ipsum in textu habet M., ἑπέρασσα scriptum, sed superscripto ἑτέλεσσα.’ La Roche adopts ἑπέρασσα, comparing Od. 9. 323; 5. 174; 6. 272, etc.

The Schol. further explains ἑπογαῖ as places ἔνθα κλώνται τὰ κύματα η δάνεμος, and this interpretation is right; but his proposed etymology λών, the roar of the wind or water, and ἀγνύμι, cannot be accepted. It is better to refer the word to ἀγνύμι simply, as in the form κυματογή, and to consider the initial *l* as the representative of the *F* prefixed to ἀγνύμι, or a mere syllable of reduplication, as in *l-a-u-w*. In Od. 14. 533 we have the uncomounded form βορέας ἦντος λογῆ, according to the reading of Aristarchus, the Scholl. giving ἑπιογή. But the addition of ἔντι to the simple word does not have any more effect upon the meaning than in ἑπιμάρτυρες, ἑπαργόι, etc.

405. ἀκταὶ are probably ‘headlands;’ high bluff cliffs, as in Antig. 592 ἀντιπλῆγες δκταὶ, while σπιλάδες according to the Scholl. are αἱ δεσχισμέναι καὶ κεκοιλωμέναι πέτραι, jagged points of broken rock.

πάγοι (*πήγνυμι*) should be something more massive, perhaps ‘reefs;’ but not necessarily a level range of rock, as we have πάγοι δέέες inf. 411.

409. ἑτέλεσσα (see critical note). Cp. Od. 7. 325, where τέλεσσα means

‘completed their journey,’ being parallel to ἀπήρυσσα in the following line. Λαῖτμα is then directly governed by διατμήξας, as λαῖτμα διετμάγον Od. 7. 276. Cp. also Od. 15. 294 νῆσος ἀνύσσεις θένουσα θαλάσσης δίκυρον ὑδωρ.

410. ἑκβασίς ἀλλὸς θύραζε. Here begins the apodosis; ‘nowhere is any escape from the sea clear away.’ θύραζε is merely epexegetical of ἀλλός, as in Il. 16. 408 ἵχθν̄ ἐλκειν ἐκ πόντοι θύραζε.

411. ἔκτοσθεν seems to imply that there was an outlying range of rocks on which the surf was breaking, within which was deep water and a sheer face of cliff.

415. μή πως. See on sup. 356; and cp. Il. 23. 341 μή πως ἴττους τε τράσσης . . . χάρμα δὲ τοῖς δάλοισιν ἐλεγχεῖν δὲ σὸν αὐτῷ ἔσσεται, Od. 16. 87 μή μν κερπομέωσιν, ἔμοι δ' ὅχος ἔσσεται αἰνόν. So here, ‘and my endeavour will be all in vain,’ which is better than to take ἔσσεται in dependence on μή.

418. ήίσνας. The etymology of ήίσνα is not clear. It is possibly connected with εἴαμενή, see Buttm. Lexil. s. v.; or more likely with εἴμι, whether as the

δείδω μή μ' ἔξαντις ἀναπάξασα θύελλα  
πόντον ἐπ' ἵχθυσεντα φέρη βαρέα στενάχοντα,  
ἡέ τί μοι καὶ κῆτος ἐπισσεύη μέγα δαίμων  
ἔξ ἀλδς, οἵα τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη.  
οἴδα γὰρ ὡς μοι δδώδυσται κλυτὸς ἐννοσίγαος.'

420

δδύσσοσιας

*Elos* ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,  
τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτήν. 425  
Ἐνθα κ' ἀπὸ ρίνους δρύφθη, σὺν δ' ὅστε ἀράχθη,  
εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·  
ἀμφοτέρησι δὲ χεροῖν ἐπεσσύμενος λάβε πέτρης,  
τῆς ἔχετο στενάχων, εἴως μέγα κῦμα παρῆλθε.

422. ἐξ ἀλός] Ἀρίσταρχος γράφει εἰν ἀλί Schol. H. ἡ διπλῆ (sc. Aristonici) .. δτι  
ἐν θαλάσσῃ ἀν λέγει ἐξ ἀλός Schol. H. P. Q.

Schol. says, because it is a beach on which one may walk, or as the out-stretching line of coast, which seems to 'go' forward. We find ήάν Il. 7. 462; 12. 31, or ήώνες, sometimes used merely to describe the sandy sea-beach; so ήώνος βαθέτης Il. 2. 92, 89; κύματ' ἐπ' ήώνος κλύζεσκον Il. 23. 61. The passages which describe ήών more specifically are Il. 17. 263 ἐπὶ προχόσις διπετέος ποταμοῖ | βέβρυχεν μέγα κῦμα ποτὶ ρόν, ἀμφὶ δέ τ' ἄκραι | ήώνες βοῶσιν ἐρεγυνέντες ἀλός ἔσαι. This may be compared with Od. 6. 138 ήώνας προύχοντας in connection with ib. 47 παρ' ὄχησιν ποταμοῖ. In Il. 14. 35 the drawing up of the ships on shore is thus described—τῷ φα προκρόσσας ἔρσαν καὶ πλήγαι ἀπάσης | ήώνος στόμα μαρεόν, δον συνέργασον ἀπαρι, sc. the promontories of Sigeium and Rhoeteium, enclosing the bay where the Scamander emptied itself into the sea. The general result from a comparison of these passages seems to be that ήώνες are jutting horns of shore, especially such as are found at the mouths of rivers, for the most part lying low, though not always. This interpretation harmonises well with παραπλήγες, which is the direct opposite to ἀπτελῆγες, used as an epithet of *ἀκταί* Soph. Antig. 592, 'headlands, which oppose a full front to the blow of the waves.' παραπλήγες will then mean, not merely 'shelving,' as some give it, but 'where

the seas strike aslant.' This would be the case where the waves fall on the curving sides of a bay, for, instead of striking full upon them, they break slantwise, and run along instead of being hurled back.

423. ἐξ ἀλός. See critical note. If this reading be retained, we may render ἀλός 'shore-water,' as distinct from πέλαγος, 'the open sea,' the idea then being that such monsters haunted the rocks and caverns in the coast. See Giseke, Hom. Lex. ἀλ., 'mare potissimum quod alluit littus, cui opponuntur et altum mare et terra.' But the distinction is not carefully observed, as we find πόντος ἀλός Il. 21. 59, ἀλός ἐν πελάγεσσοι sup. 335.

κλυτὸς Ἀμφιτρίτη, see on Od. 3. 88.

426. ἐνθα κε, 'there he would have had his skin stripped, and his bones smashed.'

δοτέα is probably accusative, parallel to ρίνον. This use of the accusative after a passive verb may be compared with such phrases as ἐπιτετραμένος τὴν ἀρχήν, or such colloquial English as 'he was left a fortune.'

427. ἐπὶ φρεσὶ θῆκε .. λάβε πέτρης. The indicative λάβε shows that the suggestion was followed. Elsewhere the suggested plan is represented by an infinitive, as Od. 18. 158 τῇ δ' ἐπὶ φρεσὶ θῆκε .. μωροτήρεσσι φαῆναι. Cp. also Od. 21. 1 foll.





καὶ τὸ μὲν ὡς ὑπάλυξε, παλιρρόθιον δέ μιν αὐτις  
πλῆγεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.  
ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο  
πρὸς κοτυληδονόφιν πυκνιαὶ λάιγγες ἔχονται,  
ὡς τοῦ πρὸς πέτρησι θρασειάων ἀπὸ χειρῶν  
βινοὶ ἀπέδρυψθεν τὸν δὲ μέγα κῦμα κάλυψεν.  
ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον δλετ' Ὀδυσσεὺς,  
εἰ μὴ ἐπιφροσύνην δώκε γλαυκῶπις Ἀθήνη.  
κύματος ἐξαναδὺς, τά τ' ἐρεύγεται ἥπειρόνδε,  
νῆχε παρὲξ, ἐσ γαῖαν δρώμενος, εἴ που ἐφεύροι  
ἡίσνας τε παραπλῆγας λιμένας τε θαλάσσης.  
ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο  
ἆγε νέων, τῇ δὴ οἱ ἑέσατο χῶρος ὄριστος,  
λειος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,  
ἔγνω δὲ προρέοντα καὶ εὕξατο δν κατὰ θυμόν·

431. ἐπεσσύμενον] δ 'Ιτιῶν [see crit. note, sup. 312] ἀπεσσύμενον, probably to suit more closely with the meaning of παλιρρόθιον. 437. εἰ μὴ ἐπιφροσύνην δώκε] γρ. εἰ μὴ ἐπὶ φρεσὶ θῆκε (sc. θεά) Schol. H. P.

431. ἐπεσσύμενον does not resume ἐπεσσύμενος in v. 428, but is the nominative in agreement with κῦμα, as sup. 314. There is something graphic in the change;—Odysseus flings himself upon the coast, but the wave flings itself on him.

432. ὡς δ' ὅτε, 'and as when many a pebble sticks to the suckers of the polyp, as it is dragged forth from its hole, so the skin from his sturdy hands was stripped off against the rocks.'

433. κοτυληδόνες, 'suckers,' are so called from their cup-like shape (κοτύλη, connected with κοῦλος). Here κοτυληδονόφιν stands as a dative parallel with πέτρησι. There is a general resemblance between the polyp and Odysseus, in so far as both cling with a tenacious grasp, but we must not push the applicability of the simile too far, lest a contradiction be involved. For the small stones stick to the suckers, while the skin of the man's hands is left sticking on the rock which he grasped.

436. ὑπὲρ μόρον. See on Od. I. 34.

437. ἐπιφροσύνην, 'prudence': so in the plural ἐπιφροσύνας ἀνελέσθαι Od. I. 22.

438. κύματος . . τά τε. For this use of a plural relative after a collective noun in the singular see on Od. I. 312; cp. also Virg. Aen. 8. 427 'fulmen quae plurima, etc. For the force of τά τε see note on Od. I. 50.

ἐξαναδύς, not only 'rising up from the overwhelming wave, but rather 'getting outside the line of breakers'; as Odysseus himself interprets it by the word ἀναχασσάμενος Od. II. 280.

439. νῆχε παρὲξ, 'he kept swimming along outside'; οὔτε πλησίον πάνυ διερ δηλοῖ η παρά, οὔτε πόρρω διερ δηλοῖ τὸ ἔξ Schol. E. Join ἐσ γαῖαν δρώμενος.

440. ἤκα κατὰ στόμα. So ἵκοντο κατὰ στρατόν Il. I. 484.

442. νέων (ιήχω) is from a root σνν. The two forms are analogous to σμάς and σμήχω, ψάω and ψήχω.

443. λειος πετράων, 'smooth of all rocks,' i. e. 'free from.' Compare ἀκμηνος στροιο Il. I. 19. 163, ὄχαλκος ἀσπίδων. ἐντ may be rendered 'moreover,' 'besides'; or, more likely, 'thereat.'

444. ἔγνω δὲ προρέοντα. This makes the apodosis to ἀλλ' ὅτε δὴ sup. 441; 'he recognised him (sc. for a god) as

‘Κλῦθι, ἄναξ, ὅτες ἐσοί· πολύλλιστον δέ σ' ἵκανω, 445  
φεύγων ἐκ πόντοιο Ποσειδάνου ἐνιπάς.

αἰδοῖος μέν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν  
ἀνδρῶν δι τις ἵκηται ἀλόμενος, ως καὶ ἐγὼ νῦν  
σὸν τε ρόον σά τε γούναθ' ἵκανω πολλὰ μογήσας.  
ἀλλ' ἐλέαιρε, ἄναξ· ἵκέτης δέ τοι εὔχομαι εἶναι.’ 450

‘Ως φάθ’, δ’ αὐτίκα παῦσεν ἐδν ρόον, ἔσχε δὲ κῦμα,  
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν  
ἐς ποταμοῦ προχοάς· δ’ ἀρ’ ἀμφω γούνατ’ ἔκαμψε  
χείρας τε στιβαράς· ἀλλ’ γὰρ δέδημητο φίλον κῆρ. 455  
φθεε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ  
ἀν στόμα τε ρίνας θ’. δ’ ἀρ’ ἀπνευστος καὶ ἀναυδος  
κεῖτ’ ὀλιγηπλέων, κάματος δέ μιν αἰνὸς ἵκανεν.  
ἀλλ’ δτε δή ρ’ ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

445. πολύλλιστον] κατ’ aliatatikὴν ἀντὶ τοῦ πολυλλίστας Schol. P. T. Eustath. gives both πολύλλιστος (active) and πολύλλιστον. 458. ἔμπνυτο] ἔμπνυτο διὰ τὸ ἔ Schol. H. ‘ἔμπνυτο est lectio Aristarchea, ut liquet ex Schol. ad Il. 22. 475’ Pors. Vulg. ἔμπνυτο.

he flowed forth.’ Cp. Soph. Antig. 960  
ἔγνω φανον τὸν θέρον.

κατὰ θυμόν, ‘in his heart;’ not as the Schol. suggests, because exhausted swimmers have no breath left for words; but cp. Il. 22. 769.

445. πολύλλιστον, ‘greatly longed for;’ so δοσαΐη τριλλιστος ἐπῆλυθε νῦξ ἑρεβενή Il. 8. 488 Others take it as an epithet acknowledging the divinity of the river-god, ἔνχεται τῷ ποταμῷ ως ἀν ἐκάστου ἔχοντος δαίμονα Schol. T.

446. φεύγων = ‘in my efforts to escape.

448. ἀνδρῶν depends on δι τις that follows; the relative clause having the force of a substantive. Ameis quotes as instances of the relative sentence following directly the genitive which depends on it, Od. 2. 128; 3. 185; 4. 613; 8. 204; 9. 94; 11. 179; 14. 106, 221; 15. 25, 35, 395; 16. 76; 18. 289; Il. 7. 50; 11. 658; and as instances of the genitive following the relative clause, Od. 1. 401; 3. 401; 4. 196; 7. 156, 322; 11. 147; 18. 286; Il. 4. 232; 15. 494, 743.

452. πρόσθε, i.e. in front of the swimmer, as πρὸ δὲ κύματ’ ἔσεν sup. 385.

453. γούνατ’ ἔκαμψε. In Il. 7. 118 ἀσπασίων γόνων κάμψει is used of rest after battle, from the idea of bending the knees to sit. This is imitated by Aesch. P. V. 404 δσμενος δὲ τὰς .. κάμψειεν γόνου, ib. 32 δροστάδην, ἀντνος, οὐ κάμπτων γόνου. Cp. Catull. Pel. and Thet. 303 ‘niveos flexerunt sedibus artus.’ But here the addition of στιβαράς χείρας shows that the picture is rather that of an exhausted man, with arms dropping at his sides and knees bending under him. So the common phrase λύτο γούνατα.

455. φθεε, imperfect from a present οἴδεω.

458. ἔμπνυτο (ἔμπνέα), i.e. ἔνένυτο, probably a non-thematic formation, with long vowel, which in the middle is irregular.

θυμὸς ἀγέρθη, ‘his spirit was rallied within his breast.’ So when Menelaus saw that his wound was not mortal, ἀνορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη Il. 4. 152.



62. Ampelium: sea-flowing. (μύροπες στελέας)

63. Kure: ex Dr. Koenig the soil - Jhansi (v 364), Agam. • native soil (δ 522)

καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖ.

καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήντα μεθῆκεν, 460

ἀψ δ' ἔφερεν μέγα κῦμα κατὰ ρόν, αἵψα δ' ἄρ' Ινὸ<sup>ν</sup>  
δέξατο χεροὶ φιλησιν δ' ἐκ ποταμοῦ λιασθεὶς  
σχοίνῳ ὑπεκλίνθη, κύσε δὲ γείδωρον ἄρουραν  
δχθῆσας δ' ἄρα εἰπε πρὸς δν μεγαλήτορα θυμόν

“Ω μοι ἔγα, τί πάθω; τί νύ μοι μήκιστα γένηται; 465  
εὶ μέν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,  
μή μ' ἀμυδις στίβη τε κακὴ καὶ θῆλυς ἔέρση  
ἔξ δλιγηπελίης δαμάσῃ κεκαφητά θυμόν  
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡώθι πρό.

459. ἀπὸ ξο] Ζηρόδοτος ἀπὸ ξο, ή πονη, ἀπὸ ζεν Schol. H. P. La Roche points out that this is inaccurate, ἀπὸ ξο being the reading of Aristarchus, Zenodotus having read ξὸν or οὐ, Textkrit. p. 252. 466. φυλάσσω] So Aristarchus, Schol. H. P. Al. φυλάψω. 469. αὔρη δ' ίε] αὔρη γάρ Schol. H. P.

459. ἀπὸ ξο. The lengthening of the ο depends upon the original form of ξο, which was *σξέο*, as the Skt. *sva*, and Lat. *sui*. Cp. Od. 9. 398, 461; 21. 136, 163; Il. 5. 343; 13. 163; 20. 261.

460. ἀλιμυρήντα. This is commonly rendered 'running with noise into the sea,' according to the old interpretations, ἐς θάλασσαν ρέων, δ τὴν ίδιαν μύραν ἐμβάλλων ἐν ἀλι Schol. B. on Il. 21. 190. And it certainly appears in that passage as a generic epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of embouchement, and render it 'maris aestu redundans,' i.e. met and forced back by the sea water.

462. λιασθεὶς, 'sidling away;' perhaps connected with *κλίνειν*, or, according to Döderl., with *ἀλεύεσθαι*.

466. ἐν ποταμῷ may mean 'apud fluvium,' as πόλιν οἰκουμένην ἐν τῷ Εἴρηνῳ πόντῳ Xen. Anab. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. Il. 18. 520 οἱ δ' ὅτε δὴ β' ἵκανον δθι σφίσιν εἰκε λοχῆσαι | ἐν ποταμῷ.

νύκτα is accusative of duration, as in Od. 22. 195 νύκτα φυλάξεις | εἰνῇ ἐν μαλακῇ.

φυλάσσω, intransitive = 'keep watch;' cp. Il. 10. 192.

467. μή.. δαμάσῃ, see on sup. 356. θῆλυς is used in seven places besides

the present as an adjective of two terminations only, viz. Od. 6. 122; 10. 527, 572; Il. 5. 269; 10. 216; 19. 97; 23. 409. Transl. 'I fear lest the cruel frost and fresh dew quench my life exhausted after my swooning.' θῆλυς, connected with θάω and θάλλω, bears the meaning of 'nourishing' or 'freshening'; but this is no boon to an exhausted man who wants warmth, and thus 'fresh' is used here, with the implied suggestion of 'cold.' Döderl. renders 'soaking dew,' from its immediate connection with θηλή, comparing μυδαλέτος as an epithet of dew, Il. 11. 53. But compare τεθαλυὰ ἔέρση Od. 13. 245.

468. κεκαφητά, here and in Il. 5. 698 = 'gasping,' from root καψ (καψ), as in καψ-ιών, καψ-νός, κάρος, interpreted by Hesych. as πνέυμα. ibid. ἔγ-εάτ-τει = ἐκπνει. Curtius compares Lat. *vapor* for *καψ*, and Lithuanian *kvápr-a-s*. For the form we may compare κεκορητά, κεκορητε, τετετηρότα, βεβαρητά, κεχαρητά, all peculiar to Homer. κεκαφητά is commonly taken in agreement with θυμόν 'my exhausted spirit' but Eustath. ad loc. is probably right in rendering it ἐκπενευκότα τὴν ψυχήν, with which we may compare Il. 22. 467 ἀπὸ δὲ ψυχῆν ἐκάπνουσσεν.

469. αὔρη ἐν ποταμοῦ. Ameis compares Livy 21. 54 'quicquid surae fluiminis appropinquant, afflabat acrior

εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὅλην  
θάμνοις ἐν πυκινοῖσι καταδράθω, εἴ με μεθείη  
ῥύγος καὶ κάμπατος, γλυκερὸς δέ μοι ὑπνος ἐπέλθῃ,  
δείδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

<sup>470</sup>  
“Ως δρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·  
βῆ δ' ἵμεν εἰς ὅλην τὴν δὲ σχεδὸν ὄδατος εὑρεν  
ἐν περιφανομένῳ δοιοὺς δ' ἀρ' ὑπῆλυνθε θάμνους,  
ἔξι δύμοθεν πεφυῶτας· ὁ μὲν φυλίης, ὁ δ' ἐλαΐης.  
τοὺς μὲν ἀρ' οὕτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,  
οὕτε ποτ' ἡλίος φαέθων ἀκτῖσιν, ἔβαλλεν,  
οὕτ' ὅμβρος περάσσκε διαμπερέσ· ὡς δρα πυκνοὶ  
ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς· οὐδὲ ὑπ' Ὀδυσσεὺς

<sup>475</sup>  
<sup>480</sup>  
471. μεθείη] This is the reading of the majority of MSS. Al. μεθεῖη, or, as La Roche gives the reading of Aristarchus, μεθῆη, Textkrit. p. 406. The reading ἐπέλθοι also occurs, to harmonise with μεθείη. 477. ἐξ δύμοθεν] ἐξομόθεν P. in text and scholium. πεφυῶτας, ἐν τοῖς ἴπνωμάσι γεγαῖτας Schol. H. Q. This seems to mean that πεφυῶτας is a correction by Aristarchus. 478. διάη] See note below.

frigoris vis.' Herodotus, 2. 27, remarks as a peculiarity that the Nile has no αὔνη blowing from it.

ἵδη τρό. Compare 'Ιτιθει τρό Od. 8. 581, οὐρανόθει τρό Il. 3. 3; in each case τρό is adverbial, in the two latter cases having a local meaning = 'at Ilium, in front thereof,' etc. In the combination ἕδη τρό the adverb lends a temporal exegesis = 'in the morning, early.' So τρό is used adverbially, Il. 13. 799 τρό μέν τ' ἀλλ', αὐτὰρ ἐπ' ἀλλα, Il. 19. 118 τρό φωσθε. A converse usage is ἀπ' οὐρανόθεν Od. 11. 18.

471. εἰ μεθείη. There is a great preponderance of MSS. in favour of this optative (see crit. note). And there is no syntactical difficulty in adopting it, but a real advantage, for μεθείη is not parallel to καταδράθω or ἐπέλθῃ, both of which verbs follow upon the εἰ δέ κεν. We see in μεθείη a further possible result of καταδράθω, which is therefore accurately expressed by a more distant mood. 'But if having mounted to the hill side and thick wood I should take my rest, in the hope that my chill and weariness might quit me, and if sweet sleep should steal upon me, I fear, etc.'

476. ἐν περιφανομένῃ, 'in a clearing,' i.e. on ground with a clear open

space round it; compare the description of Circe's palace, Od. 10. 211 περισκέπτῳ ἐν χώρῃ.

477. ἐξ δύμοθεν πεφυῶτας. It seems better to join ἐξ with δύμοθεν on the analogy of παρ' αὐτόθι Il. 23. 147; or perhaps κατ' αὐτόθι Od. 21. 90. A similar phrase is ἐξ οὐρανόθεν Il. 8. 21. We may translate 'growing from the same spot,' or even 'from the same root,' as Phaeacia was a land of marvel. Others join ἐξ with πεφυῶτας. Compare ἐνὸς αὐχένος ἐκπεφυία Il. 11. 40.

φυλίη, according to some commentators, is a sort of evergreen thorn (*Rhamnus alaternus* Linn.), still called φυλίη in Corfu. But it is generally and best taken with Eustath., Scholl., and Diodorides as =δηριθλαος, 'wild olive.' Heysch. adds to the uncertainty, by giving as a further interpretation εἴδος συκῆς ή εἴδος δένδρου δμοιος πρίνων.

478. διάη, al. διάει. For these forms varying between the thematic and non-thematic conjugation, see Monro, H. G. § 18.

480. ὡς δρα πυκνοί, 'so thick they grew, intertwining with one another.'

481. ἀλλήλοισι should be taken closely with ἐπαμοιβαδίς.  
Join ἴπνο-ἴπνοστο.

71. Karadpharw: wind to elect, provided that . . . (so. Poniu)

qudrys: a kind of myrtle (Halm)

77. ēndrys: oleaster or wild olive - probably.



δύσετ'. ἀφαρ δ' εύνην ἐπαμήσατο χερσὶ φίλησιν  
εὐρεῖαν φύλλων γὰρ ἔην χύσις ἥλιθα πολλὴ,  
δσσον τ' ἡὲ δύω ἡὲ τρεῖς ἀνδρας ἔρυσθαι  
ῶρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαίνοι.

τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὁδυσσεὺς,  
ἐν δ' ἄρα μέσσῃ λέκτῳ, χύσιν δ' ἐπεχεύατο φύλλων.  
ώς δ' ὅτε τις δαλὸν σποδῆ ἐνέκρυψε μελαίνῃ  
ἀγροῦ ἐπ' ἑσχατῆς, φ' μὴ πάρα γείτονες ἄλλοι,  
σπέρμα πυρὸς σώζων, ἵνα μή ποθεν ἀλλοθεν αὖτοι,  
ώς Ὁδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη  
ὕπνον ἐπ' ὅμμασι χεῦ, ἵνα μιν παύσειε τάχιστα  
δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

490. αὖ] So most MSS. Ixion read αὖ, which Herm. de legg. subtil. ii. 7 and Nauck prefer, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. 1. 272 and Eustath. 1547. 61, writes the word with the rough breathing.

482. ἐπαμήσατο, 'gathered together.' So ἀμησάμενος, Od. 9. 247, of the Cyclops collecting the curd he had made. Cp. Il. 24. 164 κέπτως ἔην κεφαλὴ τε καὶ αὐχέν τοῦ γέρωντος | τὴν μὰ κυλιδόμενος καταμήσατο χεροὺς ἔησι. If ἀμᾶν in the sense of 'cutting' and ἀμάσθαι in the sense of 'collecting' are words with the same etymology, it is difficult to understand the wide divergence of meaning in the two voices. It may be that 'collect' is the true meaning of both, and that the idea of 'cutting' has come in without reference to etymology because it is the ordinary and recognised way of 'gathering' the harvest. The quantities also vary: the active gives ἀμ, while the middle voice and the verb in compounds have ἀμ. It has been proposed to connect the word with μᾶιν or ἀμᾶιν, but more likely the initial a is merely prosthetic, so that we may connect the word with Germ. mähen, 'to mow,' or Lat. me-to, mes-sis. The process here described is the piling of a broad cushion or bed of leaves on which to lie.

483. χύσις, 'for there was a great litter of leaves in full plenty, enough to shelter two or three men, in storm-time,

even though the weather should be very wild.'

With χύσις ἥλιθα πολλή cp. ληίδα .. ἥλιθα πολλήν Il. 11. 677.

484. With δσσον τε . . ἔρυσθαι compare the familiar phrase οἴλος τε, as in Od. 19. 160.

486. τὴν, sc. χύσιν.

488. ὡς δ' ὅτε. The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, 'in order that he may not have to get a light from elsewhere' (ἴνα μή ποθεν ἀλλοθεν αὖτοι), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With ἵνα μή . . αὖτοι compare Xen. Mem. 2. 2. 12 οὐκοῦν καὶ τῷ γείτονι βούλει σὺν ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύδηταν τούτου δέη;

492. παύσειε, sc. ὕπνος, as shown by the gender of ἀμφικαλύψας.

493. δυσπονέος, a metaplastic form of the genitive of δύσπονος, as if from an adjective of the form δυσπονής.

485

490

Ο ΔΥΣΣΕΙΑΣ Ζ. 1-7

'Οδυσσέως ἀφιξεῖς εἰς Φαιάκας.

Ἄσ δ μὲν ἔνθα καθεύδε πολύτλας δῖος 'Οδυσσεὺς  
ῦπνῳ καὶ καμάτῳ ἀρημένος αὐτὰρ Ἀθήνη  
βῆ ρ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,  
οἱ πρὶν μέν ποτ' ἔναιον ἐν εὐρυχόρῳ 'Υπερέιῃ,  
ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεόντων,  
οἱ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἤσαν.  
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,

5

2. ἀρημένος] ἕτεροι ἀρημένος Eustath. A few MSS. give Βεβαρημένος.

2. ἀρημένος. This word the Schol. interprets by *βεβλαμένος*. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, *δῆρ' ἀρημένος*. In Il. 18. 435 we have *γῆραι λιγνῷ δῆρ'*, and in Od. II. 136 *γῆραι ὑπὸ λιπαρῷ δῆρ'*. The etymology is uncertain. Döderl. regards it as a perfect participle from *ἀρᾶν*, a simpler form of *ἀράσσειν*, comparing *ἀράτων ξλεκος* Soph. Ant. 972, and suggesting a connection with *ἄραις*. Dünzter refers it to *ἀρῆ* (*ά*), a word itself of doubtful derivation; cp. *ἀρηνάδην* Il. 12. 334. Thiersch takes it from a form *Farēw* = *βαρέω*, as if it were *F<sup>1</sup>αρημένος*, and this notion of 'over-weighted' suits well with a similar phrase, *καμάτῳ δῆκτες ἥδε καὶ ὑπνῷ* Od. 12. 281. Unless we can translate *ὑπνῷ* by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14 'ubi nocte et laetitia incoluisse videt'; or it may be a sort of *ἐν διδ δνοῖν*, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque

somno.' Some interpreters, according to Eustath., joined *ὑπνῷ* with *καθεύδε*.

4. εὐρυχόρῳ, see on Od. 4. 635; and Eustath. ad loc. *δεὶ παρ'* 'Ομήρῳ εὐρύχορος συστέλλει τὴν παραλήγουσαν, ἔνθα δηλαδὴ ἵστιν εὐρύ χορεύειν. τὸ δέ γε παρὰ τοῖς ὑστερον εὐρύχορον επλάτος μόνον χώρας δηλοῖ.'

'Τπερεῖῃ, see on Od. 5. 34.

5. ὑπερηνορεόντων (*ὑπέρ*, *ἀνήρ*) is usually in Od. the epithet of the *μητροτῆρες*. In the Iliad it is only used twice; of the Trojans, Il. 4. 176; of Deiphobus, Il. 13. 258. The word is in the form of a participle from a present *ὑπερηνήρέω*, which is not found (cp. *ὑπερμενέων*); nor does the adjective *ὑπερήνωρ* occur in Homer, except as a proper name, Il. 14. 516, though it is found in Hesiod, Theog. 995; Eur. Phoen. 185. The change of the *α* to *η* is illustrated by *ἡμέρωις* from *ἀνέμος*.

6. βίηφι δέ. This gives the reason of their being able to oppress their Phaeacian neighbours.

7. ἄγε . . εἰσεν. The change of tense shows that the second fact is the result and completion of the first.



12. ñexe: 'was ruling'; only here this absolutely used

εἶσεν δὲ Σχερίη, ἐκὰς ἀνδρῶν ἀλφηστάων,  
ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐθείματο οἴκους,  
καὶ νηὸς ποίησε θέων, καὶ ἐδάσσατ' ἄρουρας.  
ἀλλ' δὲ μὲν ἡδη κηρὶ δαμεὶς Ἀιδόνεδε βεβήκει,  
Ἀλκίνοος δὲ τότε ἥρχε, θέων ἅπο μῆδεα εἰδώς.  
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,  
νόστον Ὀδυσσῆι μεγαλήτορι μητιώσα.

βῆ δ' ἴμεν ἐς θάλαμον πολυθαίδαλον, φένι κούρη  
κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,  
Ναυσικά, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
πάρ δὲ δύ' ἀμφίπολοι, χαρίτων ἅπο κάλλος ἔχουσαι,  
σταθμοῖν ἐκάτερθε· θύραι δὲ ἐπέκειντο φαεινά.  
ἡ δὲ ἀνέμου ὡς πνοιῇ ἐπέσσοντο δέμνια κούρης,  
στῆ δὲ ἀρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῆδον ἔειπεν,  
εἰδομένη κούρῃ ναυσικλειτοῦ Δύμαντος,  
ἥ οἱ ὁμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.  
τῇ μιν ἔεισαμένη προσέφη γλαυκῶπις Ἀθήνη·

8. δὲ Σχερίη] So Aristarchus, Schol. E. Q. Others δὲ Σχερίη. Apoll. έις Σχερίην.

9. τεῖχος. Walls are mentioned first, not only because they mark the site and size of the city, but as showing that their former experience had taught the Phaeacians to live in a 'fenced city,' where they might defend themselves against dangerous neighbours.

10. ἀδόστατο, sc. allotted them for cultivation; οἱ δρυραι is used of an inheritance, Il. 22. 489. Cp. Tacit. Germ. 26.

18. δύ' ἀμφίπολοι. So Penelope (Od. I. 331) is accompanied by two hand-maids. The present passage shows that the maidens slept in their young mistress's room at night; probably upon mattresses on the floor, placed so near the door that it could not be opened without wakening the attendants.

χαρίτων. Homer mentions no definite number of 'Graces,' and names only one, Πασιθέην (i.e. πάσι θέᾳ, *omnibus spectaculūm*) χαρίτων μίαν διλοτεράν Il. 14. 275. And in Il. 18. 382 the wife of Hephaestus is called Χάρης, named by Hesiod, Theog. 945. Aglaia. Χάρεται are described as attendants of Aphrodite

Od. 8. 364, and, generally, 'habebatur Gratiarum donum quicquid venustum aut gratum erat, teste Pindaro, Olymp. 14' (Bothe ad loc.). Hesiod (Theog. 909 foll.) calls them daughters of Eurynome, and names them Aglaia, Euphrosyne, and Thalia. Later mythology represented them as the daughters of Aphrodite by Bacchus. The cult of the Χάρεται was doubtless of very old standing in the Boeotian Orchomenus, in Sparta, Athens, and Paros. In Sparta, only two were worshipped, by the names of Κλήτρα and Φαίνων: in Athens they were called Αἴρεν and Ηγεμόνη.

19. ἐπέκεντο (cp. ἐπιθέναι Il. 5. 751), 'were closed;' i.e. 'lay to,' on their σταθμοῖ.

20. ἀνέμου ὡς πνοιῇ. Cp. h. Hom. Merc. 146 Διὸς δὲ ἐριούτος Ἐρήτης | δοχμαθεῖς μεγάρου διὰ κλήθρον ἔδυνε, | αὔρη διωρινὴ ἐναλίγκιος, Virg. Aen. 6. 702 'par levibus ventis volucrique simillima somno.'

23. ὁμηλική, equivalent to ὁμηλίξ, as Od. 3. 49.

24. μιν is governed by προσέφη, and

'Ναυσικάσ, τέ νύ σ' ὁδε μεθήμονα γείνατο μήτηρ; 25  
 εἴματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα,  
 σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν  
 ἔννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἱ κέ σ' ὅγωνται.  
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει  
 ἐσθλὴ, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30  
 ἀλλ᾽ ἵστεροι πλυνέονται ἀμ' ἡσὶ φαινομένῃφι:  
 καὶ τοι ἐγὼ συνέριθος ἀμ' ἔψημαι, δῆρα τάχιστα  
 ἐντύνεαι, ἐπεὶ οὐ τοι ἔτι δῆν παρθένος ἔσσεαι:  
 ἥδη γάρ σε μνῶνται ἀριστῆς κατὰ δῆμον

29. φάτις] *Καλλιστρατος χάρις* (i. e. pleasure at the spectacle). μεταποιῆσαι δέ φῆσι τὸν Ἀριστοφάνην, φάτις Schol. H. P. In the lemma of Cod. Harl. ἀνθρώπος is given.

is not to be taken as the reflexive pronoun with *ἴεισαμένην*. For the form of the sentence cp. Od. 13. 429 *ὅς δρα μν φαμένη βάθειρ ἐπέμασσατ* 'Αθήνη, and for the construction, Od. 11. 241 *τῷ δ' ἀριστερόν*, 'to whom having likened himself,' which shows that *μν* is not needed as a reflexive.

25. γείνατο. This form of expression is equivalent to *τί νύ ὁδε μεθήμων πέφυκας*; Trans. 'Why hath thy mother such a lazy daughter in thee?' The words serve to point a contrast between the thrifty housewifery of the queen and the idleness of the princess. Cp. Il. 13. 777 *ἐπεὶ οὐδὲ ἔμε πάρτων ἀνάλικα γένεται μήτηρ*, Horace, Od. 3. 10. 11 'non te Penelope difficilem procis | Tyrrhenus genuit parens.'

26. Join κεῖται ἀκηδέα. The epithet σιγαλόεντα is a fixed one (cp. Schol. Venet. on Il. 8. 551 *οὐδὲ ἐπὶ τῆς τότε δαλλ' ἐπὶ τῆς φύσει*), and is so inseparable from its noun that no contradiction is felt by the combination of *ἀκηδέα* with it: cp. also inf. 74 *ἐσθῆτα φαείνην*. By a similar acceptance of the fixed epithet, the comrades of Odysseus, who have just ruined their master by their selfishness, are still called *ἔριπες*, Od. 12. 397; and the horses of Antilochus, though called *ἀνύροδες* Il. 23. 304, are specified, ib. 310, as *βάρδιστοι θελεῖν*.

27. οὐδὲ γάμος, 'and thy wedding is near, at which (so ἴνα Od. 4. 821) thou thyself must don fine clothes, and give other garments (τὰ δέ the antithesis to καλὰ μὲν, as if καλὰ δέ had been

written; compare *τοὺς δέ* Od. 5. 48) to those who are going to take thee to their home.' The subjunct. with *κε* expresses expectation.

28. δύναται may refer generally to the family into which the bride marries, or more likely, may have a special application to the torchlight procession (Il. 18. 492 foll.; Hesiod, Scut. 273) in which the bride was conducted to her new home by the bridegroom and his friends. To the splendour of such a pageant the bride could herself contribute by giving handsome dresses to those who took part in it.

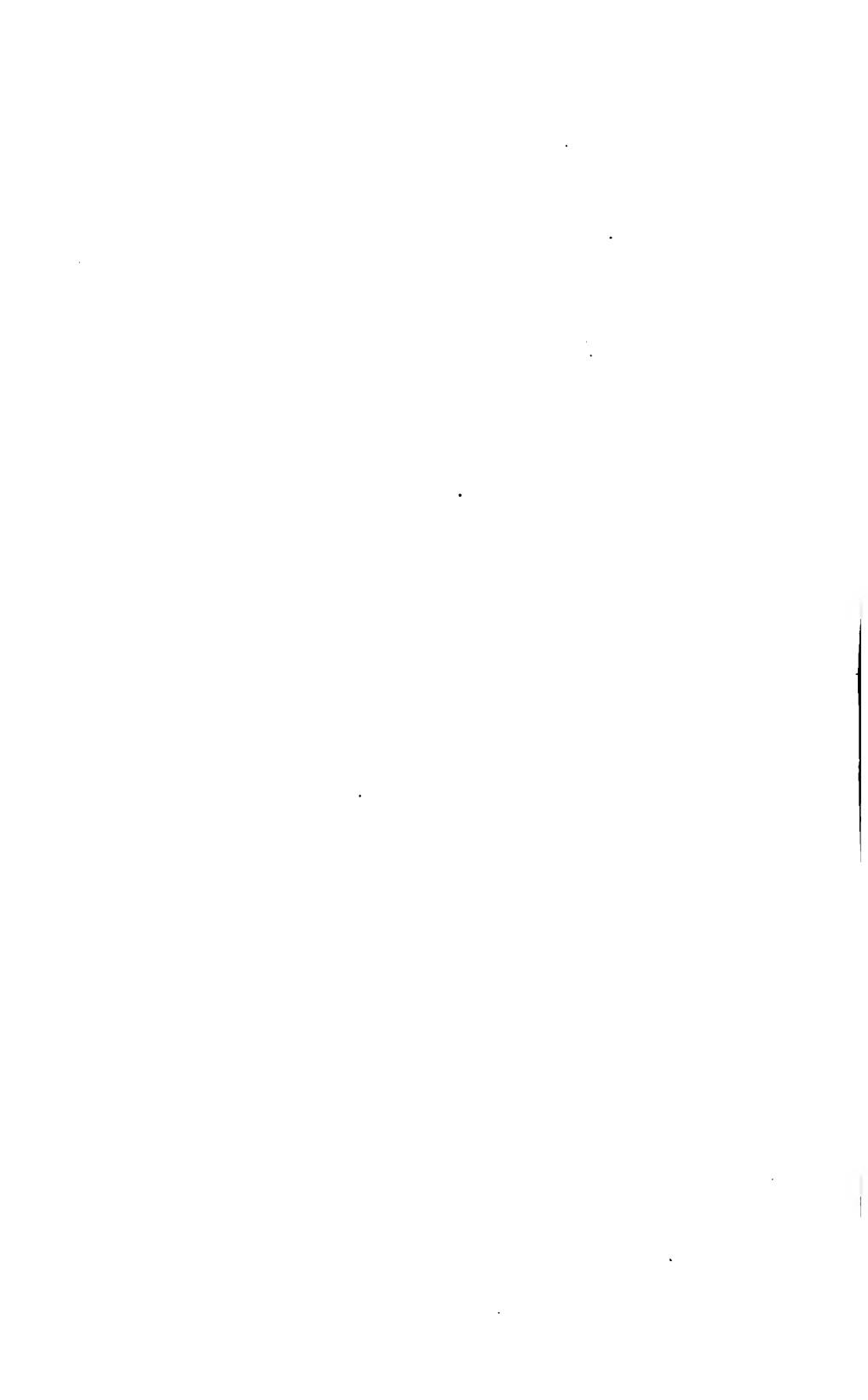
29. ἐκ τούτων, i. e. from such sumptuous style.

ἀναβαίνειν, 'good report spreads among men.' This construction with *ἀναβαίνειν* finds no exact parallel, though Eustath. says well, *ἀναβαίνει διοιστρά τινα ἔχει πρὸς τὸ ἀναβέρομεν*. It does not seem necessary, with Nitzsch, to write *ἄντα βαίνει*. The φάτις may be regarded as *rising*, as it were stage by stage, from those immediately concerned in the procession to what we should call 'the public.'

32. συνέριθος, 'fellow-worker.' On this the Schol. says, by way of suggesting an etymology, *κυρλας ή συνεργυόντα εἰς τὰ ἔρια*. The word is more probably to be referred to the root *ερ* or *αρ*, which appears in *ἀρ-ω*, *ἀρ-ιω*.

33. ἐντύνεαι. The *v* in this aorist subjunctive is long, so that *εας* (as in *ἔσσεαι* ibid.) must be scanned as one syllable.





πάντων Φαιήκων, δθι τοι γένος ἔστι καὶ αὐτῷ.

ἀλλ' ἄγ' ἐπέτρυνον πατέρα κλυτὸν ἡώθι πρὸ<sup>1</sup>  
ἡμιόνους καὶ ἀμαξαν ἐφοπλίσαι, η̄ κεν ἀγγοι  
ζῶστρά τε καὶ πέπλους καὶ ρήγεα σιγαλέντα.  
καὶ δὲ σοὶ ὁδὸν πολὺ κάλλιον ἡὲ πόδεσσιν  
ἔρχεσθαι πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος.<sup>40</sup>

'Η μὲν ἄρ' ὡς εἰπούσ· ἀπέβη γλαυκῶπις Ἀθήνη  
Οὐλυμπόνδ,<sup>2</sup> δθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ

35. δθι . . . αὐτῷ] 'In textu Harl. δθι τοι γένος ἔστι καὶ αὐτῇ (cp. Od. 15. 267). Atque ἔστι a prima manu fuit etiam in P.; ad eandemque scripturam refertur Scholium vulgatum quoque:' (sc. δθι τοις καὶ αὐτῇ δνομάζῃ τοῖς ἀριστοῖς) Buttm.

35. δθι τοι. See crit. note. If we read ἔστι and αὐτῇ we must render 'to whom thou also thyself belongest by birth.' But the better reading is δθι and αὐτῇ 'where thou hast thine own family-ties.' In this translation δθι . . . αὐτῷ is expositio of δρισῆς, according to the interpretation of the Schol. H. P. T. Τον τὸν τοῦς δριστούς καὶ σοι αὐτῇ τὸ γένος. With τοι αὐτῷ compare τοι . . . αὐτῷ Od. 11. 134, τοι . . . αὐτῷ Il. 6. 272. But the position of the words makes it more likely that δθι takes up δῆμος, not δρισῆς, so that Athena is reminding Nausicaa that she is being wooed by the noblest native suitors.

36. δῆμος πρᾶ. See on Od. 5. 469.

37. ἀμάξα, in Attic Greek ἀμάξα, is a four-wheeled cart as distinct from the two-wheeled ἀρμα. The etymology is supposed to be ἀμα and ἄγω, or, according to Grashof, ἀμφί-ἄξων, i.e. with two axles.

40. πλυνοί. In Il. 22. 153 such πλυνοί or washing-tanks are described as καλοὶ λαύνοι. See inf. 86-91.

42. Οὐλυμπόνδ,<sup>3</sup> δθι φασὶ. Cp. Il. 2. 783 εἰν Ἀρίμοις δθι φασὶ Τυφάτος ἔμμεναι εἴνας, Il. 24. 615 ἐν Σιτιλῷ δθι φασὶ θεῶν ἔμμεναι εἴνας. No doubt the words δθι φασὶ sound strange in the present passage, which one might suppose to be the enunciation of a universal belief, and not the quoting of a local tradition. The Schol. E. Q. maintains that δθι φασὶ is appropriate here if 'Ολυμπός be taken as the mountain of that name, but unsuitable if it be regarded as equivalent to οὐρανός. Eustath. seems to interpret the words just the other way, and to consider

that if οὐρανός be intended here, τότε τὸ φασὶν οὐ κατ' ἐνδοιασμὸν κείσεται ἀλλὰ κατὰ κοινὴν δόξαν. But many modern editors see in the words δθι φασὶ a distinct indication of the later introduction of the whole passage, as Köchly, Diss. I. p. 17 'pulchros illos versus non ab initio hic positos fuisse non solum ex isto prorsus inaudito δθι φασὶ, quod toto caelo ab omni nostri carminis indeole distat; sed etiam inde concludi potest quod emblemata splendissimum vix loco minus commodo inseri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcileable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Meru of the Indians, or Elburz of the Persians. The epithets which Homer applies to Olympus are μακρός Od. 10. 307; Il. 5. 398, αἰώνιος Il. 5. 367, νιφόεις Il. 18. 616, ἀγάννιφος Il. 1. 420, μέγας Il. 1. 530, πολύπτυχος Il. 8. 411, πολυκείρας Il. 5. 754, and αἰγλήεις Il. 1. 532; Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, 'Ολυμπός οὐδενάταν ἔδος ἔστι Il. 5. 360. But

ἔμμεναι οὐτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὅμβρῳ  
δεύεται οὔτε χιῶν ἐπιπλαναται, ἀλλὰ μάλ' αἰθρῃ  
πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη·  
τῷ ἔνι τέρπονται μάκαρες θεοὶ, ήματα πάντα.  
ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

45

44. αἰθρῇ] 'Πιανὸς αἰθήρ Schol. H. P., on which Lehrs, Aristarch. 174, says, "hoc ferri potest si μάλα explices sane." 46. τῷ] 'Πιανὸς, τῷ ἔνι, πρὸς τῷ αἴγλῃν Schol. H. P.

Olympus and all its scene soon passes into legendary ground; its height is such that Hephaestus, when thrown from it, is a whole day reaching the level of the earth, Il. 1. 590 foll.; and it is coupled with *οὐρανός*, as being under the special charge of the \**Ὀραί*, to raise or drop the cloud-curtains that hang before its celestial palaces. Aristarchus decides that Homer always means by Olympus the mountain of that name; a mountain never actually identified with Heaven, yet rising far into it.

But the picture of Olympus as one of the mountains of Greece takes away all meaning from the boast of Zeus—that he could fasten a cord to the summit of Olympus, and draw up thereto earth and gods and all, Il. 8. 18 foll. It is a further question how far the present passage can be reconciled with the usual Homeric conception of Olympus. Is the phrase *αἴθρη ἀνέφελος* compatible with the epithets *νύφεις* and *ἄγαννιφος* quoted above? Is the conception of Olympus in the *Odyssey* more supramundane than in the *Iliad*? To these questions it may be answered, that there is no difficulty in supposing that *νέφη* and *αἰθρῇ* are both appropriate. The mountain has its clouds, which make a sort of boundary between the mundane and celestial regions, while the topmost summit stands up clear in the blue sky, above the storms, in serene calm, like the land of the Hyperboreans, 'at the back of the North Wind.' So Eustath. *τοιοῦτος μὲν δὲ Ολύμπος τάχει δύω, τῷ γάρ κάτω καὶ μετὰ τὰ νέφη ἀγάννιφος που λέγεται.*

A similar picture is given by Lucan, 2. 271 'nubes exedit Olympus | lege deum; minimas rerum discordia turbat; | pacem summa tenet.' Cp. Lucr. 3. 18 seq. 'apparet Divum numen sedesque quietae, | quas neque concu-

tiunt venti, neque nubila nimbis | aspergunt, neque nix acri concreta pruina | cana cadens violat, semperque innubilis aether | integit, et large diffuso lumine ridet.' Also Seneca de Ira, 3. 6 'pars superior mundi et ordinatio ac propinqua sideribus nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem.' Tennyson imitates the passage in his 'Morte d'Arthur,' describing the 'island valley of Avilion'; compare also Coleridge's 'Hymn in the Vale of Chamouni.'

Θέων ἔδος. Compare Pind. Nem. 6. 5 δὲ χάλκεος δοσφαλὲς αἱὲλ έδος μένει οὐρανός.

45. πέπταται, 'is outspread;' so πέπτατο αἴθρῃ Il. 17. 371. The word is used also simply of clothes laid out as a covering, Il. 5. 195. Cp. Joel 2. 2 'the morning spread upon the mountains.'

ἀνέφελος is the better reading, not ἀνένεφος. A short final vowel preceding the word *νέφος* is frequently lengthened in Homer, as δέ νεφέσσοι Od. 5. 293; ο. 68, ποτὶ νέφεα Od. 8. 374, δὲ νεφέαν Il. 22. 309. Among words beginning with *v* a fair proportion can be shown to have begun with *σν* (as *νευρή*, *νιφάς*, *νέω*, *νιμφῆ*). And it has been held that *νέφος* originally began with a double consonant, as shown by *δνόφος*, *κνέρας*, but the form *nubes* in Latin is against this idea. Eustath. quotes as similar metrical lengthenings *δκάμαρος* and *δθάνατος*. See generally Monro, H. G. § 371.

ἐπιδέδρομεν, 'floats over it;' used conversely of ἀχλίς Od. 20. 357.

With αἴγλη compare αἴγληστος 'Ολύμπου Il. 1. 532.

47. διεπέφραδε (διαφράζω), aor. redupl.; cp. Od. 17. 590. In Od. 10. 549 ἐπέφραδε stands alone without an object; but in Il. 20. 340 we find διεπέφραδε πάντα.



52. Εστρεγ: "centro" room at Troy. Tiryns, Mycenae. At Tiryns four columns grouped about the hearth supported roof and made a cloister.

54. βασιλίγας: 12 in number (θ 390), banquet daily "palace" "Aleinoo"

55. κάνεον: info. f.; the invitation - force until the guest arrives.

King summons council

— Αύτίκα δ' Ἡώς ἥλθεν ἐύθρονος, ή μιν ἔγειρε  
 Ναυσικάαν εὐπεπλον ἀφαρ δ' ἀπεθαύμασ' ὄνειρον,  
 βῆ δ' ἴμεναι διὰ δώμαθ', ἵν' ἀγγειλει τοκεῦσι,  
 πατρὶ φίλωφ καὶ μητρὶ· κικήσατο δ' ἔνδον ἔντας.  
 ή μὲν ἐπ' ἐσχάρῃ ἥστο σὺν ἀμφιπόλοισι γυναιξῖν,  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύρᾳ<sup>ε</sup>  
 ἐρχομένῳ ἐνύμβλητο μετὰ κλειτοὺς βασιλῆας  
 ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγανοί.  
 ή δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·  
 'Πάππα φίλ', οὐκ ἀν δή μοι ἐφοπλίσσειας ἀπήνην  
 ὑψηλὴν εὔκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι  
 ἐς ποταμὸν πλυνέοντα, τά μοι φερυπωμένα κεῖται;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἔντα

50 55 60

50. διά] Al. κατά. La Roche compares Od. 4. 679, 17. 479 in favour of διά.  
 57. ἐφοπλίσσεια] Πιανὸς ἐφοπλίσσεια, οἱ δῆμοις ὅγλοντι Schol. H. P.

49. ἀποθύμασε, 'was lost in wonder at.' Cp. Hdt. I. 30 ἀποθύμασας τὸ λεχθέν. For the use of *τὸ* in composition in an intensive sense compare *ἀπειπεῖν* Od. 16. 340, *ἀπείσσασθαι* Il. 19. 183, *ἀπομητεῖν* ib. 62, and, perhaps, *ἀπομηνύειν* Od. 2. 377. So we have *de* used in Latin, as in 'demi-rari,' 'decantare,' 'detonare,' 'desavire.'

53. ἡλάκατα, 'the yarn' (Od. 17. 97) spun off from the ἡλακάτη or distaff. No form of the word in the singular is found. But for the change in meaning we may compare *μῆρος* and *μῆρια*, *aedes* sing. and plur. In Od. 4. 135 the colour of the wool that Helen is spinning is *λονεφές*. The common interpretation of *ἀλιπόρφυρα* is *ἀλονγά*, *τοντέστιν* ἐκ θαλασσίας *τορρύπας*, as Hesych. and others. Perhaps there is an allusion intended to the famous Phoenician purple dye from the murex. The Schol. Q. on Od. 13. 108 and Eustath. interpret the word as *ἐκουάτη* τῇ θαλάσσῃ *τορρύπισθάη*, a rendering which is certainly supported by the form of the compound; *δι* being a true locative case. Ebeling, Hom. Lex., quotes as one interpretation 'wie Purpur in der Salzfluth.' Compare *ἀλίσθος*, *ἀλιμηρίεις*.

54. ἐνύμβλητο, she 'met' him, by

hastening down the μέγαρον and catching him at the door.

With μετὰ βασιλῆας ἐς βουλὴν cp. Il. I. 423 ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆς.

57. οὐδὲ ἀν δή. A tentative, beseeching, form of question; 'Could you not get me ready?' Hentze (Philolog. 29. 140) quotes for similar questions introduced by the optative with *ἀν* in a negative sentence, Il. 3. 52; 5. 32, 456; 10. 204; 24. 263; Od. 7. 22; 22. 132.

ἀστήνη is a cart for carrying a load, like *δύμα*, with four wheels, generally drawn by mules or oxen. On *ἀστήνη* see Lobeck, Pathol. 94 'synonyma sunt plurima: ἄντρα Hes. Gallicumque "benna," γάντος ὁχημα Τυρρηνοί Hesych. καπάνη (media longa), δύμη, δύμα, δύαντα, nec sciri potest unane horum omnium stirps fuerit, an specie similis, re diversa.'

59. φερυπωμένα. An unusual form for the commoner method of reduplication *ἐρρυπωμένα*. Schol. P. Q. quotes *βεραπισμένῳ νότῳ* from Anacreon; and Eustath. says that Homer preferred the form because of its correctness, τῆς καλλιφονίας τὴν κανονικὴν δρόστητρα προέκρινε. But it is really much more a question of metre.

60. σοι.. ἔοικε.. ἔόντα βουλεύειν. For this change of construction cp. Od.

βουλὰς βουλεύειν καθαρὰ χροτ̄ εἴματ̄ ἔχοντα.  
 πέντε δέ τοι φίλοι νήες ἐνὶ μεγάροις γεγάσσιν,  
 οἱ δύ' ὀπυίοντες, τρεῖς δ' ἡίθεοι θαλέθοντες  
 οἱ δ' αἰεὶ ἐθέλουσι νεβπλυτα εἴματ̄ ἔχοντες  
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῆ φρενὶ πάντα μέμηλεν.<sup>65</sup>  
 \*Ως ἔφατ̄· αἰδετο γὰρ θαλερὸν γάμον ἔξονομῆναι

16. 465, and Od. 10. 563, 565. The MSS. vary between *ἔβοτα*, *ἔχοντα* and *ἔβρι*, *ἔχοντα*. Nauck declares for the latter. Classen discusses this construction thoroughly in his Beobacht. über dem Hom. Sprach. pp. 140 foll.

61. *βουλὰς βουλεύειν*. In such constructions the accusative is closely connected with the verb, but not with that kind of dependence in which the action of the verb passes over to the object; but rather the accusative represents the particular sphere in which the action expressed by the verb exerts itself. This construction properly belongs to intransitive verbs, though an analogous usage is found with verbs transitive. Generally speaking the use is peculiar to poetry, as we may see by comparing such an expression as *βίον σῆν* with *βίον δέγενεν*; or, in English, 'they have been asleep' with such a phrase as 'they have slept their sleep.' It is a method of avoiding in poetry the constant employment of such common verbs as 'to make,' 'to do,' 'to perform.' But an additional emphasis is also given by the use of this cognate accusative, as may be seen from such expressions as 'dicta dicere,' or, Plaut. Aul. 4. 1. 6, 'servitutem servire.'

The most complete form of this cognate accusative is found when the verb and the noun are of identical stems. This is called by the grammarians *σχῆμα ἐτυμολογικόν*. And from the identity of stem, and therefore close similarity in sound, we find τὰ τοιούτων σχῆμα παρονομασία καλέσαι Schol. D. on Il. 2. 121. As instances may be quoted, *ἄγορᾶς ἀγορέειν* Il. 2. 788, *ἴθρῳ ίθρούν* Il. 4. 27, *μάχην μάχεσθαι* Il. 12. 175; 15. 414, 673; 18. 533 [?]; Od. 9. 54 [?], *νέκεα νεκεῖν* Il. 20. 251, *πόλεμον πολεμίζειν* Il. 2. 121, *ἀπειλᾶς ἀπειλεῖν* Il. 13. 219, *βουλὰς βουλεύειν* here and Il. 10. 147, *δύτηα δυτίναι* Od. 3. 67, *ἔπος εἶπεῖν* Il. 1. 108; Od. 8. 397 (this phrase is never used in the Iliad,

unless *ἔπος* have the addition of a pronominal or adjectival qualification, as Il. 1. 108; 3. 204; 7. 375, 394; 15. 206; 20. 250; 24. 744; but in the Odyssey it is found without such an addition, as Od. 8. 397; 16. 409; 19. 98), *μάθον μάθεσθαι* Od. 3. 140, *νόον νοεῖν* Il. 9. 104. The same construction is also found with verbs more distinctly transitive, as *αἰχμᾶς αἰχμάσσειν* Il. 4. 324, *κτέρες κτερεῖσεν* Od. 1. 291, compared with *κτερεῖσεν ἔταιρον* Il. 23. 646, *ἔργα ἔργάσθαι* Od. 20. 72, *τέμενος τάμεναι* Il. 6. 194, *φυτεύειν φυτόν* Od. 9. 108, *χοὴν χεισθαι* Od. 10. 518. As a further stage we find instead of the accusative identical in stem with the verb, an accusative of the same meaning or of one closely allied, as *ἀπολολέσαι μόρον* Od. 1. 166, *δλλυσθαι οἴτον* Il. 8. 34, *δένειν κακά* Il. 14. 89, *μογεῖν ἀγαθα* Od. 21. 207, *εἴδειν έντον* Od. 8. 445, or *δοτεῖν δόνον* Od. 10. 548, *δρόσον δμώνα* Od. 5. 178, *ζειν βίον* (but with the addition *ἀγαθόν*) Od. 15. 491, *ἐπωστρῆται ἐπωσχεῖν* Il. 2. 286, *εἰλαίην δαινυσθαι* Il. 23. 201 (cp. *δαινήτα τάφον* Od. 3. 309, *γάμον* Od. 4. 3), *δόδον ἐλθέμενα* Il. 1. 151; Od. 3. 316, *δόδον οχεῖσθαι* Od. 3. 693. Cp. *ἀγγελῆν* *ἐλθεῖν* Il. 11. 140, etc.

Analogous to this is the use of the accusative with verb (though it has no relation to the meaning of the verb), as *πόροι δεδορών* Od. 19. 446, *δοσεσθαι δελέθρον* Od. 2. 152, *πνεῦν μένος* Od. 22. 203, etc., *ἄλκος βάλλειν* Il. 5. 795, *οὐλὴν δαινύειν* Od. 24. 332, *δρκα τάρχειν* Od. 24. 483, *δμώνας θόρ* Il. 14. 271. Cp. *πέτληγον χορόν* Od. 8. 264. See on the whole question La Roche, Hom. Stud. § 19 foll.

65. *γάμον*. On Nausicaa, the only daughter of the house, devolved all the weight of this part of the household care, as she says in a tone of sportive seriousness.

66. *γάμον*. Preparation for her marriage was the reason urged upon



10. over-deck: lit. 'over-part'; 'inner-box', a frame to increase the depth  
'wagon-box' (P.)

πατρὶ φίλῳ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ.

‘Ούτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.  
ἔρχεν ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην  
ὑψηλὴν εὐκυκλὸν, υπερτερήν ἀραρύιαν.’

70

“Ως εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ’ ἐπίθοντο.

οἱ μὲν ἄρ’ ἔκτὸς ἀμαξαν ἐύτροχον ἡμιονείνην

ἄπλεον, ἡμιόνους θ’ ὑπαγον γεῦξάν θ’ ὥπ’ ἀπήνηρ

κούρη δ’ ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινήν.

καὶ τὴν μὲν κατέθηκεν ἐνέστῳ ἐπ’ ἀπήνηρ,

75

μῆτηρ δ’ ἐν κίστῃ ἐτίθει μενοεικές ἐδωδὴν

παντοίην, ἐν δ’ δψα τίθει, ἐν δ’ οἶνον ἔχευεν

ἀσκῷ ἐν αἰγείῳ κούρη δ’ ἐπεβήσετ’ ἀπήνης.

δῶκεν δὲ χρυσέη ἐν ληκύθῳ δγρὸν ἔλαιον,

εἴως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναικίν.

80

ἡ δ’ ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,

μάστιξεν δ’ ἐλάσαν καναχὴ δ’ ἡν ἡμιόνουιν·

αἱ δ’ ἀμοτον τανύοντο, φέρον δ’ ἐσθῆτα καὶ αὐτὴν,

74, 75. φέρεν, κατέθηκεν] ‘Ἀριστοφάνης ‘φέρον,’ γράφει καὶ ‘κατέθηκαν,’ οἱ δμῶες Schol. H. P. Did Aristoph. read κούραι οἱ κούραι?

her by Athena, in the dream. Θαλέρος is used as an epithet of youths in the flower of their age, and may easily be transferred to γάμος, ‘marriage in her maiden-prime;’ or it may be a fixed epithet of γάμος in the sense of ‘fruitful;’ which would further explain the feeling of ἀδός which kept her silent upon the subject.

69. ῥύκεν, ‘away then!'

70. υπερτερήν. The Scholl. interpret this of a box for baggage. In this sense it may be compared with πείρυθα, which is similarly affixed to an ἀμάξα, Od. 15. 131; Il. 24. 267. Others take it as meaning a movable ‘hood’ or ‘awning’ to protect the passengers from the sun or rain. The word itself, meaning ‘upper-works’ (ὑπέρτερος), gives no clue; but perhaps the participle ἀπερπινόν suggests something forming a part, though a movable part, of the cart, and so makes the signification ‘awning’ somewhat more likely.

73. ὑπαγον... ὥπ’ ἀπήνηρ. This expression comes from the idea of the horses or mules being brought up, and

put with their necks *under the yoke*. So ζεῦσαι ὥπ’ ὁχεσφι Il. 23. 130, ὥπ’ ἀμάξην Il. 24. 782. Cp. also ζεύξαθ’ ὥφ’ δρματ’ ἀγοντες Od. 3. 476.

80. χυτλώσαντο. χυτλόν, related to χυτός as φύτλη to φυτόν, is properly anything ‘poured.’ Its technical sense is a mixture of oil and water called ὑδρέλαιον Dioscor. 2. 10, etc., used by bathers. χυτλόνθανι thus comprehends both processes of bathing and anointing, described inf. 96 foll. The ancients used alkali (*κονία*) only in place of soap; so that the addition of oil to the water would naturally make a true soap in the process of washing.

83. ἀμοτον. The old etymology, which Aristarchus supports, is from ἀ privative and μοτόν, ‘lint;’ so that the word would mean ‘with unstaunched flow.’ Others refer it to root μα, as in με-μα-όν, or compound it of ἀ privative and root με, as in με-τρον. The pace however was only constant, not rapid, for the maids followed on foot: cp. ὅπος ἀμέτροιστο πεζοί inf. 319. Translate, ‘they stepped straight on without flagging.’

οὐκ οἶην, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἀλλαι.

Αἱ δ' ὅτε δὴ ποταμοῖ ρέον περικαλλέ̄ ἵκουτο,  
ἔνθ' ἡ τοι πλυνοὶ ἡσαν ἐπηετανοὶ, πολὺ δ' ὕδωρ  
καλὸν ὑπεκπρορέει μάλα πέρ ρυπόντα καθῆραι,  
ἔνθ' αἵ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.

καὶ τὰς μὲν σενάν ποταμὸν πάρα δινήεντα  
τρώγειν ἀγρωστιν μελιηδέα ταὶ δ' ἀπ' ἀπήνης  
εἴματα χερσὸν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,  
στεῖβον δ' ἐν βόθροισι θῶσ ἔριδα προφέρουσαι.  
αὐτὰρ ἐπεὶ πλῦνάν τε κάθηράν τε ρύπα πάντα,  
ἔξείης πέτασαν παρὰ θῖν' ἀλδς, ἥχι μάλιστα  
λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.  
αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαῖφ  
δεῖπνον ἔπειθ' εἴλοντο παρ' δχθησιν ποταμοῖο,  
εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.

87. ὑπεκπρορέει] This is the reading of the MSS., but the present tense seems contrary to Homeric usage. Friedländer, followed by Nauck, would read ὑπεκπρόρεεν.  
ὕπωντα] γρ. ῥυπόντα Schol. P. 95. ἀποπλύνεσκε] γρ. ἀποπτύνεσκε Vind. 56.  
ἀποπτύσεις] ἀπέρριτε Schol. V.

86. ἐπηετανοὶ, 'constantly supplied.' See on Od. 4. 89. The τελνοὶ seem to have been tanks dug at the side of the river, having a free communication therewith above and below, so that the water was continually passing in and out of them. The full force of the prepositions in ὑπεκπρορέα seems to be that the water wells up from beneath (*ἐπ*), passes on (*πρό*), and flows out again (*ἐπ*). So in ὑπεκπρολύσαν (inf. 88) they removed the males from *under* the yoke, detached them from the cart, and turned them off to graze. Cp. ὑπεκπροθέειν Il. 9. 506, ὑπεκπροργεῖν Od. 12. 113.

87. μάλα . . καθῆραι, 'so as to clean clothes though very dirty.' This clause forms a sort of exegesis to καλὸν and πολὺ, 'water plentiful and clear.'

90. ἀγρωστις is often rendered 'clover,' which the epithet μελιηδής seems to suit. Others regard it as 'couch grass' (*Triticum repens*), which has a peculiarly sweet root: others as 'dog-tooth grass' (*Cynodon dactylon*), which forms the principal pasture of India, under the name *Doorba*.

91. μάλιν. See on Od. 4. 359.

ἐσφόρεον ὕδωρ, 'carried them into the water.' Cp. εἰσερον εἰσανάγουσι Od. 8. 529, σωτὸν εἰσερόσαντες Od. 12. 317, ἐπαληθεῖς Αἰγαντίου Od. 4. 83.

94. ἥχι μάλιστα, 'just where.' Cp. II. 13. 789 ἔνθα μάλιστα μάχη καὶ φύλοις ἦν, Soph. O. C. 900 ἔνθα δίστομοι | μάλιστα συμβάλλουσιν ἐμπρὸν δόοι.

95. ἀποπλύνεσκε. The variant ἀποπτύσεις, and the interpretation of Schol. V. ἀπέρριττε, would make the meaning of the verse, 'just where the sea washed up the line of shingle on the shore.' But Nitzsch, with greater probability, joins ποτὶ χέρσον directly with θάλασσα, 'where the sea beating on the shore scoured the pebbles clean.' Compare βόχθει μέγα κῦμα ποτὶ ςέρν Od. 5. 402. This would represent almost a fixed point of the beach, for the rise and fall of the tide in the Mediterranean is very slight; and of course the poet transfers this phenomenon to his Phaeacian coast.

96. λίπ' ἐλαῖφ. See on Od. 3. 466.

98. μένον τεροψήμεναι (infinitive from 2nd aorist ἐτέρσην, from τέρσομαι), 'waited for the clothes to dry.' Com-



oo. Kyndyva: a combination of hood and shawl? The game seems to require  
that a garment allows to cast off that impeded 'use' arms.

αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτή,  
σφαίρῃ ταὶ δ' ἀρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσσαι·  
τῆσι δὲ Ναυσικά λευκώλενος ἥρχετο μολπῆς.  
οἵ δ' Ἀρτεμις εῖσι καὶ οὔρεος Ιοχέαιρα,

100. ταὶ δ' ἀρ'] πᾶσαι διὰ τοῦ δ' Schol. H. P., πᾶσαι meaning, says La Roche ad loc., 'omnia exemplaria recensionis Aristarchae.' Here δέ gives the apodosis. On the unusual position of δέ see Schnorr de Carolsfeld, verbb. collocatio Homericæ, p. 48: 'Ut particula δέ a secunda sede in tertiam recedat apud Homerum rarissime fit. Accidit autem ita ut subjiciatur et vocabulo cui praecedet pronomen δέ, si pronomen δ ab articuli natura proxime abest (cp. II. 1. 54 τὴ δεκάτη δέ etc.), et vocabulis quae ita cohaerent, ut τρίς μάκαρες (cp. Od. 6. 155). Maior libertas, ni fallor, huius unius loci est, ubi ex Aristarchi recensione hoc legitur σφαίρῃ ταὶ δ' ἀρ' ἔπαιζον, nec solum Aristarchea lectione continetur, quod a consuetudine Homericæ discrepet, sed etiam eis lectionibus quae sunt: σφαίρῃ ταὶ γ' ἀρ', et ταὶ τ' ἀρ'. Solet enim particula ἄρα apodosi addita nisi particulis a primo apodosis verbo non sciungi.' 102. καὶ οὔρεος] γρ. οὔρεα διερ άμενον Schol. H. Kayser considers οὔρεα to be the reading of Aristarchus, and Nauck adopts it.

pare μένον δ' ἐνὶ ἔσπερον ἐλθεῖν Od. 1. 422.

100. ταὶ δ' ἀρ' ἔπαιζον. See critical note.

101. μολπῆς. The Schol. interprets τῆς παιδᾶς ('the game'). See on Od. 1. 152. But there is no reason to doubt that it was accompanied with a measured chant and a dance movement, to which the throwing and catching of the ball kept time. So in Od. 8. 371 foll. we have ball-play combined with ὁργήθμος. Cp. Athen. I. 25 ὅρχήτεσ δεῖσι ταρ' Όμηρο, αἱ μὲν τινες τῶν κυβιστηρίων, αἱ δὲ διὰ τὴν σφαίραν, ἡς τὴν εὔρεσιν Ἀγαλλίς ή Κερκυραία γραμματικὴ Ναυσικά διατίθοσιν ἢς πολιτιδίαι χαριζόμενη.

102. οἵ δ' Ἀρτεμις. This passage is imitated by Virgil in his description of Dido, Aen. I. 502 foll., 'qualis in Eurota ripis, etc.', which passage is thus criticised by Valerius Probus (quoted by Aul. Gell. Noct. Att. 9. 9), 'nihil quicquam tam improspere Vergilium ex Homero vertisse quam versus hos amoenissimos, quos de Nausicaa Homerus fecit. Primum omnium id visum esse dicebant Probo, quod apud Homerum quidem virgo Nausicaa, ludibunda inter familiares puerillas in locis solis, recte atque commode consertur cum Diana venante in iugis montium inter agrestes deas: nequaquam autem conveniens Vergilium fecisse, quoniam Dido in media urbe ingrediens inter Tyrios principes, cultu atque incessu serio, "instans operi," sicut ipse ait, "regnisque futuris" nihil eius similitudinis capere possit, quae lusibus atque

venitibus Diana congruat. Tum postea quod Homerus studia atque oblectamenta in venando Dianaे honeste aperteque dicit; Vergilius autem cum de venatu deae nihil dixisset pharetram tantum facit eam ferre in humero, tanquam sit onus et sarcina.. præter ista omnia florem ipsum totius loci Vergilium videri omisasse, quod hunc Homeri versum exigue secutus sit, φέα δ' ἀργυράτῃ πέλεγα: καλαὶ δέ τε πᾶσαι, quando nulla maior cumulationis pulcritudinis laus dici potuerit quam quod una inter omnes pulcras excelleret, una facile et ex omnibus nosceretur.'

καὶ οὔρεος. See critical note. We may suppose that Artemis descends from some peak, and then travels along the ridges of the hills, ή καὶ Τηγύετον κ.τ.λ. Taygetus (the 'huge' mountain, from ταῦς, see on Od. 4. 11) was also called Pentadactylus, from its five peaks. It is a mountain range in the western portion of Lacedaemon, running from north to south, and ending in the promontory of Taenarus, after a course of nearly seventy miles. The sides of Taygetus were covered with pine forest, and the region round the principal summit Taletum was called Theras, 'the hunting-grounds,' Paus. 3. 20. §§ 4, 5. Erymantus is a lofty range between Arcadia, Achaia, and Elis. As Erymanthus was the fabled haunt of the great Erymanthian boar slain by Heracles, κάπροι has a peculiar appropriateness here.

Ιοχέαιρα, not from ίοι and χαῖρω, but originally Ιοχέαιρα, from χέω. See

ἡ κατὰ Τηνύγετον περιμήκετον ἢ Ἐρύμανθον,  
τερπομένη κάπροισι καὶ ὀκείης ἐλάφοισι·

τῇ δέ θ' ἄμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο,  
ἀγρονόμοι παῖζοντι· γέγυθε δέ τε φρένα Λητώ·  
πασάων δ' ὑπὲρ ἢ γε κάρη ἔχει ἡδὲ μέτωπα,  
ρεῖα τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι  
ῶς ἢ γ' ἄμφιπόλοισι μετέπρεπε παρθένος ἄδμῆς.

'Αλλ' δτε δὴ δρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι  
ζεῦξασ' ἡμένους πτύξασά τε εἴματα καλὰ,  
ἔνθ' αὐτὸν ἀλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
ώς Ὁδυσσεὺς ἔγροιτο, ἵδοι τ' εὐώπιδα κούρην,  
ἢ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.

σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεια·  
ἄμφιπόλου μὲν ἀμαρτε, βαθείῃ δ' ἔμβαλε δίνη,

106. ἀγρονόμοι] Μεγαλείδης 'ἀγρόμεναι παίζοντις ἀνὰ δρία παιταλέεττα' Schol. H. P.  
116. ἔμβαλε] Restored by Wolf to the text from Eustath. and Harl. Schol. Others read ἔμβεσε, which Nitzsch thinks may have been the original reading.

Schol. on Il. 16. 465, comparing *νείαιρα*, from *νέος*. For the word *χέω* used of shooting cp. Βίλεα χέοντο Il. 15. 590, ἐκχεντάς διστούς Od. 22. 3.

106. ἀγρονόμοι. The paroxytone accent is right here, as *νέμειν* and *νέμεσθαι* are used actively in the sense of 'haunting.' Schol. H. P. Q. notices that others accented the word proparoxytone; and Schol. E. V. proposes ἀγραν *νέμουσα* as a possible interpretation. In Soph. O. T. 1103 we find ἀγρόνομοι πάλκει. Cp. Il. 20. 8 νυμφάων . . αἵ τ' ἀλσαὶ καλὰ νέμονται.

παίζοντο seems used here with the notion of 'hunting,' which we technically call 'sport;' so Soph. El. 566 πατήρ ποθ' οὐδές, ὡς ἄγω κλίνω, θέας | παῖζων κατ' ἀλσος ἐκείνησσεν ποδοῖν | στικτὸν κεραστὴν ἔλαφον.

107. ὑπὲρ . . ἔχει. The simplest construction is not, as usually given, ὑπέρέχει πασάων, 'overtops all by her head;' but 'lifts her head above all,' as of the horse in Il. 6. 509 ὥνοι δὲ κάρη ἔχει. But compare on the other hand Il. 3. 210 στάντων μὲν Μερέλαος ὑπέρεχεν εὐρέας ὄμοις with ib. 227 ἔφοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὄμοις, which rather supports the meaning, 'overtops them by head and shoulders.'

110. δὴ δρ' (unusual hiatus) ἔμαλλε. This means 'she now thought of packing up and going home'; the actual preparations, described by ζεῦξασα καὶ πτύξασα, are not begun till inf. 252. The two participles here give a nearer definition of νέεσθαι.

114. ἢ οἱ ἡγήσαιτο, 'who should be guide for him.' Cp. Od. 7. 22; 15. 82.

115. ἔπειτα, 'so then'; introducing the first stage in the carrying out of Athena's intention. On this passage Eustathius speculates as to what particular sort of ball-play this might be, and suggests that it is ἡ λεγομένη ἐφετίνδα, in which the thrower made a show of tossing the ball to one of the players, and then suddenly flung it to another: this form of the game was also called φεννίς (φενακίζειν). He further tells us that the Lacedaemonians excelled all other people in ball-play; that Alexander the Great was the most expert of all kings; and that of private individuals the most skilful was Sophocles the tragedian, who wrote a satyric drama called Πλύντραι, or 'washerwomen,' in which he himself took the part of Nausicaa.

116. ἀμαρτε, sc. Nausicaa, who is also the subject to ἔμβαλε.

14. πόλην: elsewhere this access. limit of nation with πόλης has a prep.

17. εἰδι πακπόν: over a long (distance) = afar, i.e. lonely. "What strikes  
the ear is measured by the eye."

19. Od. forgot that he once told him ( $\epsilon$  345) that Phaeacians dwell the

αἱ δὲ ἐπὶ μακρὸν ἀνσαν. δοῦλος ὁ γέρετος Ὀδυσσεὺς,  
ἔζόμενος δὲ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“Ω μοι ἔγώ, τέων αὐτεῖς βροτῶν ἐστιν γαῖαν ικάνω;  
ἡ δὲ οὖτις γέρετος ὑβρισταῖς τε καὶ ἄγροις οὐδὲ δίκαιοι,  
ἥτις φιλέξεινοι, καὶ σφιν υἱός ἐστι θεουδῆς;  
ὡς τέ με κουράων ἀμφήλυθε θῆλυς ἀντὴ,  
νυμφάων, αὐτὸν ἔχοντα δρέων αἰπεινὰ κάρηνα  
καὶ πηγὰς ποταμῶν καὶ πτύσεα ποιήεντα.

ἡ νῦ που ἀνθράπων εἰμὶ σχεδὸν αὐδήντων;  
ἄλλ’ ἄγ’, ἔγὼν αὐτὸς πειρήσομαι ἡδὲ ίδωμαι.”

\*Ως εἰπὼν θάμνων ὑπεδύσετο δοῦλος Ὀδυσσεὺς,

altered to ξυμβαλε, lest any one might imagine Nausicaa had fallen into the water.  
122-125] See note on text. 125. η νῦ που] The line is variously ended in different editions with a full-stop, or a mark of interrogation.

117. ἐπὶ μακρὸν ἀνσαν. Join ἐπὶ.. .  
ἀνσαν, ‘they cried aloud thereat,’ as  
ἐπὶ δὲ αὐτῷ δύος Il. 15. 321, ἐπὶ δὲ  
τῷ μηρῷ μέρῃ δύοτε Hes. Scut. Herc.  
309.

119. τέων αὐτεῖς. Cp. Ebeling, Hom. Lex. s. v., ‘αὐτεῖς interrogant est cum quadam indignatione atque minantia vel graviter ferentis quod quidem iterum fiat.’ See Il. 1. 202; 20. 16; 21. 394; Od. 10. 281; 11. 93; 20. 33. Perhaps our impatient use of ‘now!’ is near enough for translation.

121. θεούδης, ‘god-fearing.’ Before Buttm. θεούδης was generally regarded as another form of θεοειδῆς. It should, however, be classed under those nouns with stems in -εσ which are subject to Hyphaeisis, or dropping a vowel before another vowel, as κλέα for κλέε-α. So θεούδης, θεούδεα (for θεοδής). Monro, H. G. § 105. 4. Dūntzer regards it as equivalent to θεοαδῆς, from root δᾶ, σῆδα, in the sense of ‘god-pleasing;’ so also Schol. P. υἱός θεούδης here is a sort of exegesis of φιλέξεινοι, men who θεούσαν μήνιν Ζηνὸς ζεινούν. Cp. Il. 13. 625.

122. ἡς το to be joined with κουράων, ‘as it were the voice of girls.’ Cp. Od. 4. 45 ὡς τε γάρ ήλιον αἴγλη πέλειν ἡς σελήνης.

κουράων is further defined by the addition of νυμφάων, cp. Od. 4. 63 ἀδρόν.. διοτρέφεων βασιλήων. The voice of nymphs may further have suggested to him the presence of

mortals, as sacrifices and altars to the nymphs are mentioned in Od. 13. 350; 17. 210. Homer speaks of nymphs of fountains and streams, νησίδες Il. 6. 22; nymphs of mountains, δρεστιάδες Il. 6. 420, and δύρωνδοι, as sup. 105. They are represented as daughters of Zeus in Il. 6. 420, having their origin from springs, groves, and rivers, Od. 13. 350, and worshipped in sacred grottos, Od. 14. 435. The two lines, 123-4, though accepted without objection by the Scholl., are suspected or rejected by many modern editors. Nitzsch remarks that 124 is identical with Il. 20. 9 and h. Hom. Ven. 99; and that the supposition that the cry came from nymphs would really give very little hint about the place being inhabited by mortals. Both he objects to the combination κουράων νυμφάων, and proposes to read η νυμφάων. The Schol. supposes it was the loneliness of the place that suggested the presence of nymphs, and the alternative possibility of the presence of mortals is given in η νῦ που, which he writes with the disjunctive η.

123. πειρήσομαι may be the subjunctive of the aorist, as being parallel to ίδωμαι, or, more likely, indic. future of mere statement of what is going to happen, followed by the mood that expresses intention. See Od. 12. 383. For the converse arrangement see Od. 2. 222.

127. θάμνων ὑπεδύσετο. So with genitive, implying the notion of escape, πακῶν ὑπεδύσει Od. 20. 53.

ἐκ πυκινῆς δ' ὑλης πτύρθον κλάσε χειρὶ παχείῃ  
φύλλων, ὡς βύσαιτο περὶ χροῖ μῆδεα φωτός.  
βῆ δ' ἵμεν ὃς τε λέων ὀρεστροφος, ἀλκὶ πεποιθὼς,  
ὅς τ' εἰσ' ὑμενὸς καὶ ἀήμενος, ἐν δέ οἱ δσσε  
δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται η ὄλεσσιν  
ἡὲ μετ' ἀγροτέρας ἐλάφους κέλεται δέ ἐ γαστὴρ  
μῆλων πειρήσουτα καὶ ἐς πυκινὸν δόμον ἐλθεῖν.  
ὡς Ὀδυσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε  
μίξεσθαι, γυμνός περ ἐών χρειῶ γὰρ ἴκανε.  
σμερδαλέος δ' αὐτῆσι φάνη κεκακωμένος ἀλμη,  
τρέσσαν δ' ἀλλυδις ἀλλη ἐπ' ἡίβνας προύχούσας  
οἴη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
θάρσος ἐνὶ φρεοὶ θῆκε καὶ ἐκ δέος εἶλετο γυνών.

130

135

140

132. μετέρχεται] κρέσσον γράφειν ἐπέρχεται Eustath.

128. πτύρθον . . φύλλων, a somewhat loose genitive resembling the material genitive, as τάπης ἔριον Od. 4. 124, ἀλος αἰγέρων inf. 291; or the genitive of contents, like οἴνου πίθοι Od. 2. 340, οἴνου δοκός Od. 5. 265.

129. ὡς βύσαιτο, 'that girt about his body it might cover his nakedness.'

130. ἀλκὶ. This metaplastic form of the dative from ἀλτῇ occurs four times in the Iliad, but only here in the Odyssey.

131. With ὑμενὸς καὶ ἀήμενος Nitzsch compares νιφόμενος Xen. Hellen. 2. 4. 3. So in Arist. Ach. 1075 τηρεῖν νιφόμενον τὰς ἔσθολάς. For the passive of δῆμος cp. δῆτο II. 21. 386.

ὅσσος is used here as a neuter plural with a singular verb, as in Il. 12. 466; 23. 477. It is found with a plural verb in Il. 13. 617; 16. 792; 17. 695; 19. 17, etc.: with a dual verb Il. 15. 608; 17. 679. In h. Hom. ad Sol. 9, the form δοσσοῖς for the dative occurs, as in Hesiod, Scut. 145, etc. There is a similar confusion between plural and dual in the adjectives found with δοσσοῖς, in Il. 13. 435 we find θέλξας δοσσοῖς φαεινά, in Il. 14. 236 δοσσοῖς φαεινά, etc. The grammarians supposed a nominative δοσσοῖς or τὸ δοσσοῖς. The form δοσσοῖς is probably δογῆ, Skt. akshi.

132. βουσὶ μετέρχεται . . ἡὲ μετ' .. ἐλά-

φους. The change from dative to accusative is strictly accurate. He pursues the flying deer, while his ravages in the farmyard are confined within a narrower circle and imply no such movement.

133. κελευσοῦ δέ, 'and his belly bids him go even into the close-shut fold to make an attack on the sheep.' Compare 'suadet enim vesana fames' Virg. Aen. 9. 340.

135. ἔριλλε, 'was faint.' The main point of comparison in the simile between the lion and Odysseus, is that both are pushed by hunger into an act of unusual boldness; χρειῶ γὰρ ἴκανε.

138. τρέσσαν, 'fled scared.' According to Aristarchus τρέψ always has the notion of 'fleeing'; but the meaning is certainly not strongly brought out in every passage, as δᾶλλ' αὐτῷ τρέψ̄ δασετον Il. 17. 332, μὴ λίην τρέψ̄ Il. 21. 288. The general force is like that of Lat. 'trepidare.' Pausanias (1. 22) tells us that this scene was depicted in the Propylaea at Athens, by Polygnotus.

ἵνοντας. The scene is laid near the mouth of a river, so that there is no difficulty here in translating 'jutting spits,' probably of low sandy beach, common in such places. See on Od. 5. 441.

140. Join ἐκ with εἰλερο.

28. πτοφός φύλαν: leafy bough

33. ἀρπέας: the comp. form has only contrasting force.

36. Polygnotus painted this scene (N: wing - Prothylaea)

44. *i*. if *isly*: *seally* - *wish-od*

48. *gentle + winning*. P. says modern lit. nowhere occurs this combination - qualities so happily, unless it be in Portia's "No quality of woman"

53. *ooi*. *corn seed oii*, leading that *ooi* is never found after a long syllable ending in a consonant

στῇ δ' ἀντα σχομένη δὲ μερμήριξεν Ὀδυσσεὺς,

ἢ γούνων λίσποιτο λαβὼν εὐώπιδα κούρην,

ἢ αὐτῶν ἐπέεσσιν ἀποσταδὰ μειλιχίοισι

λίσποιτ', εἰ δεῖξεις πόλιν καὶ εἴματα δοṇή.

ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,

145

λίσπεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισι,

μή οἱ γοῦνα λαβόντι χολόσαιτο φρένα κούρη.

αὐτίκα μειλιχίοιν καὶ κερδαλέον φάτο μῦθον

‘Γουνοῦμαί σε, ἀναστα θεός νύ τις, ἢ βροτός ἔσσι;

εἰ μέν τις θεός ἔσσι, τοὶ οὐρανὸν εύρον ἔχουσιν,

150

Ἀρτέμιδί σε ἔγώ γε, Δίος κούρη μεγάλοιο,

εἰδός τε μέγεθός τε φυῆν τ' ἀγχιστα ἔισκω·

εἰ δέ τις ἔσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,

τρισμάκαρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ,

τρισμάκαρες δὲ κασίγνητοι μάλα πού σφιστι θυμὸς

αἰὲν ἐνφροσύνησιν ιάίνεται εἴνεκα σεῖο,

144.] The verse was suspected by Athenocles, a pupil of Aristarchus, partly because of the repetition of λίσποιτο, and partly because the present question is only whether he should clasp her knees or address her from a distance. Schol. H. P. 149. ἢ βροτός] τὸν ἢ δ' Ἀσκαλωνίτης περιστῆ, ἕραγματικὸν νομίζων δὲ καὶ χαρέστερον οἱ δὲ ἐνέκλιναν ὡς εἰ ἐλεγεν ἐπει θεός εἴτε ἀνθράπος Schol. P. 156. ἐνφροσύνησιν] γρ. ἐν εὐφροσύνησιν κακῶς οὐδέποτε γάρ ‘Ομηρος ἀνιαρέτως τὴν εὐφροσύνην φησι τὸ δυναματικὸν Schol. P. Q.

141. σχομένη, ‘halting.’ Lit. ‘having checked herself [from flight].’ So Eustath. ἐπισχοῦσα ἄντην τῆς φυγῆς. Cp. φρεσὶ δὲ ἔσχετο Od. 17. 238, σχέσθαι βίης Od. 4. 422. This is far simpler than to supply such a noun as χεῖρας or κρήδεμνον, as in Od. 1. 334 ἀντα παρείσαν σχομένη λιπαρὰ κρήδεμνα.

143. αὗτος, ‘as he was;’ further defined by ἀποσταδά.

148. κερδαλέον. Through the sense of ‘gain-getting,’ the derivatives of κέρδος take almost any colouring, from the wise counsel of a goddess, κερδούντης αἵρησατ ‘Ἄθηνη Il. 22. 247, to the selfishness of Agamemnon, who is called κερδαλεόφρων Il. 1. 149; or the craftiness of Sisyphus, δεκτέριστος γένετ’ ἀνδρῶν Il. 6. 153. Compare also the titles κερδαλέη and κερδῶ for the fox, in Pindar and Archilochus.

149. ἀναστα. This form of address is only elsewhere used in Homer of Demeter, Il. 14. 326, and Athena, Od. 3. 380. There is thus a special compliment implied in the application of it to a woman.

Compare with the sentiment Virg. Aen. I. 331 ‘quam te memorem, virgo! namque haud tibi vultus | mortalis, nec vox hominem sonat; o dea certe, | an Phoebi soror, an nympharum sanguinis una!’ Also Ovid, Met. 4. 312 ‘qui te genuere beati, | et frater felix, et fortunata profecto | si qua tibi soror est, et quae dedit ubera nutrix.’

156. ἐνφροσύνησιν, cp. δευφροσύνησιν Od. 15. 470, and for other feminine plurals to express an abstract idea cp. τεκτοσυνάσ Od. 5. 250, ποδωκέψιν Il. 2. 792, πολυερέπειρον Od. 24. 167. Similarly, δτασθαλίαι, δπεροτλίαι, Ιπωσύναι, etc.

λευσσόντων τοιύνδε θάλος χορὸν εἰσοιχνεῦσαν.  
κεῖνος δ' αὐτὸν περὶ κῆρι μακάρτατος ἔξοχον ἀλλων,  
οὐ κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.  
οὐ γάρ πω τοιούτον ἵδον βροτὸν διθαλμοῖσιν, 160  
οὔτ' ἀνδρ' οὔτε γυναῖκα σέβας μ' ἔχει εἰσορόωντα.  
Δήλῳ δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ  
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόηστα.  
ἥλθον γάρ καὶ κεῖσε, πολὺς δέ μοι ἐσπετο λαὸς  
τὴν ὁδὸν ἦ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἐσεσθαι. 165  
ὡς δ' αὐτῶς καὶ κεῖνο ἵδων ἐτεθῆπεα θυμῷ

160. τοιούτον ἵδον] Beck. τοῖον Φεῖδον. La Roche follows Grashof in writing τοιύνδε ἵδον. Nauck gives τοιούτον ἔγρα ἵδον. 165. μέλλεν] So with majority of MSS. The lemma of Schol. P. gives ἡ δὴ μέλλεν] followed by a notice of Aristonicus, [ἢ διπλῇ] ὅτι οὐκ οἶδεν δ τοιητῇ τὸ μέλλεν Ἀττικὸν γάρ ἐστι τὸν μεταγενεστέραν. But to make any sense of this we must alter μέλλεν in the Scholium to ἡμέλλεν, which is the regular Attic form.

157. λευσσόντων. For this use of the genitive of the participle, notwithstanding the dative case of the pronoun *σφίσι*, cp. Od. 9. 256 ἡμῖν δὲ κατεκλάσθη φίλον ἥτορ | δεισάντων, ib. 458 τῷ κέ οἱ ἐγκέφαλός γε .. θειομένου πάροι, also Od. 14. 527; 17. 231; 22. 17; Il. 14. 25; 16. 531. In each of the two lines quoted above it is possible to suppose the genitive suggested by ἥτορ or ἐγκέφαλος, but the connection is loose; and the genitive is evidently tending towards its 'absolute' use; which it actually reaches in such phrases as καὶ κεν τοῦτο ἔθειοιμι Διός γε ὄνδροντος ἀρέσθαι Od. 1. 390. Classen (Hom. Sprach. p. 174 foll.) calls this construction 'das letzte Stadium vor dem vollen Durchbruch des Genitiv zur Unabhängigkeit.' See more on Od. 4. 646.

θάλος .. εἰσοιχνεύσαν. For the 'constructio ad sensum,' the participle agreeing with the gender *implied* in θάλος, cp. Il. 22. 87 φίλον θάλος, δν τέκεν αἴτη, Od. 11. 90 ἥλθεν ἐπιψυχῇ Θηβαῖον Τειρεσίο | χρύσεον σκῆπτρον ἔχων, Il. 11. 69ο ἐλθὼν ἱκάνωντα βίῃ Ήρακλεῖν. Also Eur. Bacch. 130 τῆς σῆς τόδ' ἔρνος, ὃ τάλαινα, νηδόνος | αἰσχυστα καὶ κάκιστα καθανόνθ' δρῶ.

158. περὶ κῆρι. See on Od. 5. 36; μακάρτατος .. ἄλλων ib. 105.

159. ἐέδνοισι βρίσας, 'having prevailed by his gifts.' σέ is governed by ἀγάγηται, not by βρίσας, for βρίθειν in

Homer always bears a neuter sense, as in Il. 18. 561; Od. 16. 474; 9. 219. So in Soph. Aj. 130 χειρὶ βρίθειν, Eur. Troad. 216 ὀλβῷ βρίθειν. But in Pind. Nem. 8. 30; Aesch. Pers. 346, etc., it is used transitively. So Eustath. here, τὸ βρίσας ἀντὶ τοῦ νυκήσας ἔντα πλήθει τὸν ἄλλον μηροτήρας.

162. Δήλῳ. This visit to Delos seems to belong to the voyage when the Greeks sailed from Aulis to Troy, passing through the Cyclads to Delos, thence by Icaria to Samos, and so on by Lesbos (Od. 4. 342) to Lemnos and the Trojan coast, as in the route described by Nestor, Od. 3. 169 foll. Nitzsch quotes from Voss, to the effect that Delos was in Agamemnon's time the regular oracle for sea-faring men. There would seem to have been a palm-tree always preserved in the precinct of Delos, like the *μορια* or sacred olives in the Academia at Athens; cp. Soph. O. C. 705. The Schol. refers to the πρωτόγονος φοίνιξ, connected with the childbearing of Leto, Eur. Hec. 458; and Cicero (de Legg. 1. 1. 2) declares that the palm was still to be seen in his day, 'quod Homericus Ulixes Deli se proceram et teneram palmarum vidisse dixit, hodie monstrant eandem'; so too Pliny, N. H. 16. 99. 44.

164. ἥλθον .. τὴν δδόν. See note on βουλᾶς βουλεύειν sup. 61.

166. ὡς δ' αὐτῶς (the words always

57. θάλασ: about, επρος 163 = sapling

163. φοίνικος: not mentioned Iliad. This thy statues is like to a palm-tree  
Song Solomon 7.7.

67. Sophu: only here of the trunk of a growing tree

11. Orestes: he thinks only " storm sent by Poseidon (which arose on the 29<sup>th</sup>. day  $\epsilon^2\varphi$ , and forgets the fair wind sent by Calypso. ( $\epsilon^{\text{268-281}}$ ) from 1<sup>st</sup>. day - 29<sup>th</sup>

δὴν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
ώς σὲ, γύναι, ἄγαμαί τε τέθηπά τε δείδιά τ' αἰνῶς  
γούνων ἀψασθαι· χαλεπὸν δέ με πένθος ἱκάνει.

χθιζός ἔεικοστῷ φύγον ἡματὶ οἴνοπα πόντον· 170

τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραυπναῖ τε θύελλαι  
νήσου ἀπ' Ωγυγίης νῦν δ' ἐνθάδε κάββαλε δαίμων,  
ὅφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ δίω  
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.

ἀλλὰ, ἀνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175  
ἐς πρώτην ἵκεμην, τῶν δ' ἀλλων οὐ τίνα οἶδα  
ἀνθρώπων, οἵ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.

172. κάββαλε] Al. κάμβαλε, which Bekk., La Roche and Ameis adopt from Cod. Harl., Vind. 56, etc.

thus separated by δέ in Homer) seems to begin the comparison at the wrong end. It would run more naturally ὡς καὶ καίνο ίδων ἐτεθῆτα, ὡς αὔτος σὲ ἄγαμαι, whereas it takes the reverse order, 'tantum, illud conspicutus, obstupui quantum te iam nunc admiror.'

167. ἀνήλυθεν ἐκ δόρυ γαίης. There is a difficulty about this arrangement of words. As a rule, the preposition is not separated from its noun except by enclitic pronouns and particles, or other unemphatic words. And it is very doubtful if we can meet that difficulty by treating ἐκ as an adverb, for ἐκ and ἐσ do not seem to be so used when standing unsupported by any particles. Nor can the arrangement be explained as a case of tmesis; for tmesis, with the preposition put after the verb, is only found with disyllabic prepositions. The line must be regarded as a case of licence unusual in Homer, and may be compared with εἴροι δ' ἐν πήματα οἴκῳ Od. 9. 535, δήσεις δ' ἐν πήματα οἴκῳ Od. 11. 115, or Od. 10. 290 βαλέει δ' ἐν φάρμακα σίτη, where, however, Bekker and Nauck read τῷ with one or two MSS, which would enable the preposition to be regarded as in tmesis.

170. χθιζός, used with the adverbial force of χθές, as in Od. 2. 262, etc. Compare 'sic venias hodierte' (for *hodie*) Tibull. I. 7. 53. 'Aeneas se matutinus agebat' (for *mane*) Aen. 8. 465.

171. τόφρα, i. e. for the whole space of twenty days.

172. κάββαλε, 'cast me ashore'; not ἀκίνδυνον καταγογήν, but τὴν ἀπὸ πνευμάτων δεινῶν ἐξερριμένην, as the Schol. remarks. 'For I do not think,' says Odysseus, 'that my hardships will cease, but the gods, ere that, will bring many of them to pass.'

173. καὶ τῇδε, 'here too'; i. e. as well as in all other scenes of my misery.

174. πάροιθεν, 'ere that, sc. before the ἀνάπονος comes. The Schol. cannot be right in rendering πάροιθεν as ἐτὸ μετέπειτα, 'hereafter'; for Homer uses ὅπερεν and ὅποισαν in that sense, as ll. I. 343, Od. 2. 270. Compare here Il. 23. 20 ήδη τοι τελέω τὰ πάροιθεν ὑπέστη.

175. σὲ.. ἐς πρώτην. The pronoun is thrown out of its natural place in order to put it into a peculiarly emphatic position, and so as exactly to balance τῶν δ' ἀλλων. For ἐς used with persons compare Il. 7. 312 εἰς Ἀγαμέμνονα, Od. 3. 317 ἐς Μερέλαον.

177, 178. πόλιν.. σότην. There does not seem to be an intentional distinction here drawn between the two words, such as appears in later Greek, when all political ideas were connected with πόλις. But even the etymology points to a distinction which lies at the bottom of this difference. πόλις (Skt. *purṣ*) is connected with the root πλε or πλε, and points to the settlement of a multitude of people; while σότην (*Fāstu*) is merely a 'dwelling,' from root *vas*, which appears in the Skt. *vdstu* = 'domus.' Cp.

δότυ δέ μοι δεῖξον, δὸς δὲ ράκος ἀμφιβαλέσθαι,  
εἴ τι που εἶλυμα σπείρων ἔχεις ἐνθάδ' ιοῦσα.

σοὶ δὲ θεοὶ τῶσα δοῖεν δόσα φρεσὶ σῆσι μενοινᾶς,  
ἀνδρα τε καὶ οἰκον καὶ διοφροσύνην διάσειαν  
ἐσθλήντι οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
ἡ δοθ' διοφρονέοντε νοῆμασιν οἰκον ἔχητον  
ἀνὴρ ἡδὲ γυνή· πόλλ' ἀλγεα δυσμενέεσσι,  
χάρματα δ' εὑμενέτησι· μάλιστα δέ τ' ἔκλινον αὐτοί.

180

185

Il. 17. 144 φάρεο νῦν διπτος κε πόλιν  
καὶ ἀστρα σάνσεις.

179. εἴλυρα σπείρων, as the Schol. interprets εἴ τοι σοι εὐτελὲς ράκοις τὴν δάλλην ἑσθῆτα φρουρεῖν προβέβλητο, τοῦτο δὸς μοι ἵνα διμίσχωμαι. Transl. 'a wrapper of the linen,' which they had brought to wash, doubtless a covering of coarse canvas or cloth for packing the clothes. Thus his request is a very modest one.

182. κρεῖσσον τοῦ γε.. ἢ ὅτε. For this pleonastic use of ἢ with the comparative in addition to the genitive compare Il. 15. 509 οὐ τις τοῦδε νόος καὶ μῆτις ἀμεινῶν | ἢ αὐτοσχέδιη μῆται χείρος τε μένος τε, Eur. Suppl. 1120 τί γὰρ ἀν μεῖζον τοῦδε ἔτι θρατοῖς | πάδος ἔσειρος | ἢ τέκνα θανόντων ἑπέσθαι; Heracl. 298 οὐκ ἔστι τοῦδε παιοὶ κάλλιον γέρας | ἢ πατρὸς ἑσθοῦ κάγαθοῦ πεφυκέναι, Cic. in Ver. 4. 35 'quid hoc tota Sicilia est clarius, quam omnes... convenisse.' This additional clause introduced by ἢ or 'quam' is really the exegesis of the genitive or ablative of the pronoun. For the sentiment Löwe quotes Eur. Med. 14 ήτερ μεγίστη γίγνεται σωτηρία | διαν γυνή πρὸς ἀνδρα μὴ διχοστρῆ.

184. ἀλγεα. This is the accusative in apposition to the foregoing clause. Such an accusative is really exegetic, and may well be compared with the proleptic use of adjective and substantive, as δραν οὐραῖαν φλέγων, or διδάσκειν τοῦτα ιστά. Some Latin writers, as Virgil and Tacitus, imitated this accusative. But the characteristic case in Latin is the dative, as 'exitio' or 'terror' compared with the Greek χάρμα γενέσθαι. χάρμα and πῆμα are among the words most frequently used in such apposition; as ἢ μν τέκνα πῆμα βροτοῖσι Od. 12. 125. γυναῖκεν εὐεῖδε ἀνῆγες | ἐξ-

ἀπίης γάλης τυδε ἀνδρῶν αἰχμητάσω, | πατρί τε σῷ μέρᾳ πῆμα πώλητε πατέρι τε δῆμοφ, | δισμενέσιν μὲν χάρμα, κατηφέντε δὲ σοι αὐτῷ Il. 3. 48 foll., Μενέλαιον.. ὃν τις διστεύσας ἐβαλεν τέξσαν εὖ εἰδότε, | Τράπα η Δικέων, τῷ μὲν κλέος ἄμμι δὲ τένθος Il. 4. 196, which looser apposition of the accusative to the general idea of the clause closely resembles the present passage; as also does ἢ τις Αχαιῶν | μήτε χειρὸς ἐλάν ἀντί πύργον, λυγρὸν διεθρόν Il. 24. 734, or θάνατόν τοι δρκὶ ἔταμον Il. 4. 155. Closely connected with this usage is the familiar Homeric construction θάνατος ίδεσθαι, where θάνατος is the exegetic accusative in apposition, while the infinitive defines the sphere of θάνατος, like the Lat. equivalent 'mirabile visu.' The accusative that thus resumes the action of the foregoing words is common in the Greek tragedians, as Aesch. Ag. 224 ἔτλα δ' οὐν θυτῇ γενέσθαι θυγατρός, γυναικοτονῶν πολέμων δραγύδα. Compare also Choeph. 199, 200; Eur. Orest. 1105; Alcest. 7; Androm. 190 foll.; Elect. 1261, etc. For the general sentiment of the passage compare Livy 3. 72 'hoc socios audire, hoc hostes; quo cum dolore hos, quo cum gaudio illis!'

185. μάλιστα δέ τ' ἔκλινον αὐτοί. They hear the congratulations of friends, and the envious words of foes; but they hear the story of their own joy repeated even better by their own hearts. In some way like this we must seek for the explanation of the strange use of έκλινον, which is suggested by the thought of what friends and foes will utter in their hearing. For it does not seem possible to render, with Lobeck, 'se invicem felices praedicant, et ab aliis praedicari audiunt,' inasmuch as κλίνειν standing alone could hardly be equiva-

82. lit. "a better and more excellent thing"

88. ḥ/ʒəv: properly; In the third wealth.

Τὸν δ' αὐτὸν Ναυσικάδα λευκάλενος ἀντίον ηύδα·  
 ‘ξεῖν’, ἐπεὶ οὕτε κακῷ οὐτ’ ἄφρονι φωτὶ ἔοικας,  
 Ζεὺς δ' αὐτὸς νέμει δλβον Ὄλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστῳ·  
 καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης. 190  
 νῦν δ', ἐπεὶ ημετέρην τε πόλιν καὶ γαῖαν ἰκάνεις,  
 οὐτ' οὖν ἐσθῆτος δευήσεαι οὔτε τεν ἀλλου,  
 ὃν ἐπέοιχ<sup>λ</sup> ἵκέτην ταλαπέριον ἀντιάσαντα.  
 ἀστυ δέ τοι δείξω, ἐρέω δέ τοι οὐνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195  
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινοΐο,

193. ἀντιάσαντα] γρ. ἀντιάσασθαι Cod. Marc. 613. Probably a late correction to facilitate the construction.

lent to *εὖ* or *κακὸς δεούειν*. Compare with this passage Il. 13. 734 foll., where it is said of the wise man, *τοῦ δὲ τε πολλοῦ ἐπαυρίσκουν* ἀνθρώποι, | καὶ τε πολλὰς ἔσθασε, μᾶλιστα δὲ κατέβη ἀνέγνω. And on this analogy we may accept generally the interpretation of the Schol., *ἥτοι αἰσθάνονται καὶ αἴτοι τῆς ἀφελείας τῆς πρὸς ἀλλήλους καὶ ἀπολαύονται*. The thought may be illustrated from Prov. 14. 10 ‘The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy;’ or Aesch. Ag. 859 *οὐκ ἀλλοι πάρα | μαθοῦσ’ ἔμαντῆς θύσφορος λέξα βίον*.

If on the other hand we are unwilling to assign so artificial a meaning to *κλένειν*, we must be content to refer the words generally to familiar intercourse and talk with friends, but this will be at the expense of the antithesis. *ἔκλυν* is the gnomic aorist. But, after all, the expression is very strange, and Nauck's judgment, *verba vitiosa*, seems not improbable.

187. *ἐνεὶ*. The actual apodosis to the protasis introduced by *ἐνεὶ* comes after the parenthesis, with the words *οὐτὸν* *ἴσθητος*. The sentence from Zeus to *ἔμπη* is a parenthetical reflection suggested by the condition of Odysseus. The sentence from *ἐνεὶ* to *Ικάνεις* adds an additional clause to the protasis, and a fresh reason why Nausicaa is disposed to help him. He looks neither a villain nor a fool—only miserable—and

misery as well as prosperity is dispensed to men by no rule but the will of the gods; besides, he is here on our shores (she thinks) as a suppliant. Therefore I will befriend him.

188-9. The point in these lines lies in the words *ὅπως θέλησον*, the *arbitrary dispensation of good and evil*. Compare *ἀτάρ θεῖς ἀλλοτε ἀλλαφ | Ζεὺς ἀγάθον τε κακόν τε θύδοι* Od. 4. 237. See also Od. 14. 444; Il. 24. 529 foll.

190. *τάδε*, ‘these hardships which I see.’

193. ὃν ἐπέοιχ<sup>λ</sup> ἵκέτην .. ἀντιάσαντα, supply *μηδενέσθαι* from *οὐδενήσται* above, as in *εἶναι εὖ παρθήκεις δὲ τε ξένοις* (sc. *παραθεῖναι*) *θέμις ἐστι* Il. 11. 779. Transl. ‘which it is right that a woebegone suppliant should not lack, when he has met [one who can help him].’ For a similar use of the participle compare *ὅς οὖν δὲ ίπποιο νέατεροι ἀντιάσαντι | ἔρβειν* Od. 7. 293, *ἄργαλέον σέ, θεά, γνῶνα βροτῷ ἀντιάσαντι* Od. 13. 312, *ἀλλά τοι' ὑμέρ' δέως δέμεναι θεῖς ἀντιάσαντα* Il. 10. 551. The general sense conveyed by *ἀντιάσαντα* is that there is something of suddenness or emergency in the case.

*ταλαπέριον*. Cp. Schol. P. V. on Od. 7. 24 ‘Ἀρίσταρχος μὲν ἀντὶ ταλαίπωρος, τινὲς δὲ ἀντὶ τοῦ ξένος καὶ πόρρωθεν πεπαράκις ή μακρόθεν ἀφγυμένος. But both *ταλαίπωρος* and *ταλαπέριος* are to be referred to root *περ*, to which *παρ* is related, as *φώρ* to root *φερ*, and *δέωμα* to root *δεμ*.

τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'

'Η ρα, καὶ ἀμφιπόλοισιν ἐυπλοκάμοισι κέλευσε·  
‘στῆτε μοι, ἀμφίπολοι πόσε φεύγετε φῶτα ἰδοῦσαι;  
ἢ μή πού τινα δυσμενέων φάσθ’ ἔμμεναι ἄνδρῶν;      200  
οὐκ ἔσθ’ οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,  
δις κεν Φαιήκων ἄνδρῶν ἐς γαῖαν ἵκηται  
δηιοτῆτα φέρων μάλα γὰρ φῦλοι ἀθανάτοισιν.  
οἰκέομεν δ’ ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,  
ἔσχατοι, οὐδέ τις ἀμμὶ βροτῶν ἐπιμίσγεται ἄλλος.      205  
ἄλλ’ οὐδεὶς τις δύστηνος ἀλόμενος ἐνθάδ’ ἴκανει,

201. διερός] οὗτος τὸν Σάντα Ἀρίσταρχος Καλλίστρατος δὲ γράφει διερός, δὲ έπι-  
τονος Schol. E. H. P. Q. T. Cp. Hesych. I. 540.

197. τοῦ δ' ἐκ.. ἔχεται. The construction is the same as in Hdt. 6. 109 ταῦτα δὲ πάντα ἐσ οὐδὲ νῦν τένει καὶ ἐκ σέο δρητα. Cp. Od. II. 346. The same construction occurs after ἔχεται without a preposition, as II. 9. 102 σέο δ' ἔξεται ὅττι κεν δρχγ.

200. ή μή που, like ἀρά μή in Attic Greek = 'you don't mean that you think, do you?' Cp. Od. 9. 405.

201. οὐκ ἔσθ’ οὗτος ἀνὴρ διερὸς βροτός. If διερός means, as Schol. P.Q.V. interprets it, Σῶν ἐρρωμένος καὶ ικαδός μετέχον, it is probably to be referred to διαίνω and δεῖν, the connection of the ideas of 'moisture' and 'flexibility' or 'activity' being the same as in the word ὑγρός Pind. Pyth. I. 17, etc. Compare also the use of διάβαντες, the 'sapless,' as a synonym for θανόντες, as in Plato, Rep. 787 C. And διερός ποδὶ in Od. 9. 43 seems to mean 'with nimble foot.' In later Greek, 'moist' is the regular meaning assigned to διερός, as διερόν αἷμα Aesch. Eum. 263, αὖν καὶ διερόν Hes. Opp. 460, νύτιον θέρος ὑδατί Σακτῷ διερόν Pind. Frag. 74. II. Following this line of interpretation, διερὸς βροτός stands here as the predicate, and the whole sentence may be rendered, 'That man exists not as a living mortal, nor ever will be born, who shall come as a foe-man to the Phaeacians' land.' This is substantially the interpretation of Schol. B. οὐκ ἔστιν ἀνθρώπος ἐκείνος ἄρτι Σῶν, οὐδὲ γεννηθήσεται, δις μέλλει τολμῆσαι δηγαγεῖν ἐς τὴν χώραν ημῶν πόλεμον. οὗτος does not specifically refer to

Odysseus, but serves to introduce a general statement, as in Hdt. 3. 155 οὐκ ἔστι οὗτος ἀνὴρ, διτι μὴ σὸν, τῷ ξεστι δύναμις, Od. 16. 437 οὐδὲ ἔσθ’ οὗτος ἀνὴρ οὐδὲ ξεσται οὐδὲ γένηται | δις κεν .. ξεστεῖ, II. 21. 103 νῦν δὲ οὐκ ἔσθ’ δι τούτων φύγη. Other commentators refer διερός to διεσθαί and δέον (cp. Lat. *di-rus*), and translate it 'timid' or 'fleeing,' in direct apposition to οὗτος ἀνὴρ, 'that man—poor creature that he is.' The Gloss. in Cod. Pal. gives as an interpretation of διερός, the words βλαστικός, πειρατικός, πειρατής, and this, according to Lehrs (Aristarch. 56), was the view of Aristarchus; 'non est iste vir fugitor homo, h. e. non est quem fugere opus sit'; this rendering necessitates a colon after βροτός, and the whole sentence would mean, 'this man' (referring to Odysseus) 'is not a creature to scare us' (taking up πόσε φεύγετε; sup. 199), 'nor will any one be born who shall come,' etc. But the first rendering is far preferable. With οὐδὲ γένηται compare II. I. 262 οὐδὲ ίδωμαι.

204. The words ένι πόντῳ are not conclusive in deciding that Scheria is to be regarded as an island; they only mean that the Phaeacian land lay far across the sea.

205. ἔσχατοι, used also of the Aethio-pians, Od. I. 23.

206. ἄλλ’ 58e. The use of δέ here, when the direct allusion is made to Odysseus, corroborates the view that οὗτος, sup. 201, has no such specific allusion. Compare φείω δή τινε τάδε Od. 4. 26.

97. On whom the might and force of the Phaeacians depend

- 1. The idea "a living mortal" in opposition to divine, to contrast the weakness of any human enemy with the powers' gods who love the Phaeacians (203)



τὸν νῦν χρὴ κομέειν πρὸς γὰρ Διός εἰσιν ἀπαντες  
ξεῖνοί τε πτωχοί τε, δόσις δὲ δλίγη τε φᾶλη τε.  
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βράσσιν τε πόσιν τε,  
λούσατέ τ' ἐν ποταμῷ, δόθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.'

210

'Ως ἔφαθ', αἱ δὲ ἔσταν τε καὶ ἀλλήλῃσι κέλευσαν,  
καὶ δὲ ἄρ' Ὁδυσσέα εἶσαν ἐπὶ σκέπας, ώς ἐκέλευσε  
Ναυσικά, θυγάτηρ μεγαλήτορος Ἀλκινοίο·  
πάρ δὲ ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,  
δῶκαν δὲ χρυσέην ἐν ληκύθῳ ὑγρὸν ἔλαιον;  
ἡνωγον δὲ ἄρα μιν λούσθαι ποταμοῖο ρόῆσι.  
δή τοι τότε' ἀμφίπολοισι μετηνδα δῖος Ὁδυσσεύς·

215

'Ἀμφίπολοι, στῆθ' οὖτω ἀπόπροθεν, δόφρ' ἐγὼ αὐτὸς  
ἄλμην ωμοιν ἀπολούσομαι, ἀμφὶ δὲ ἐλαίῳ  
χρίσομαι· ή γὰρ δηρὸν ἀπὸ χρούς ἔστιν ἀλοιφή.  
ἀντην δὲ οὐκ ἀν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ  
γυμνούσθαι κούρησιν ἐνπλοκάμοισι μετελθών.'

220

'Ως ἔφαθ', αἱ δὲ ἀπάνευθεν ἵσαν, εἴπον δὲ ἄρα κούρη.  
αὐτὰρ δὲ ἐκ ποταμοῦ χρόνα νίζετο δῖος Ὁδυσσεὺς  
ἄλμην, ή οἱ νῶτα καὶ εὐρέας ἀμπεχεν ωμοις·  
ἐκ κεφαλῆς δὲ ἐσμηχεν ἀλὸς χνύον ἀτρυγέτοιο.'

225

212. [Οδυσσία] Al. [Οδυσσῆ]. 222. μετελθάν] Eustath. έπειλθάν. Schol. V.  
διητὶ τοῦ ἐπειλθάν.

207. πρὸς Διός, lit. 'sent by (or from) Zeus,' and then 'under the guidance' or 'protection' of Zeus. Cp. Il. I. 238 δικτύστοιο, οἱ τε θέμστας | πρὸς Διός εἰράστα, and Il. 6. 456 καὶ κεν ἐν 'Ἄργει ἐνύσσα πρὸς δλλῆς ιστὸν ὑφαίνοις. With the sentiment compare Od. 7. 165 Ζεὺς .. ὅς θ' ἱκέτρησιν ἄμ' αἰδούσιον ὑπέδει.

208. θόσις .. φίλη τε, 'a gift, though small, is welcome;' so Schol. B. δλλῆη μὲν τῷ διδόντι, φίλη δὲ τῷ λαμβάνοντι, ή γὰρ ἔνδεια καὶ τὸ δλίγον φίλον ἡγεῖται. Cp. Il. I. 167 σοὶ τὸ γέρας πολὺ μείσον, ἐγὼ δὲ δλίγον τε φίλον τε | ἔρχομ' ἔχων. Soph. O. C. 5 σμικρὸν μὲν ἔματούντα, τοῦ σμικρὸν δὲ ἐτι | μεῖον φέροντα, καὶ τοῦ δέ ἔματον ἔμοι.

212. εἶσαν ἐπὶ σκέπας, 'brought him to the sheltered spot and set him down there.' Compare θάκινόδε καθίσαν Od.

5-3.

214. εἵματα, 'for raiment,' in apposition to φᾶρός and χιτῶνα. Cp. Od. 7. 234, etc.

215. ἡνωγον .. λούσθαι. Nausicaa had said λούσατε sup. 210.

218. οὖτω = 'yonder,' he denotes the distance by a wave of the hand. Cp. Od. I. 17. 447; Il. 22. 498; and note on Od. I. 182.

224. With ἐκ ποταμοῦ compare λούσιν ἐκ τριπόδου Od. 10. 361.

νίζετο χρόνα .. ἄλμην. The double accusative here resembles the construction with ἀφαιρέσθαι τινά τι. See on Od. I. 403. Compare also δόφρα τάχιστα | Πάγροκλον λούσειαν διπο βρότον αιματέεντα Il. 18. 345, κελαινεφές αἷμα κάθηρον | ἐθάλην ἐκ βελέων Σαρπηδόνα Il. 16. 667, κείσο μετ' ἵθησιν οἱ σ' ἀτειλήρ | αἵμα δπολιχμῆσονται Il. 21. 122.

226. χνύον (κνάω-κόνις) 'the scurf'

αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἀλειψεν,  
ἀμφὶ δὲ εἵματα ἔσσαθ' ἀ οἱ πόρε παρθένος ἀδμῆς,  
τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἔκγεγανῖα,  
μείζονά τ' εἰσιδέειν καὶ πάσσονα, καὸδ δὲ κάρητος  
οὐλᾶς ἡκε κόμας, ὑακινθίνῳ ἀνθει δομίας.

230

of dry salt. Cp. Od. 23. 237 πολλὴ δὲ  
περὶ χρῶ τέρροφεν ἀλημ.

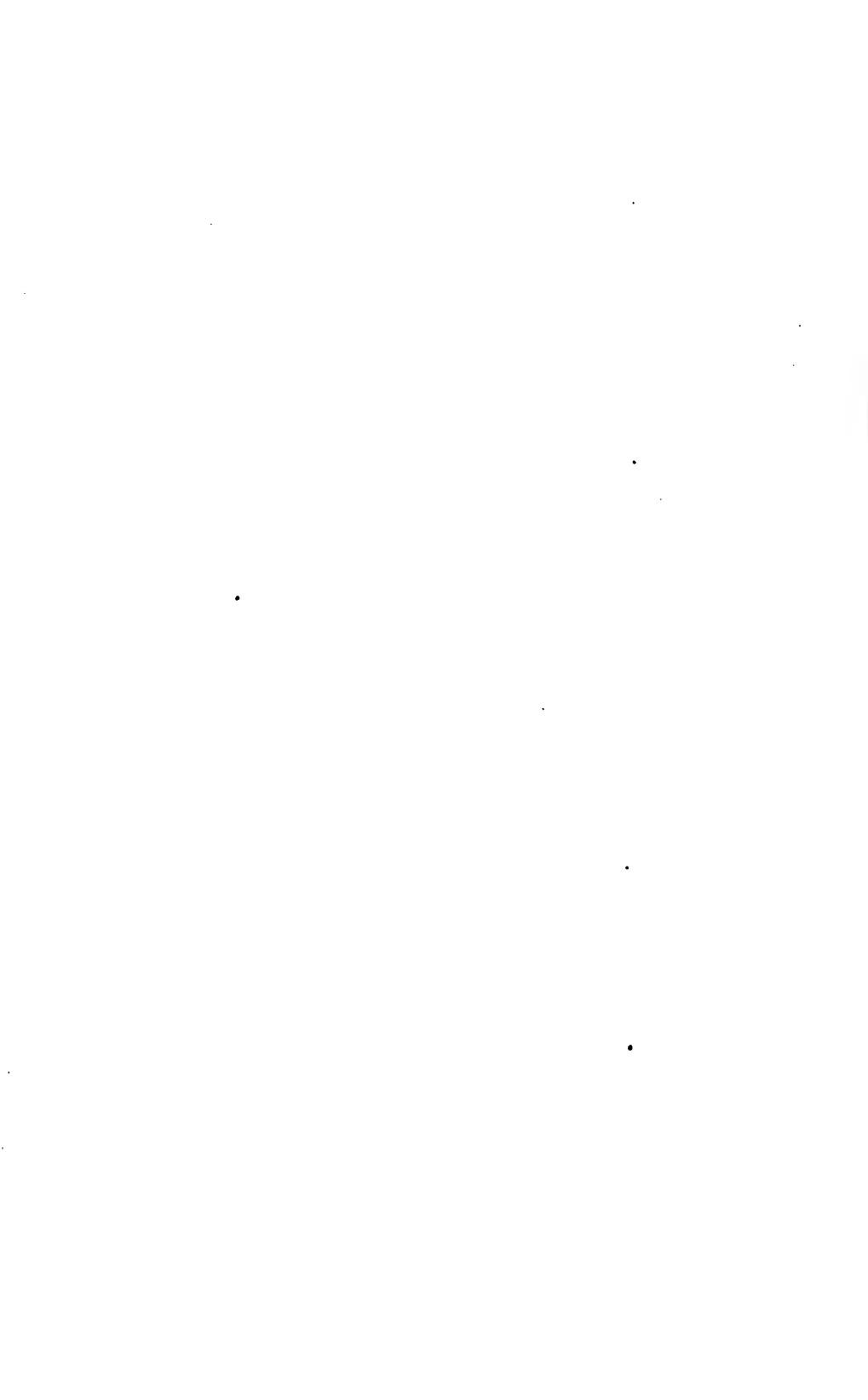
227. Λίπ' ἀλειψεν, see Od. 3. 466.

229. τὸν μὲν, here begins the apodosis.

230. καὸδ δὲ κάρητος, 'and down from  
his head she showered thick locks of  
hair.'

231. οὐλᾶς κόμα here, and in Od. 23. 157, represent the *thick* hair of a vigorous man, with which we may contrast the description of the old man with bare and shining head, Od. 18. 354. The same word οὐλος is used as an epithet of τάπτες and χλαινα, Od. 4. 50; Il. 10. 134; 16. 244. So in Od. 19. 246 we find μελανόχροος οὐλοσάρητος (quite different in meaning from οὐλοσάρητος in h. Hom. Merc. 137), and in Hdt. 7. 70 οὐλόταρος τρίχωμα, of the bushy hair of the negro; and οὐλόθρηξ with the same meaning, ib. 2. 104. Buttm. refers οὐλᾶς in this sense to εἰλέων, 'squeeze'; but Curt. assigns it to the same root as ἕρ-ιον, Skt. अर-ना, Lat. *vellus*, Germ. *Wolle*, and our 'wool.' Authorities are divided as to what flower is meant by ὑάκινθος, some understanding by it a variety of the gladiolus, others the hyacinth, as we know it, and Voss, followed by Nitzsch., the blue iris. But in Il. 14. 347 foll. ὑάκινθος, together with χρόκος and λωτός, is represented as forming a carpet for Zeus and Hera, on the top of Garganus; which would be a very unlikely soil for the iris, but which might well be covered with the ordinary hyacinth or blue-bell. The epithets to ὑάκινθος, in the passage quoted, are πυκῆς καὶ μαλακῆς, which suggest that the point of resemblance here is in the clustering flowers with curling petals, and not in the colour. The Greeks seemed to regard the hyacinth as decidedly dark in hue, as Theocr. 10. 28 καὶ τὸ ίον μέλαν ἥττι καὶ ἡ γραῦτα ὑάκινθος. However, there is a real difficulty about the colour of Odysseus' hair. In Od. 13. 399 it is spoken of as auburn, ξανθᾶς δὲ κεφαλῆς ὀλέσσω τρίχας, while in Od. 16. 175 his restoration to manly

beauty is thus described, δῆ μὲν μελαγχροῦς γένετο, γραῦμοι δὲ τάνυσθεν, κύανεα δὲ ἐγένοντο γενειάδες δηρεῖον. These two statements are generally regarded as irreconcileable; but it is not impossible to suppose that his beard was some shades darker than his hair, and further, the thicker parts of an auburn beard would look so much darker than the immediate surface, that they might well be described by the epithet κύανεος. See Houben ('qualem Homerus finxit Ulixem,' Trever. 1856, p. 9), 'neque minus dubitatur quo consilio verba ὑακινθίνῳ δύοις δηρας a poeta adiecta sint. Veteres enim Eustathius, Hesychius, alii ideo esse factum putant, ut indicent κόμας esse μελαίνας κατὰ τὸν ὑάκινθον τὸ ἄνθος, δηρας καὶ τοῖς Ἰνδοῖς δὲ περιττῆτις χράσσει τὰς κόμας. Eust. 1561. Eustathium μελαίνας ad colorem, non ad densitatem, retulisse appareat ex iis quae adiecta sunt, δηρας κ.τ.λ. At haec opinio reicienda mihi videtur; nam quemcumque florem sub voc. ὑακινθίνῳ δύοις latere statuis, sive nostrum hyacinthum, sive iridum speciem quandam, quum dubitari non possit quin diversorum generum diversi sint colores, dubii haeremus quemnam colorem poeta designare voluerit. At, si quid video, Homerus in talibus imaginibus nullum fere dubitationis locum relinquit. Itaque verba adiecta ὑακινθίνῳ κ.τ.λ. non ad κόμας solas, sed ad οὐλᾶς κόμας referenda esse puto, ut poeta his verbis additis nobis imagine quadam pingat quamle sibi densitatem et plenitudinem capillorum in animo finxit. Quum igitur verbum καθῆκε premendum sit, Ulixi tribuenda est caesaries longa, demissa, non quidem horrens et rigida, sed mollis, tenera, circata.' [Cp. Aristaen. I. 1. p. 3 η δὲ κόμη φυσικῶς ἐνουλισμένη ὑακινθίνῳ δύοις καὶ 'Ομηρος ἐμφέρει, quoted by Nitzsch.] 'Et sane tali fere modo omnia capita, monumentis antiquis servata, sunt ornata. Quae res, quanquam non magnam vim ei tribu-



32. gold on silver background, no 8132 a silver bowl has gilded edges.  
ox-head silver gilded horns (Schneckenhof Schloss amm Excav. 248/1).

ώς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνήρ  
ἰδρις, δν "Ηφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη  
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελεῖει,  
ώς ἄρα τῷ κατέχεντε χάριν κεφαλῆ τε καὶ ώμοις.  
ἔζετ' ἔπειτ' ἀπάνευθε κιῶν ἐπὶ θῦνα θαλάσσης,  
κάλλει καὶ χάρισι στῦλων θηεῖτο δὲ κούρη.  
δή δα τότ' ἀμφιπόλοισιν ἐνπλοκάμοισι μετηύδα·

235

'Κλῦτέ μεν, ἀμφίπολοι λευκώλενοι, δῆρα τι εἴπω.  
οὐ πάντων δέκητι θεῶν, οἱ "Ολυμπον ἔχουσι,  
Φαιήκεσσο' δδ' ἀνήρ ἐπιμίσγεται ἀντιθέοισι·  
προσθεν μὲν γάρ δή μοι ἀεικέλιος δέατ' εἶναι,  
νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εύρὺν ἔχουσιν.

240

239. κλῦτέ μεν] So Schol. H. for the κλῦτέ μοι of the MSS.

endam esse sponte appetat, tamen quum per totam fere antiquitatem omnes et poetas tragicos et pictores et statuarios ex Homero tanquam ex fonte perenni haussisse inter omnes constet, in tanto imaginum consensu et quasi conspiratione hanc scio an nullam vim ac pondus habeat. (Notum est, ut unum ex multis afferant exemplis, Phidiam, Il. I. 528 seqq. sequentem, Iovis imaginem finxisse. Schol. A. ἀπὸ τούτων δὲ λέγεται τὸν στίχον Φειδίαν τὸν ἀγαλματωπὸν τοιῆσαν τὸν ἐν Ἑλίδι χαλκοῦν διδράντα οὗτος καμπτόμενον καὶ εννοιώθυμον.) Hoc igitur modo ille versus mihi quidem explicandus esse videtur; non nova quidem est haec opinio, quum iam apud Eustathium legatur ἡ μὲν δόλος οὐ κατὰ μελανίην ἡ τρὸς βάσισιν τὴν κόμης δμώσιος, δλλὰ τρὸς τὸ οὐλον αὐτῆς, ἥγουν τρὸς τὸ οὐλότριχον.'

232. περιχεύεται here is aor. sub-junct. The picture seems to be of the fairness of the forehead surrounded by an aureole of auburn hair; which however is hardly like the colour of complexion (μελαγχροΐς) assigned to Odysseus in Od. 16. 175.

ἀργύρῳ (locative, as κεφαλῆ τε καὶ ώμοις inf.) is the ground on which the gold is laid or plated, as in Od. 3. 384 χρυσὸς κίρασον περιχένας. Cp. Il. 10. 294; Virg. Aen. I. 596 'ubi flavo | argentum. Pariusve lapis circumdatur auro.'

233. "Ηφαιστος . . Ἀθήνη. Nitzsch

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quotes from Plato (Polit. 274 C), who, among the various gifts of the gods, enumerates τέχνας παρ' Ἡφαιστον καὶ τῆς ουρτέχουν. Athena is generally represented as the patroness of women's work, especially spinning and weaving, and so the distaff is one of her regular accompaniments. But, under the title of Ἀθηνᾶ Τεγμάρη, she was worshipped as the tutelary goddess of all artisans; see Ovid, Fast. 3. 815 foll., and h. Hom. Vulc. 2 "Ηφαιστος . . δε μετ' Ἀθηναῖς γλαυκόποιος δύλαδ ἔργα | διδράντους ἐδίδαξεν ἐπὶ χθονός, which last two words interpret παντοῖην τέχνην, 'art in all its branches.' So in Il. 22. 265 Hector is bidden to use all the prowess he has, παντοίη δρετή, which may be compared with Il. 7. 237 foll., where Hector enumerates his various martial accomplishments.

234. τελεία, sc. δινήρ, a co-ordinated clause expressing the result of the divine teaching. Such a sentence would have been introduced in later Greek by δοτε.

240. Join οὐ .. δέκητι, as οὐ .. θεῶν δέκητι. Od. 3. 28. Cp. Virg. Aen. 2. 777 'non sine nomine divum.'

242. δέατο (compare δέαται = φανεραῖ, δοκεῖ Hesych.) is, perhaps, a form of the imperfect from a stem δεά-, with a bye-form δοα, both, acc. to Curt. Verb. p. 118, to be referred to the primary form δεά, which is to be regarded as an expansion of the root δίν = shine. See Monro, H. G. § 11.

αλ γάρ ἐμοὶ τοισδε πόσις κεκλημένος εἴη  
ἐνθάδε ναιετάων, καὶ οἱ ἀδοι αὐτόθι μίμνειν.

245

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε.'

“Ως ἔφαθ’, αἰ δ’ ἄρα τῆς μάλα μὲν κλύον ἡδ’ ἐπίθοντο,  
πάρ δ’ ἄρ ’Οδυσσῆι ἔθεσαν βρῶσίν τε πόσιν τε.  
ἢ τοι δ πῖνε καὶ ἥσθε πολύτλας δίος ’Οδυσσεὺς  
ἀρπαλέως δηρὸν γάρ ἐδητύος ἦεν ἀπαστος.

250

Αὐτὰρ Ναυσικά λευκώλενος ἀλλ’ ἐνήσειν  
εἴματ’ ἄρα πτύξασα τίθει καλῆς ἐπ’ ἀπήνης,  
ζεῦξεν δ’ ἡμίονους κρατερώνυχας, διν δ’ ἔβη αὐτή.  
φτρυνεν δ’ ’Οδυσσῆα, ἔπος τ’ ἔφατ’ ἐκ τ’ δυνμαζειν·

“Ορσεο δὴ νῦν, ξεῖνε, πόλινδ’ ἴμεν, δφρα σε πέμψω  
πατρὸς ἐμοῦ πρὸς δῶμα δαῖφρονος, ἔνθα σέ φημι  
πάντων Φαιήκων εἰδησέμεν δσοι ἀριστοι.  
ἀλλὰ μάλ’ ὁδ’ ἔρδειν δοκέεις δέ μοι οὐκ ἀπινύσσειν·

256

244, 245.] Διμφω μὲν ἀδετεῖ ‘Αρισταρχος, διστάει δὲ περὶ τοῦ πράτου, ἐπεὶ καὶ  
Ἀλκείαν αὐτὸν μετέβαλε παρθένους λεγούσαν εἰσάγων ‘Ζεῦ πάτερ, αἰ γάρ ἐμὸς πόσις  
εἴη’ Schol. H. Q. ‘μετέβαλε, probabilius μετέλαβε, *transstulit ad sua*’ Dind.

244. κεκλημένος εἴη. Cp. II. 2. 260  
μῆδ’ ἔπι Τηλεμάχου πατρὸς κεκλημένος  
εἴν. This so-called ‘periphrastic conjugation’ is found in Homer only with the perfect passive participle, as in *tetelesμένον τοται*. See Lehrs, Aristarch. 383. Translate, ‘Would that such an one might be called my husband, and that it might please him to bide here!’. Compare *σὴ παράστατις κέκλημαι* II. 4. 60. Ameis suggests that *οὐ*, standing as it does in an emphatic position, marks the transition from the general sentiment to the thought about Odysseus himself as the possible husband. These two lines incurred the disapproval of some of the older critics. Aristarchus obliterates both verses, but is not indisposed to let the former stand. Plutarch (de audiend. poet.) is offended by them, saying, *ψευτέον τὸ θράσος αὐτῆς καὶ τὴν δικλασίαν*, and Schol. Q. T. remarks, ‘Ἐφόρος ἐπινεῖ τὸν λόγον ὃς ἐξ εἰδονούς πρὸς ἀρετὴν ψυχῆς’ ἐγὼ δὲ πρὸς τὸ ἀβροδιέτον τῶν Φαιάκων. Modern feeling will doubtless side with Ephorus, regarding the words as expressing the thoughts of an innocent girl, to whom marriage was a certainty and not a mere pos-

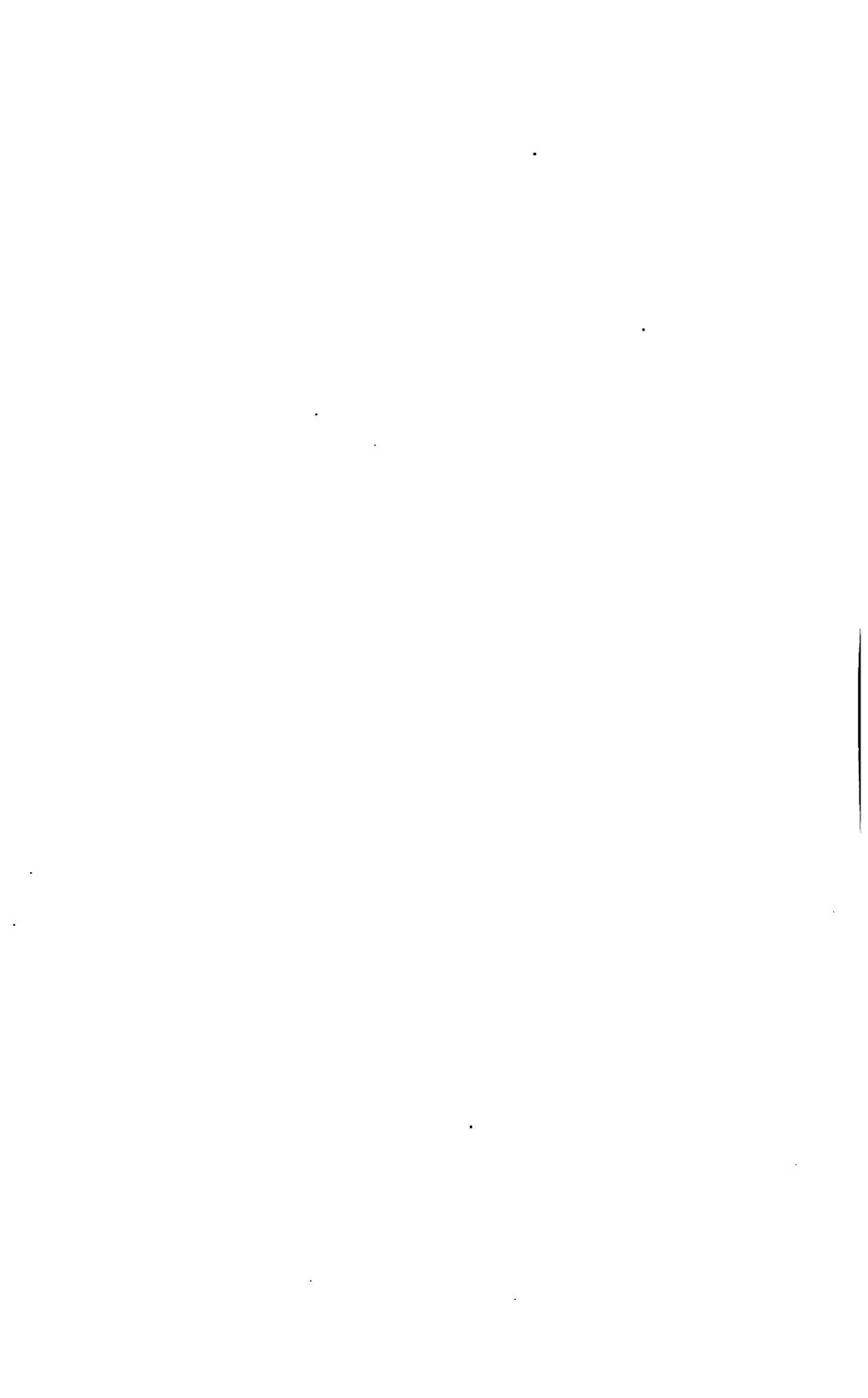
sibility; and she has no hearers but her own familiar handmaids, for Odysseus is ἀπάνευθε (sup. 236). In the presence of men, Nausicaa is very different, even before her father, αἰδεῖον βαλερὸν γάμον ἐπομῆραι sup. 66.

248. ’Οδυσσῆι θεοιν. Notice the lengthening of the dative iota before a vowel, with no initial *F*, as in Od. 16. 206. It is more common when a pause in the sense intervenes, as in Od. 8. 224; 10. 520. But the -*o* of the Dat. Sing. is so frequently long in Homer that it may be regarded as a doubtful vowel. Considering that this vowel is rarely elided, and that the corresponding Latin case ends in *i*, it is highly probable that the Greek -*o* was originally long. See Monro, H. G. §§ 373, 376.

255. δροσο .. ἴμεν, ‘rouse thyself to go.’ So ἔρτο πόλινδ’ ἴμεν Od. 7. 14, and the common phrase *βῆ δ’ ἴμεν* sup. 130, or *βῆ δ’ ἵέναι*. ‘Ορσεο is the imperat. of the weak aorist ἀρσόμην, like δύσετο. The form δροσο Od. 7. 342 is directly from the root.

257. εἰδησέμεν, cp. Od. 7. 327 εἰδήσεις  
δὲ καὶ αὐτὸς ἐν φρεσὶ δοσον ἄρσται |  
νῆς ἔμα.





δόφρ' ἀν μέν κ' ἄγροις ἰομεν καὶ ἔργυ' ἀνθρώπων,  
τόφρα σὸν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἀμαξαν  
καρπαλίμως ἔρχεσθαις ἐγὼ δ' ὁδὸν ἡγεμονεύσω.  
αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν θὺν πέρι πύργος  
ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόλησ,  
λεπτὴ δ' εἰσίθμη νῆες δ' ὁδὸν ἀμφιέλισσαι

262. ἐπιβείομεν] ἐπιβήσομεν Schol. H. Q. T. ἐπιβήσομεν Eustath. ἐπιβείομεν (as in Od. 10. 334), which is found in most MSS, is supported by La Roche on the analogy of καρπαλίμων Il. 10. 97. θείομεν Il. 1. 142; 23. 244, 486; Od. 13. 364; 21. 264, στέιομεν Il. 15. 297, κιχείομεν Il. 21. 128. See note below. 264. εἰσίθμη] Ἀριστοφάνης δὲ σὺν τῷ σ γράφει ισθμη παρὰ τὸν ισθμὸν Schol. B. H. Q.

259. δόφρα..Ιομεν, 'while we are going along the fields and farms.'

With ἄγροις λέναι cp. Soph. O. R. 1027 ὀδοιπορεύοντος, Aesch. P. V. 708 στέικεν ἀνηρότους γύρας. On ἀν.. we see Od. 5. 361.

262. ἐπὴν. This protasis has no proper apodosis, unless we seek it as far off as inf. 295, where Nausicaa's directions are resumed. The fact is, that the form of sentence is forgotten by the lengthening out of the description of the city and its surroundings.

With πόλιος ἐπιβείομεν cp. Il. 16. 396 οὐδὲ πόλησ | εἴτε λεπένους ἐπιβανέτερε. We should expect ἐπιβήσομεν rather than ἐπιβείομεν, and the right form is preserved in the Schol. and a few MSS. Perhaps the introduction of the ει is due to a mistaken transliteration of the old Greek alphabet. See on the whole question Monroe, H. G. App. C.

263. καλὸς δι', 'there is a fine haven on either side of the city, and narrow is the entrance between them.' That is to say, the town is situated on a peninsula, only joined to the mainland by a narrow neck. The topography finds a remarkable illustration in the Phoenician city of Tyre, which was built originally on an island just off the coast, and was afterwards connected with the mainland by a causeway and subsequent accretions of sand. This causeway formed a narrow εἰσίθμη (εἴμα, λέναι) to the town, and on either side of it lay a harbour, the north or Sidonian harbour, and the south or Egyptian. This view is further supported by the reading of Aristoph. εἰσίθμη, evidently suggested by the word ισθμός. Two such harbours are

spoken of as features in the isle of Asteris. Od. 4. 846 λιμένες .. ναῦλοχοι δυφίδνμοι, and a similar interpretation has been proposed for δυφίαλος Ἰόλη, at any rate in Od. 21. 252, where the town and not the island of Ithaca is alluded to. But this is unlikely, although Pindar, Ol. 13. 40, uses δυφίαλος as an epithet of the Isthmus, ἐν δυφίαλοισι Ποτεῖδανος τεθμοῖσιν, like Horace's 'bimaris Corinthus.'

264. νῆες δόδον .. εἱρύαται. The Schol. is uncertain between the interpretations εἱλκυσμέναι εἰσὶ and φυλάττονται δόδον, and there may be some doubt. For εἱρύαται, like πόλας εἱρύντο Il. 12. 454, may perfectly well signify 'protect,' only that the idea of 'guard-ships' seems to be altogether un-homeric. It will be better then to render, 'are drawn up along the road,' as in Il. 4. 248; 18. 69, where εἱρύαται and εἱρύντο are used of the drawing up of ships. With this interpretation δόδον may be explained as an analogous accusative to δύροις sup. 259, or as governed κατὰ σύνεσιν by the sense of κατέχονται or some such word implied in εἱρύαται. It is a moot point with philologists whether the various forms given under ερών may be referred to one stem, and whether the various meanings are but extensions of an original one; or whether we are to suppose two distinct words, (1) ἐρύω (*Ferōw*, *Fibōw*) with the meaning 'draw,' and (2) ἐρύομαι or εἱρύομαι (originally στρόμαι, Lat. *seruo*) with the meaning 'protect.' It is possible to make the meaning 'draw' pass into that of 'protect,' through the sense of 'drawing out of harm's way'; so ἐκ βελέων ἐρύσαντο Il. 18. 152; or followed

εἰρύαται πᾶσιν γὰρ ἐπίστιον ἔστιν ἔκάστῳ.

265

ἔνθα δέ τέ σφ' ἀγορὴ, καλὸν Ποσιδῆιον ἀμφὶς,  
ῥυτοῖσιν λέσσοι κατωρυχέεσσ' ἀραινία.

ἔνθα δὲ νηῶν δπλα μελαινάων ἀλέγουσι,  
πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἐρετμά.

269. σπεῖρα] Eustath. gives a variant σπείρας, i. e. warping cables, & ὁν ἔλκονται  
αἱ νῆες Schol. T. δραφίνουσι] Eustath. mentions a reading δραφίνουσι, or gives it  
as an interpretation. Buttm. adopts it, and from him Bekker, Dind., etc., but as  
La Roche says, 'omni caret librorum auctoritate.'

by the genitive alone without a preposition, as ἄνδρα μάχης ἔργον II. 5. 456; or, lastly, ἔργεσθαι τινα or τι, as σανίδες πύλας ἔργον II. 12. 454, olos γῆρ ἔργον 'Ιλιον Ἐπειρ ΙΙ. 6. 403. Monro, H. G. § 18, notices that the verb ἔργμα (βόμαι), *protect*, is for the most part non-thematic. The verb ἔργος (ἔρωσ-), *draw*, is wholly thematic in Homer. See also §§ 11, 63, 392.

265. πάνον γῆρ ἐπίστοιον ἔστιν ἔκάστῳ, 'for all the men have, each one to himself, a slip.' The introduction of this clause by γῆρ means that the existence of this accommodation for the ships is the *reason* why they are drawn up along the roadway.

ἐπίστοιον is a word of most doubtful meaning; it can hardly be compounded of ἐπί and στοία, for although in the New Ionic dialect the form ἐπίστοιος is found so compounded (Hdt. 1. 44), in Homer the form ἐφίστοιος is actually used, Od. 7. 248, etc. Eustath. supports this improbable explanation, but he seems to interpret the word rightly, as νεώριον, to which Schol. E. T. V. adds ἐπίστοιον, σκηνή. Some commentators again seem to have imagined a connection between ἐπίστοιον and the words λοιπόν and λοιπός, one reading, quoted by Schol. on II. 2. 135, being actually ἐπί λοιπόν, though here again a partially right interpretation follows, ὡς εἰ κατάλυμα παρὰ τῇ νηῇ. Perhaps the simplest solution is to refer ἐπί-στοιον to ἐπί-στημα, ἐπίστοιος, in the sense of 'halting-place;' and we may compare it with the form περίστα and περισταρχός, Aristoph. Eccl. 128. We may picture then a long line of covered sheds (following the Scholiast's suggestion of σκηνή), or, more likely, a line of open slips upon which the ships were hauled. The roadway may be supposed to slope gently down on

either side to the water of the two harbours, and these slopes were marked off into separate divisions, one for each ship.

266. ἔνθα δέ, 'there again is their place of assembly, round about the fair precinct of Poseidon.'

ἀμφὶς is used rather than ἀρεὶ, because the Poseideion is not in the centre of the δύορά, like a garden in the middle of a square, but it breaks the continuity of the δύορά, which would otherwise stretch right across the εἰσιθμη, and thus the δύορά is strictly on both sides of the Poseideion. It is 'set with huge stone-blocks, deep-bedded.'

267. ῥυτοῖσι is, literally, 'hauled,' i.e. as being too big to be carried, τοῖς μὴ δυναμένοις τὸν ὄντα φέρεσθαι ἀλλ᾽ ἔλα-  
μένοις διὰ τὸ μέγεθος Schol. Stones that a man can carry are called, Od. 10. 121, χτερίδαι ἀνδραχθά, but those that have to be brought on a cart are called in Thucydides (1. 93) ἀλοι δυαγιαῖοι. The wall round the house of Eumeus (Od. 14. 10) is also described as built ῥυτοῖσι λάσσοι. Such walls resemble the so-called Cyclopean architecture, a name derived from the description of the yard round the Cyclops' cave, Od. 9. 185 ἵψηλὴ δίδυμητο κατωρυχέεσσι λίθοισι. We are not to suppose that the δύορά was paved with these blocks (such a construction belongs to the time of Roman road-making, in which 'apta iungitur arte silex' Tibull. 1. 7. 60); but rather that they form a low wall round it, and perhaps seats within it, as in Od. 8. 5, 6 ἀγορὴν η σφιν παρὰ τηντον τέτυκτο | ἐλόθτες δὲ καθίσσον ἐπὶ γεσοῦσι λίθοισι. The stone blocks were partly sunk in the ground, ὡς τὸ μὲν κατορυκτὸν τὸ δὲ ὑπερράπιεν Schol.

269. σπεῖρα . . . ἀποξύνουσιν. See crit. note. With ἀποξύνουσι cp. the epithet προήκεα given to oars in Od. 12. 205.



276. ris: ~~pred.~~ appr. to  $\ddot{o}\delta\epsilon$  (anti- $\ddot{\epsilon}$ rrorae) .  $\ddot{o}\delta$  in questions - surprise

οὐ γὰρ Φαιήκεσσι μέλει βίδος οὐδὲ φαρέτρη,  
ἀλλ' ἴστοι καὶ ἐρετμὰ νεῶν καὶ νῆες ἔῖσαι,  
ἥσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν,  
τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις δπίσσω  
μωμεύῃ μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον  
καὶ νῦ τις ὡδὸς εἴπησι κακώτερος ἀντιβολήσας  
‘τίς δ' ὅδε Ναυσικάδη ἔπειται καλός τε μέγας τε  
ξεῖνος; ποῦ δέ μιν εὑρε; πόσις νῦ οἱ ἔσσεται αὐτῇ.  
ἢ τινά που πλαγχθέντα κομίσσατο ἡς ἀπὸ νηὸς  
ἀνδρῶν τηλεδαπῶν, ἔπει τοῦ τινες ἐγγύθεν εἰσὶν.  
ἢ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἡλθεν  
οὐρανόθεν καταβὰς, ἔξει δέ μιν ἡματα πάντα.  
βέλτερον, εἰ καντῆ περ ἐποιχομένη πόσιν εὑρεν  
ἀλλοθεν ἢ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον  
Φαιήκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.  
ὡς ἐρέουσιν, ἐμοὶ δέ κ' ὄνειδεα ταῦτα γένοιτο.  
καὶ δ' ἀλληροῦ νεμεσῶ, ἢ τις τοιαῦτά γε ρέσοι,

275. καὶ νῦ τις] ἀθεροῦνται στίχοι ιδ' ἔως ‘ἀνδρὸι μίσγηται,’ ὡς ἀνοίκειοι τῷ  
ἴποκειμένῳ προσάρτο Schol. H. Q. 280. ἢ τίς οἱ] The MSS. give no variant; but  
it is doubtful if τις can remain short before οἱ. We may perhaps read ἢ τις εὐξα-  
μένη with Bekk. Al. ἢ τι οἱ, ἢ οἱ. 282. καντῆ] Wolf changed the common  
reading εἰ κ' into εἰ κ' [i.e. καὶ], but καντῆ is an admissible erasis, cp. Od. 3. 258  
(where Aristophanes gives κ' αὐτός). See Hermann, Opusc. 4. 125.

273. ἀγαλλόμενοι. To do full justice to this word, we must remember that there is a sort of personal friendship between the Phaeacians and their famous ships, which *abrat* Ιωαὶ νοήματα καὶ φέρουν ἀνδρῶν Od. 8. 559. The story of Hiawatha and his magic canoe may be compared with this.

273. δπίσσω, ‘hereafter,’ as Od. 17. 188. That this is the meaning, and not ‘behind my back,’ is settled by Od. 2.

179 μή πού τι κακὸν πάσχων δπίσσω.

275. ἀντιβολήσας, i. e. if he met us together.

277. ἔῖνος stands in an emphatic position in the verse, followed immediately by the question, ‘Where did she pick him up?’

278. Ιωαὶ κομίσσατο both ideas of ‘rescuing’ and ‘taking care of’ are included, as Il. I. 594 ἔνθα με Σιντες ἀδρες δῆρας κομίσσατο περόντα.

279. ἔπει explains τηλεδαπῶν. He

must have come from a distant place, inasmuch as we have no near neighbours.

281. Εἴη δέ μν, ‘he will have her to wife for evermore.’ Compare ἔχεις Ελένην Od. 4. 569. In ἡματα πάντα we may suppose an ironical allusion to the proverbial inconstancy of the gods towards their mortal paramours.

282. βέλτερον, ‘tis better so’ (compare δλγίον Od. 4. 292) ‘that she should herself have gone about and picked up a husband from some other place than this, for she surely flouts the Phaeacians here, in this land.’ It is better so, they say, as otherwise she would have never had a husband at all! The whole speech is intended to be bitterly sarcastical—‘see how the fastidious Nausicaa has been husband-hunting. Nothing in Phaeacia was good enough for her!’

εἰ καντῆ. See critical note.

286. δλλη νεμεσῶ. Cp. Il. 23. 494

ἢ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἔόντων  
ἀνδράσι μίσγηται πρὸν γ' ἀμφάδιον γάμου ἐλθεῖν.  
ξεῖνε, σὺ δ' ὁδὸν ἐμέθεν ξυνίει ἔπος, δῆρα τάχιστα  
πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο.

290

δήσις ἀγλαδὸν ἀλσος Ἀθήνης ἄγχι κελεύθου  
αἰγέρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμῶν.  
ἐνθα δὲ πατρὸς ἐμοῦ τέμενος τεβαλυῖά τ' ἀλωὴ,  
τόσσον ἀπὸ πτώλιος δσσον τε γέγωνε βοήσας·  
ἐνθα καθεζόμενος μεῖναι χρόνον, εἰς δὲ κεν ἡμεῖς  
ἄστυδε ἐλθωμέν καὶ ίκώμεθα δώματα πατρός.  
αὐτὰρ ἐπὴν ημέας ἐλπη ποτὶ δώματ' ἀφίχθαι,  
καὶ τότε Φαιήκων ίμεν ἐς πόλιν ἡδ' ἐρέεσθαι

295

287. ή τῷ ψιλοτέον τῷ ἡτ' (lege ἡδ') Ἀρίσταρχος Schol. O. The meaning seems to be Aristarchus, if the reading be his, had δέσις, ἡδ' ἀέκητι... μίσγηται.  
289. ὁδῷ] Ἀρίσταρχος σὺ δ' ὁδὸν ἐμέθεν Schol. H. Probably on the analogy of II. 2. 26 τοῦ δὲ ἐμέθεν ξυνές ἀνα.

καὶ δ' ἀλωφούμεσάτον, δ τις τοιάντα  
γε μέσοι. Notice here the change of mood from δέσις to μίσγηται. The optative expresses a purely hypothetical case; in the subjunctive this is limited to a particular, though still hypothetical, instance.

287. ἀέκητι... ἔόντων. The Schol. H. says θραχὸν δασταλτέον μετὰ τὸ φίλων, on which hint we may interpret the line, 'in despite of her friends, father and mother, still alive.' In this case πατρὸς καὶ μητρὸς will be a closer description of φίλων. The inexperience of a friendless girl, who had no one to teach her better, would be pardonable; not so the boldness of one who commits a breach of modesty, in defiance, as we should say, of 'home influences.' With the form of sentence cp. Od. I. 47 διτία πάντων | διδαστάντις  
ἀέκητη θεῖσιν. For the use of ἔόντων in the emphatic sense of 'superstitum' compare πατέρων τάδε μέλλεται ἀκούειν, οἱ τινες ὑμῖν εἰσον Od. 4. 94, μάλα μὲν κακὸν υἱος ἔόντος | ἀλλοι δῆμον ικέσθαι Od. 20. 218. Cp. also Od. I. 289; 8. 147; 13. 415; 15. 361, 433; 17. 159; 20. 218; 22. 367; Il. I. 272; 2. 641; 16. 98; 22. 384.

289. ξεῖνε, σὺ δὲ, with this arrangement of words cp. II. I. 282 Ἀρείδη, σὺ δὲ ταῦτε. For the meaning of δέσις see on Od. I. 182. If ἀνα be read it

will mean that evening is drawing on, and time presses; so that he must lose no time in taking his directions from her. But she has not spared time in putting her hypothetical case about the gossip of the Phaeacians!

291. ἀλσος Ἀθήνης .. αἰγέρων, 'a grove of Athena, of poplars.' So ἀλσος ὑπαστρεψάν αἰγέρων Od. 17. 208. It is simpler to take αἰγέρων depending on ἀλσος as a material genitive, and as adding a further description of ἀλσος, than to explain the two genitives on the analogy of the Attic double genitive, as in εὐηῆς παροφάνημα τῆς ἡμέρας χλιδῆς Aesch. Ag. 1442.

293. τέμενος, 'the royal park.' The reminiscence of such a demesne was still kept up in Corcyra in the time of the Peloponnesian war. Cp. Thuc. 3. 70. 5 τέμενεις χάρακας ἐκ τοῦ τε Διὸς τεμένους καὶ τοῦ Ἀλκίνοου.

ἀλωὴ (originally *faulohī*, compare *ἀλουάς*), properly means the 'threshing-floor,' and then implies any artificially levelled or prepared ground, so Schol. B. E. on Od. I. 193 καὶ ἡ τολύθερος γῆ καὶ ἡ ἀμετελόντος καὶ ἡ σιτοδόρος καὶ ἡ δασεία. Ον τέμενος see Apoll. Lex. 240 πᾶν ἀποτετραμένος εἰς τιμὴν τόπος, Eustath. τέμενος ἐπὶ ταῦν οἱ μεθ' Οὐρονοῖς οἴδασι.

298. καὶ τότε.. ἴμεν, apodosis to ἴτην, 'then go and ask.'





δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοι·  
 ρέα δ' ἀρίγνωτ' ἔστι καὶ ἀν πάις ἡγήσαιτο  
 νήπιος· οὐ μὲν γάρ τι ἐδικέτα τοῖσι τέτυκται  
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοι  
 ἥρως. ἀλλ' ὅπερ ἀν σε δόμῳ κεκύθωσι καὶ αὐλὴ,  
 ὡκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἀν ἵκηαι  
 μητέρ' ἐμῆν· ἡ δ' ἡσται ἐπ' ἑσχάρῃ ἐν πυρὸς αὐγῇ,  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ιδέσθαι,  
 κίονι κεκλιμένη· δμωαλ δέ οἱ εἴατ' ὅπισθεν.  
 ἔνθα δὲ πατρὸς ἐμοῦ θρόνος ποτικέλιται αὐτῇ,  
 τῷ δ γε οἰνοποτάξει ἐφήμενος ἀθάνατος ὁς.  
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χέιρας  
 βάλλειν ἡμετέρης, ἵνα νεστιμον ἡμαρ ἰδαι  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἔσσι.

303. *ἥρως*] The reading of Eustath. See note on text. Al. *ἥρος*, intended to stand for a genitive or vocative. 308. ποτικέλιται αὐτῇ] Schol. Q. *αὐτῇ*. So Schol. V. Eustath. gives both readings.

300. καὶ ἀν πάις ἡγήσαιτο, 'even a child would show thee the way.'

301. ξουέτα τοῖσι, sc. δώμασι, 'for the houses of the Phaeacians are not built at all resembling it, seeing how fine is the palace of A.' In the following line δόμοι is substituted for δώματα, and the whole clause οἷος δόμος Ἀλκ. stands as an awkward exegesis of ξουέτα τοῖσι. Compare οὐ τι τοιοῦτον ἔνθη | οἴτη τερπωτὴν θεός ἥραγε Od. 18. 36.

303. *ἥρως* is generally read as a dactyl, and is compared with βέβλαι II. 11. 380, but Ahrens would make both spondees by synizesis. For other instances of a long syllable shortened in the middle of a word compare ξυρατον Od. 20. 379, οἶος (ω) II. 13. 275; 18. 105; Od. 7. 312; 20. 89, νέος II. 6. 130; 17. 575; Od. 11. 270; (II. 1. 489 i), νιός II. 4. 473; 5. 612; 9. 84; 17. 590, νέος II. 7. 47; 11. 200; 15. 244; (Od. 11. 478 i). See Ribbeck, Hom. Formi. § 5.

*κεκύθωσι* (subjunctive of reduplicated aor.), is appropriate with δόμοι, as one is lost to sight from outside, as soon as the door is passed. αὐλὴ seems to be added, somewhat out of place, to express the first part of the premises, on which he must set foot on his way to

the house. As soon as he has entered the court and passed within the house, he is to walk right through the hall to the upper end, where the king and queen will be found sitting.

307. κίονι κεκλιμένη. This cannot mean that Arete is standing leaning against the pillar, as may be seen from I. 305 ἡ δ' ἡσται, but it serves to explain the position of her θρόνος. Cp. Od. 8. 65 τῷ δέ πάρα θήκε θρόνον .. πρὸς κίονα μακρὸν ἔρεσας.

308. ποτικέλιται αὐτῇ (see crit. note), 'leans close to that same pillar'; both seats are against the κίονι though not both at the same side. As this however will place the king and queen almost back to back, it is better to take αὐτῇ as equivalent, by a common brachylogy, to θρόνῳ αὐτῆς, 'my mother's seat.' Compare ὄροια νοῆματα Πρηλονείη Od. 2. 121; and Od. 4. 279; 7. 29; 24. 77; II. 6. 317; 17. 51. In this way αὐτῇ serves as an antithesis to πατρός. Alcinous' seat was somewhat nearer the door than Arete's.

309. Join τῷ .. ἐφήμενος. With the words δέδαντος ὁς cp. II. 4. 1, foll. where the gods are described as sitting πάρα Σηρήν.. μετὰ δέ σφισι πότνια Ήθη | νέκταρ ἐφορχόει.

312. εἰ καὶ .. οὐσι, 'even though

[εἴ κέν τοι κείνη γε φίλα φρονέρο' ἐνὶ θυμῷ,  
ἐλπωρή τοι ἔπειτα φίλους τ' ἴδειν καὶ ἱκέσθαι  
οἵκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.]'

315

\*Ως ἄρα φωνήσασ' ἵμασεν μάστιγι φαεινῇ  
ἡμιόνους· αἱ δὲ ὅκα λέπον ποταμοῖο ρέεθρα.  
αἱ δὲ ἐν μὲν τρώχων, ἐν δὲ πλίσσοντο πόδεσσιν.  
ἡ δὲ μάλ' ἡνιόχευεν, δπως ἀμὲν ἐποίατο πεζὸι  
ἀμφίπολοι τ' Ὀδυσσεύς τε νόφρ δὲ ἐπέβαλλεν ἵμασθλην. 320  
δύσετό τ' ἡέλιος, καὶ τοι κλυτὸν ἀλσος ἰκοντο  
ἱρὸν Ἀθηναίης, ἵν' ἀρ' ἔζετο δίος Ὀδυσσεύς,  
αὐτίκ' ἔπειτ' ἥρατο Διὸς κούρῃ μεγάλῳ.

\*Κλῦθι μεν, αἰγιόχῳ Διὸς τέκος, ἀτρυτώνῃ  
νῦν δῆ πέρ μεν ἀκουσον, ἔπεὶ πάρος οὐ ποτ' ἀκουσας 325

313-315.] These verses are wanting in several MSS, and are only found on the margin of Harl. They are generally rejected by modern editors, as adding nothing new to the thought previously expressed. Their proper place is Od. 7. 75-77.

318. τρώχων] Καλλίστρατος, τρέχετην Schol. B. H. P. Q. T.

thou art from a distant land.' This seems the only correct rendering of *τηλόθεν*, which is not used as equivalent to *τηλοῦ* in Homer. Compare *τηλόθεν* followed by the exegesis *εἴ δπινης γαῖης* Il. 1. 270, *μάλα τηλόθεν ἦκα, | τηλοῦ γάρ Λυκῆ* Il. 5. 478. Nor is the passage *σήμηνε δὲ τέρματα*, 'Αχιλλεὺς | τηλόθεν ἐτελείη πεδίῳ (Il. 23. 359) conclusive for *τηλόθεν* in such a sense. *τηλόθεν ἔστι* is then parallel with *τηλόθεν ἤκεις* or *εἰλήλουθας* Od. 9. 273, and this agrees with *ἀνδρῶν τηλεδανῶν* sup. 279, and the whole phrase emphasises the adverb *καρπαλίων*. 'No matter what distance you are from your home, we could take you back speedily.' Cp. Od. 9. 18 καὶ *ἀνδρῶθι, δύματα ναῶν*.

316. φαεινῇ, alluding to the leather or perhaps to the handle of the whip, polished or enamelled in colour; cp. Od. 23. 201 *ἱμάτια βοός φονικὰ φαεινόν,* and sup. 81 *ἥντα σιγαλέντα.*

318. αἱ δὲ .. πόδεσσιν. If we follow the interpretation of Eustath. *ἔστι δὲ τὸ μὲν τροχάξειν συντὸνον κινήσεας ἐτροπός δὲ πλίσσεθαι πόδεσσιν*, we may translate, 'And well they trotted, and well they walked.' So the Schol. on Il. 16. 375 interprets *πλίσσοντο* by *ἐβημάτιζον* or

*βάλλον θεσαν*. This meaning of *πλίσσεθαι* (connected with *πλέκειν*), is said to come from the action of crossing the feet in walking. But this scarcely gives a true picture; and it is not necessary to seek for a different sort of pace in *τρώχων* and *πλίσσοντο*. It is more likely that the latter verb is a sort of exegesis of the former; 'they sped on with prancing feet.' The antithesis in the interpretation of Eustath. would rather require *ἀλλοτε μὲν, δλλοτε δέ*.

*τρώχαν* is related to *τρέχειν* as *ναῦμαν* and *στροφᾶν* to *νέμειν* and *στρέψειν*.

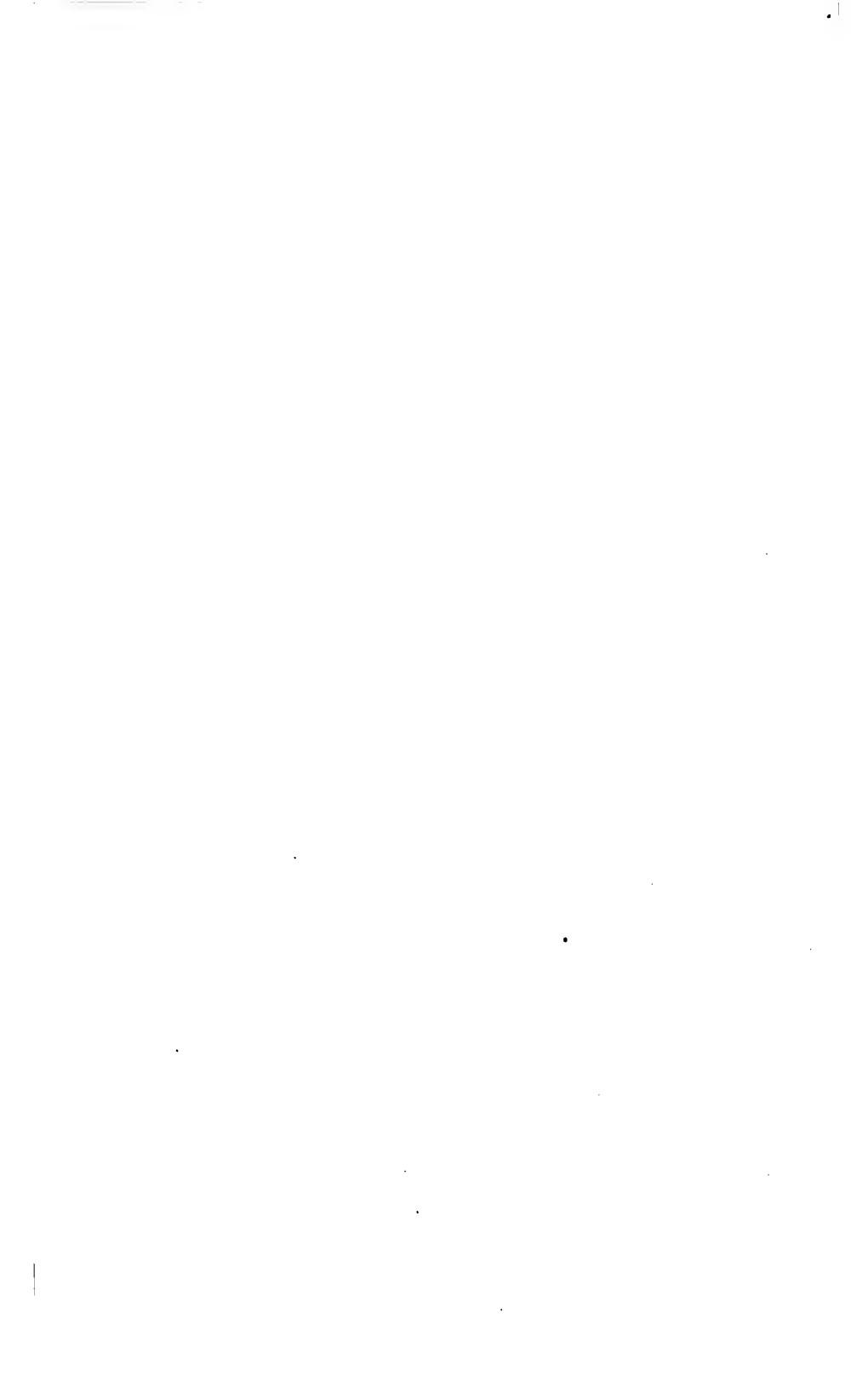
319. ἡ δὲ μάλ' ἡνιόχευεν, 'and she drove just so that they might keep up on foot, both the handmaids and Odysseus, and she laid on the lash with judgment.'

*μάλα* stands in close relation to *δέσμος*, as given in the translation, 'just so that:' for the adverb cannot take an ethical force and mean 'skilfully.'

320. *νόφρ* is unusual standing alone without preposition. In Hdt. 8. 86, 131, etc. we find *σὺν νόφρ* in the same sense.

321. δύσετό τε .. καὶ ἰκοντο. So in Od. 7. 289 δύσετό τ' ἡέλιος, καὶ μὲ γλυκὺς *δέσμος* *δυῆκεν*, Hdt. 4. 181





6. ΟΔΥΣΣΕΙΑΣ Ζ<sup>ι</sup> 326-331. 281

ραιομένου, δτε μ' ἔρραις κλυτὸς ἐννοσίγαος.

δός μ' ἐς Φαίηκας φῦλον ἐλθεῖν ἡδ' ἐλεεινόν;

“Ως ἔφατ’ εὐχόμενος, τοῦ δ’ ἔκλυε Παλλὰς Ἀθήνη·  
αὐτῷ δ’ οὐ πω φαίνετ’ ἐναντίη· αἰδετο γάρ ρα  
πατροκαστίγνητον· δ’ ἐπιζαφελῶς μενέαινεν  
ἀντιθέφει Οδυσῆι πάρος ήν γαῖαν ικέσθαι,

330

παρέρχονται τε μέσαι νύκτες καὶ ψύχεται  
τὸ θέρος. Cp. Soph. Phil. 355.

326. ραιομένου, δτε μ' ἔρραις. For  
a similar repetition cp. Il. 20. 316 διέτρ.  
Δτ. Τροίη .. δάηται | δαιομένη, δαίσοι δ'  
δρῆσοι υἱες Ἀχαιῶν.

330. ἐπιζαφελῶς, ‘furiously,’ Il. 9.  
516. We may refer δτι-ζα-φελ-ῶς to  
the root φελ, (seen in δ-φέλλω) =  
‘swell.’ Thus the word is similar in  
use to Latin ‘tumidus,’ cp. Hor. Od. 4.  
3. 5; Virg. Aen. 6. 407. The adjective  
ἀφελῆς, generally rendered ‘simple’ or

‘sincere,’ is really ‘not swollen’ and so  
‘smooth.’ Others compound the word  
of δ priv. and φελλεύς, ‘rough ground.’  
Athena did not now venture to vouch-  
safe her visible presence, but she throws  
off this reserve as soon as Odysseus  
has landed in Ithaca, and is beyond the  
power of Poseidon. It was the custom  
of the gods not openly to oppose each  
other, θεοῖσι δ' ἀδ' ἔχει νόμος | οὐδεὶς  
ἀπωτάρας βούλεται προθυμίᾳ | τὴν τοῦ θε-  
λοντος, διλλ' ἀφιστάμεσθ' δεῖ Eur. Hipp.  
1328.

ΟΔΥΣΣΕΙΑΣ Η. 1-12.

'Οδυσσέως εῖσοδος πρὸς Ἀλκίνουν.

Ὦς δ μὲν ἔνθ' ἡρᾶτο πολύτλας δῖος Ὀδυσσεὺς,  
κούρην δὲ προτὶ δότυ φέρεν μένος ἡμιόνουν.  
ἡ δ' δτε δὴ οὐ πατρὸς ἀγακλυτὰ δώματ' ἱκανε,  
στῆσεν ἄρ' ἐν προθύροισι, καστύνητοι δέ μιν ἀμφὶς  
ἴσταντ' ἀθανάτοις ἐναλίγκιοι, οἵ δ' ὑπ' ἀπήνης  
ἡμιόνους ἔλινον ἐσθῆτά τε ἔσφερον εἶσω.  
αὐτὴ δ' ἐς θάλαμον ἔδν ῃε· δαιε δέ οἱ πῦρ  
γρηγὸς Ἀπειρανῆ, θαλαμηπόλος Εύρυμέδονοςα,  
τὴν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι.  
Ἀλκινῷ δ' αὐτὴν γέρας ἔξελου, οὐνεκα πᾶσι  
Φαιήκεσσιν ἀνασσε, θεοῦ δ' ὡς δῆμος ἀκουεν·  
ἢ τρέφε Ναυτικάν λευκώλενον ἐν μεγάροισιν.

5

10

4. στῆσεν, sc. ἡμέρους. So στῆσε is used Od. 19. 188, in the sense of 'anchored'; the idea of *vīta* being supplied. We have στῆσα νέας in Od. 4. 532, ἵπουσ στῆσασ II. 5. 755.

7. πῦρ. Ancient and modern commentators have speculated upon the reason for lighting this fire. The Schol. B. thinks it implies that the season was winter, and generally the older interpreters put this portion of the wandering in the later part of the year, as is perhaps suggested in Od. 14. 457 foll. In the present passage, the time of the action is evening, and the fire may well have served for light or warmth, or both: φῶς ξμεν ἦδε θέρεσσα Od. 19. 64.

8. Ἀπειρανῆ, ἀποθεν παροῦσα, ἢ Ἀπειρατική Schol. P. T. V. But the word,

like Hypereia, Od. 6. 4, is purely mythical: a land 'of which the limits are unknown.' For the form θαλαμηπόλος, see Monro, H. G. § 124 a.

10. αὐτὴν, emphatic; *her*, from among all the other captives, cp. Od. 9. 160; II. I. 369; II. 626; 16. 56; 18. 444.

11. θεοῦ δ' ἡς, 'the people hearkened to him as to a god.'

12, 13. η...η, both demonstratives.

τρέφε. The τροφός in the Greek family always retained in the household a position of intimacy and confidence; as may further be seen by the frequent representation of τροφοί on the Athenian stage. Sometimes the nurse suckled, sometimes only attended on the children, cp. Od. 19. 482; II. 6. 467 with Od. II. 447; II. 22. 80-83. Nitzsch compares Genesis 24. 39.

7. The room of N. will therefore have been on the ground floor. Are there any  $S_{3_2}$ ?
8. Eupuperd: a high-sounding name for a chamber maid. Every name is such a maid  $\varphi 287$ . Cf. *encyclopedia*.

13. Opprov: This meal at least might not be eaten by a girl in the party or  
J 457

Again.

ἢ οἱ πῦρ ἀνέκαιε καὶ εἶσα δόρπον ἐκβομβεῖ.

Καὶ τότε' Ὁδυσσεὺς ὥρτο πόλινδ' ἵμεν αὐτὰρ Ἀθήνη

πολλὴν ἡέρα χεινε φέλα φρονέουσ' Ὁδυσσῆι,

15

μή τις Φαιήκων μεγαθύμων ἀντιβολήσας

κερπομέοι τὸ ἐπέεσσι καὶ ἔξερέοιθ' δτις εἴη.

ἀλλ' δτε δὴ ἀρ' ἔμελλε πόλιν δύσεσθαι ἔραννην,

ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη

παρθενικῇ ἐικυῖα νεήνιδι, κάλπιν ἔχονσῃ.

20

στῇ δὲ πρόσθ' αὐτοῦ ὁ δ' ἀνέρετο δῖος Ὁδυσσεύς·

‘Ω τέκος, οὐκ ἀν μοι δόμον ἀνέρος ἡγήσαιο

Ἀλκινόου, ὃς τοῦσδε μετ' ἀνθρώποισιν ἀνάσσει;

καὶ γὰρ ἐγὼ ἔεινος ταλαπέριος ἐνθάδ' ίκάνω

τηλόθεν ἔξι ἀπίης γαίης· τῷ οὖτινα οἴδα

25

ἀνθρώπων, οἱ τήνδε πόλιν καὶ γαῖαν ἔχουσι·’

Τὸν δ' αὐτὲ προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

‘τοιγάρ τέ γά τοι, ξεῖνε πάτερ, δόμον δν με κελεύεις

δείξω, ἐπεί μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.

13.] *ἀθετεῖ Στρόβοτος*: ήδη γάρ εἴτε ‘δαιε δέ οἱ πῦρ.’ καὶ τὴν διαφορὰν τοῦ εἰσω πρὸ τὸ ἐνδον. The second objection seems quite unintelligible. 14. αὐτὰρ Ἀθήνη] ἀμφὶ δὲ Ἀθήνη in two MSS. and quoted in Macrob.; adopted by Ameis. 22. οὐκ ἀν μοι] Ἀριστοφάνης ή βά μοι Schol. H. P. More likely η βά νύ μοι. 26. γαῖαν ἔχουσι] γράφεται, καὶ ἔργα νέμονται Schol. E., and so Eustath.

13. ἄκοντα. With this contrast ἀπεκόσμειον ἔντεια δαιτός inf. 232.

15. ἑέρα. Nitzsch remarks that this ‘mist,’ which was invisible in itself and served to make invisible those enveloped in it, is employed in the Iliad by the gods only for the purpose of concealing themselves: in the Odyssey it is used, as here, in behalf of their favourites as well. Cp. Il. 5. 186, 506; 8. 50; 15. 308; 17. 790; but see Il. 5. 345. Analogous to this ἀρό is the ‘Ἄρος κυνέη Il. 5. 845. Compare Virgil's imitation, Aen. I. 411.

18. ἔρωνός, used as an epithet of Calydon, Il. 9. 531, 577, and translated by Virgil ‘pulcrum Calydona.’ It stands to ἔρω as the Lat. *amoenus* does to *amare*. The proper form is ἔρωνός, so that the double ν is due to assimilation of the σ.

20. παρθενικῇ is variously taken as an adj. in agreement with, or a sub-

stantive in apposition to, νεήνδει. The form stands to παρθένος as ὄρφανος to ὄρφων.

25. ἔξι ἀπίης γαίης. These words form the exegesis to τηλόθεν, as, sup. 22, Ἀλκινόου does to ἀνέρος. Translate, ‘from afar, from a distant land.’ So Eustath. ἐκ τῆς μακρὰν διεχόντης γῆς. The name γῆ Αἴα (A) for the Peloponnes is a different word according to Buttm. Lexil. s. v. The accentuation of ἀπίος, however, as compared with ἀνέρος, seems to suggest some other etymology than ἀνέρ. It is therefore proposed to refer it to root *aq-*, as in Skt. *aq-as*, Lat. *agu-a*. We might then compare ‘Αιδανός, Μεσσ-άπ-ος, and even ‘Αία γῆ Aesch. Supp. 777, which last word may suggest the modern name Morea (*mare*); cp. Ar-mor-ica. Thus ἔξι ἀπίης γῆς would mean ‘from a land over the water.’ Cp. Il. I. 270.

29. ναίει. See note on Od. I. 404.

ἀλλ' ἵθι σιγῇ τοῖν, ἔγὼ δ' ὁδὸν ἡγεμονεύσω  
 μηδέ τιν' ἀνθρώπων προτίθσσο μηδὲ ἐρέεινε.  
 οὐ γὰρ ἔείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,  
 οὐδὲ ἀγαπαόμενοι φιλέοντος δὲ κ' ἀλλοθεν ἔλθῃ.  
 νησὶ θοῆσιν τοῖ γε πεποιθότες ὠκείησι  
 λαῦτμα μέγ' ἐκπερβωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων.  
 τῶν νέες ὥκεῖαι ὡς εἰ πτερὸν ἡὲ νόημα.'

‘Ως ἄρα φωνήσασ’ ἡγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως δὲ δὲ ἐπειτα μετ’ ἔχνια βαῖνε θεοῖ.  
 τὸν δὲ ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν

33. δε κ' ἀλλοθεν ἔλθῃ] Schol. H. Q., quoting the line on Od. 13. 119, gives the reading δε κέν τις ικηται. ἔλθῃ with Bekk. and La Roche; most MSS. ἔλθοι.

Some compare the words ποτρὸς ἔγγιθι ναὶ with ποτικέλιται αὐτῇ Od. 6. 308; see note there.

32. μάλα. This is to be closely connected with οὐ, and both words with ἀνέχονται, the combination containing a strong *litotes*. As we might say in vernacular, ‘are not over and above fond of,’ meaning, ‘not at all fond of.’ But οὐκ ἀνέχονται is a stronger expression than οὐ φερίζονται, signifying ‘they cannot put up with,’ or ‘endure.’ Nitzsch remarks here that the character ascribed by Athena to the Phaeacians is at variance with the sentiments expressed, not only by Nausicaa (Od. 6. 207), but also by Alcinous himself (inf. 186 foll.), and by the chiefs at his court (159 foll.). He assigns as the explanation of the inconsistency, that Athena’s communication here does not throughout represent a statement of facts, but really embodies the thoughts of the wary and much-travelled hero, at the moment of entering a strange city, blended with the natural incident of his meeting a maiden with an urn upon her head, and asking the way of her. This seems rather too subtle a refinement. It is simpler to suppose that Athena is speaking only of the ordinary Phaeacians, whom a stranger would meet in the street: and according to Nausicaa’s showing in bk. vi, they could make themselves very unpleasant.

34. θοῖσιν.. ὥκεῖσιν. The two epithets are (so to speak) only verbally tautological: for the one is *epitheton ornans*, a conventional epithet, and the

other a special. Thus translate, ‘trusting in the speed of their swift ships.’ Yet even in this translation, though literally correct, the epithet ‘swift’ (*θοῖσιν*) is not sufficiently subdued; so completely has it been emptied of its meaning by its use as a class epithet. Sophocles (Aj. 710) imitates this in θοῖσιν ἀκινάλων νεῶν, where see Schneider-Win’s note.

36. ὡς εἰ.. νόημα. It would be incomprehensible that a simile involving so much self-reflection should first appear in the compressed form in which our passage exhibits it. Accordingly we set it forth in full in II. 15. 80 δε δὲ δέ τις ἀνέληρη νόος δύτερος, δε τ' ἐπὶ πολλὴν | γαῖαν ἐληλουθῶν φρεσὶ πενεταλίγησι νοήσῃ | ἐνθ' ἡηρ ἡ ἐνθα: μενονήρησι δε πολλα, | ὅτι κρανίων μεμαῦδε πέττατο πότισα ‘Ἑρη. Cp. h. Hom. Apoll. 186 ἐνθεν δὲ πρὸς ‘Ολυμπον ἀπὸ χθονὸς, ὡς τε νόημα | εἴσι, ib. 448 νόημ' ὡς ἀλτο πέτεσθαι. The simile occurs in a somewhat altered form in h. Hom. Merc. 43 foll. ὡς δὲ δύτερη ἀνέληρη νόος δε στέρωτο περήσσει | δύτερος, δε τε θαμεια ἐπιστροφῶσι μεριμναι, | ἡ δέ τε διηθῶσιν δε δρθαλμῶν ἀμαργατ, | δε δέ τε τε και ἐργον ἐμήθετο κύδιμος ‘Ἐρη. Amcis quotes as parallel passages Cic. Tusc. 1. 19 ‘Nihil est animo velocius; nulla est celeritas quae possit cum animi celeritate contendere;’ also Gratius, Cyneg. 204; Theogn. 985; and the expression of Thales, ap. Diog. Laert. 1. 35 τάχιστος νοῦς δια ποτρὸς γὰρ τρέχει. For the use of ὡς εἰ without any verb, see Od. 19. 39, 211, etc.



44. dyopas : separate parts; general lyoey, where the diff. nobles gathered their men.

49. irgepadēμεν: point out (never easy or well - H. I)

50. The nobles gather at dinner (as v 8), as the chieftains assemble to eat (cont'd) -  
igam. ( ) . So the gods gather in the halls of Zeus (v 26, & 3, A, D)

έρχομενον κατὰ δστυ διὰ σφέας· οὐ γάρ Ἀθήνη  
εἴα ἐνπλόκαμος, δεινὴ θεός, ή ρά οἱ ἀχλὺν  
θεοπεσίην κατέχενε φίλα φρονέουσ' ἐνὶ θυμῷ.  
θαύμαζεν δὲ Ὁδυσεὺς λιμένας καὶ νῆσας ἔστις  
αὐτῶν θέρων ἀγορὰς καὶ τείχεα μακρὰ  
ὑψηλὰ, σκολόπεσσιν ἀρρότα, θαῦμα ἰδέσθαι.  
ἄλλ' θτε δὴ βασιλῆς ἀγακλυτὰ δώματ' ἔκοντο,  
τοῖσι δὲ μύθων ἥρχε θεὰ γλαυκῶπις Ἀθήνη.  
‘Οὗτος δὴ τοι, ἔεινε πάτερ, δόμος, ὃν με κελεύεις  
πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆας,  
δαίτην δαινυμένους· σὺ δὲ ἔσω κίε μηδέ τι θυμῷ  
τάρβει· θαρσαλέος γάρ ἀνὴρ ἐν πᾶσιν ἀμείνων  
ἔργοισιν τελέθει, εἰ καὶ ποθεν ἀλλοθεν ἔλθοι.  
δέσποιναν μὲν πρῶτα κιχήσεαι ἐν μεγάροισιν.’

41. ή μά οι] Ζηνόδοτος ή σφισιν γράφει, οὐκ εὖ ἐν γάρ τοις ἔκῆς (143) φησιν ‘καὶ τότε δὴ β' αὐτοῖς πάλιν χίντο θεόφαρος δήρ’ Schol. H. P. This is explained by Schol. P. Q. T. on-stup. 15, remarking that the mist is made to envelope only Odysseus, οὐ τοῖς Φαλαῖς, ὡς ἐν τοῖς ἔκῆς Ζηνόδοτος. Cp. inf. 140 Schol. H. P.  
52. ποθεν ἀλλοθεν] γράφεται ‘εἰ καὶ μάλα [τηλόθεν]’ Schol. Q. Bekker and others reject this line. The addition of it certainly spoils the general applicability of the gnome, which is far more sententious in form if it be made to end at ἀμείνων.

40. διὰ σφέας describes his movement as he passes through the midst of them on his way to the palace. Cp. δι' αὐτῶν ἔρχομένη Od. 10. 391, where the genitive gives a slightly different point of view. See Eurip. Hipp. 753 ἀ διὰ πόντους κύμ' ἐπόρευσα.

41. ἐνπλόκαμος. This epithet is applied to Athena only here; but she is called ἴνκυος in Il. 6. 92, 273, 303.

43. θαύμαζεν. Notice the tense expressive of the constant process of wonder at each new marvel.

44. αὐτῶν marks the transition from the material city to its inhabitants; see on Od. 2. 154, πόλιν αὐτῶν. With the double meaning of ‘public speaking’ and ‘place of assembly’ in the use of the word ἀγορά, some compare the word φῆμις, which in Od. 15. 467 signifies, according to Schol., ἐκκλησία, συνέδριον.

45. σκολόπεσσιν, used only here in Odyssey, occurs in the Iliad several times, as describing the palisade erected by the Greeks to defend their trench,

τεθρευεν δὲ σκολόπεσσιν | δέξισιν ἡρῆις  
τοὺς ἕστασαν υἱες Ἀχαιῶν | πυκνοὺς καὶ  
μεγάλους, δηρῶν ἀνδρῶν ἀλεωρήν Il. 12.  
55. Here it represents the palisade, or *chevaux de frise*, along the coping of the τείχεα μακρά. Cp. Od. 14. 10 δέματο [ἀδήτη] ρυτοῖσιν λάεσσι καὶ  
θρίγκωνεν ἀχέρον.

47. τοῖσι, used in a conversation between two persons: cp. Od. 5. 202.

49. δήηεις δὲ τάρβει. Cp. Il. 4. 385 πολέας δὲ κυήσατο Καδμείωνας |  
δαινυμένους κατὰ δῶμα βίης Ἐτεο-  
κληῆς | ἐνθ' οὐδὲ ἔεινός περ ἐὰν ιπη-  
λάτα Τυδεὺς | τάρβει.

50. δαίτην δαινυμένους. See note on Od. 6. 61.

53. δέσποιναν. The word is not found in the Iliad for this reason, that the relation it denotes is a domestic one. The point of this simple line has been generally mistaken, through a misinterpretation of κιχήσεαι. Thus Bothe, ‘thou art to make thy suit first to the queen:’ but (1) an interpretation which takes the word out of its obvious sense,

'Αρήτη δ' ὄνομ' ἔστιν ἐπώνυμον, ἐκ δὲ τοκήφων  
τῶν αὐτῶν οἱ περ τέκον 'Αλκίνοον βασιλῆα.

55

Ναυσίθοον μὲν πρώτα Ποσειδάων ἐνοσίχθων  
γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,

and gives the tense, instead of its proper force, that of a virtual imperative, is harsh: and (2) it would be clumsy to make Athena, in her directions here, go over the same ground as Nausicaa has already insisted upon. Nitzsch, foreseeing perhaps the latter objection, subordinates this line to the next, thus:—‘the queen whom thou art to approach first is named Arete:’ but he is still open thus to the first objection, and besides to a new one, for μέν and δέ permit no such subordination in the pair of clauses they connect. There is no reason to look so curiously for the meaning which lies on the surface. κιχήσει is a simple future, and means not ‘approach’ nor ‘make suit to,’ but ‘find.’ (That πρώτα qualifies δέσουσαν we are led to infer from the parallel passage, Od. 13. 226 τὴν δὲ Ὀδυσσέως γῆθησεν Ιδών καὶ ἑναρτίος ἥλθε, | καὶ μιν φωνήσας ἔτεια πνεύματα προσηόδα | ἁ φᾶ· έτει· σε πρώτα κιχάνω τῷδε ἐν χώρᾳ, where πρώτα must refer to σε: cp. also Od. 3. 419, etc.) In what sense then was the queen the first person Odysseus was to find? The only sense in which any one entering a room containing a large company could be said to ‘find’ one person before another, would be that of his eye first resting upon such an one: ‘thine eye will rest first upon the queen of all that are in the hall.’ This intimation is quite consistent (1) with Nausicaa’s direction to push past the king to the queen, so long as κιχήσει does not mean ‘shalt come to;’ and also (2) with the statement in v. 49 δῆτε δὲ διοτρέψας βασιλῆας κ.τ.λ., for this would be satisfied by a general consciousness of their presence; and, further, although δῆτε (being quite general, of the finding of things as well as persons, whether expected or not) might have been used in the place of κιχήσει, it is no less true that κιχήσει (being only used of finding a person who is an object of search) could only properly be used of Arete and Alcinous. It is also consistent (3) with the account

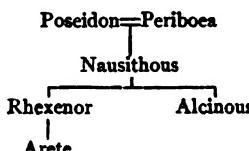
of Odysseus’ actual proceedings, inf. 136 foll. εὑρε δὲ Φαιήκων τηγέρας ἡδε μέδοντας .. αὐτὰρ οἱ βῆι δὲ δώμα .. δῷρον ἱκετέοντες τε καὶ Ἀλκίνοον βασιλῆα, for it is most reasonable to suppose that he would mark Arete at his first entrance, and then, in spite of finding himself among the chiefs, make his way to her.

It may be added, that a stranger was regarded as the suppliant specially, with all the rights implied in the word, of the person with whom he first established relations: cp. inf. 301; Od. 13. 226-8 (quoted above), Soph. O. C. 85 έδρας | πρώτων ἄφ' ὑμῶν τῆσδε γῆς ἵκαιμ' ἔγειν. Hence Arete says, Od. 11. 338 φένος δ' αὐτὸν ἔμοις ἔστω.

54. δόνομα, not accus., as if, ‘she is by name Arete;’ but, ‘Arete is her name.’ The only passages which are decisive point this way: Od. 9. 366 Οὐτοις ἔμοι γ' δόνομα, Od. 19. 409 τῷ δὲ Ὀδυσσέως ὄνομῷ ἔστι ἐπώνυμος, and 24. 306 αὐτὰρ ἔμοι γ' δόνομ' ἔστιν Επήρωτος.

ἐπώνυμον refers properly to a *surname*, added with a special significance; as Ἀλκίνοην καλέσσοντο ἐπώνυμον, οὐνεὶ δέ αὐτῆς | μήτηρ δλκύνοντο πολυπενθέος οἰτον ἔχοντα | κλαῖε II. 9. 562. Here Arete is so called καθὸς ἀργῆντος καὶ εἰκάτως ἐγνήθη Schol. P. V. Compare the use of έπί-κλησιν Od. 5. 273. Αργητός is the name of one of Nestor’s sons, Od. 3. 414, of the grandfather of one of the suitors, 16. 395, and of a Trojan, II. 17. 517. In later times the name Θεατήγορος corresponds to it.

τοκήφων refers here to ancestors and not to immediate parents; Alcinous being uncle as well as husband of Arete, as the genealogy shows:





66. Marriage with a niece. Apidaines married his aunt (A 226)

ἀπλοτάτη θυγάτηρ μεγαλήτορος Εύρυμέδοντος,  
ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.  
ἀλλ' ὁ μὲν ὄλεσε λαὸν ἀτάσθαλον, ὄλετο δ' αὐτὸς, 60  
τῇ δὲ Ποσειδάνῳ ἐμίγη, καὶ ἐγείνατο παῖδα  
Ναυσίθουν μεγάθυμον, ὃς ἐν Φαιῆξιν ἀνασσε·  
Ναυσίθοος δ' ἔτεκεν 'Ρηξήνορά τ' Ἀλκίνοον τε.  
τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων  
υμφίον ἐν μεγάρῳ μίλαν οἴην παῖδα λιπόντα 65  
'Αρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,  
καὶ μιν ἔτισ' ὡς οὐ τις ἐπὶ χθονὶ τίεται ἀλλῃ,  
δοσαι τοῦ γε γυναικες ὑπ' ἀνδράσιν οἰκον ἔχουσιν.  
ὅς κείη περὶ κῆρι τετίμηται τε καὶ ἔστιν

69. τετίμηται τε καὶ ἔστιν] There seems something unsatisfactory about this reading, which Nauck describes as 'verba vitiosa,' but the MSS. give no variant. Bothe conjectures τοκάδεσσιν, which does but add further confusion.

59. Γιγάντεσσιν, according to some from γίς = γῆ, and γα, as in γεγάδως, and so identical with γγεγήν. Curtius supposes γίγας to be only a reduplicative of the root γα. Cp. Pausan. 8. 29. 2 Γιγάντων οὐδεμίαν ἔτιδικοτέροισιν. "Οὐρπος μήτην, ἐν 'Οδυσσείᾳ δὲ (10. 129) ἔγραψε μὲν ὡς τὰς 'Οδυσσέας ναυοὶ Λαυστριγόνες ἐπέθεοισι Γίγασι καὶ οὐκ ἀνδράσιν εἰσασμένοις ἐπώησε δὲ καὶ τὸν βασιλέα τῶν Φαιάκων λέγοντα (Od. 7. 205, 206) εἶναι τοὺς Φαιάκας θεῶν ἔγγονοι, ὅπερε Κύλλωνας καὶ τὸ Γιγάντων ἔθνος. ἐν τε οὖν τούτοις δηλοὶ θνητοὺς ἔντονται οὐ θεῖον γένος τοὺς Γιγάντας, καὶ σαφέστερον ἐν τῷδε ἔτι δε ποθ' ὑπερθύμοισι.. αἰτήσεις. θέλοντο δὲ αἰτῆσαι λαὸς ἐν τοῖς ἔπεσσιν ἀνθρώποις οἱ πολλοὶ καλεῖσθαι. Homer then knows nothing of the Gigantomachia of later legend, nor does he regard the Gigantes as Hesiod did, as monsters with serpent-feet, sprung from Uranus and Gaea, who thought to storm Olympus, but were hurled back by the thunderbolts of Zeus (Apollod. 1. 6. 1). Here we have no means of ascertaining whether (1) the Gigantes and their king were destroyed in some foolhardy expedition against another tribe; or (2) whether an insurrection of the people against their king ended in mutual disaster; or (3) whether the guilt of Eurymedon brought

destruction on himself and his people. The actual words are susceptible of any one of these three interpretations, of which (1) is perhaps the most likely, on the strength of the epithets ὑπερθύμοισι and ἀτάσθαλον.

64. ἄκουρον.. νυμφίον, 'without male issue .. before his bridal days were over.' This meaning seems to be sufficiently established by the words μίλαν παῖδα λιπόντα that follow as exegesis. But Nauck, from a gloss of Aristoph. ἀγουρός, proposes, needlessly, dapor, sc. 'immatura morte ademptum,' which some modern commentators approve. It seems he had been married long enough to have had a daughter born him, unless we make Arete a posthumous child.

69. περὶ κῆρι, cp. Od. 5. 36. τετίμηται τε καὶ ἔστιν. A passage which recalls this is Plat. Sympos. 195 Β μερὰ δὲ νέων [Ἐρωτ] δει ἔπειστι τε καὶ ἔστιν, where with ἔστιν must be supplied νέος. Nitzsch compares Propert. 2. 13. 38 (3. 4. 21 Weber) 'nec minus haec nostri notescet fama se-  
pulcri, | quam fuerant Phthii busta  
cruenta viri.' As with 'fuerant' must be supplied 'nota,' so here with ἔστιν Nitzsch would supply τιμέσσα. But it is possible that νέοι is the word to be repeated:—'is honoured above

ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινοίο  
καὶ λαῶν, οἵ μιν φα θεὸν ὃς εἰσορέωντες  
δειδέχαται μύθοισιν, δτε στείχησ' ἀνὰ δότυ.  
οὐ μὲν γάρ τι νόσον γε καὶ αὐτὴ δεύτεραι ἐσθλοῦ  
οἰσίν τ' εὖ φρονέγγοι καὶ ἀνδράσι νέκεα λύει.  
εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,  
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἵκεσθαι  
οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.'

\*Ως ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη  
πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίνη ἐρατεινὴν,  
ἴκετο δ' ἐς Μαραθώνα καὶ εύρυάγνιαν Ἀθήνην,  
δύνε δ' Ἐρεχθῆσ πυκινὸν δόμον. αὐτὰρ Ὁδυσσεὺς  
Ἀλκινοοῦ πρὸς δόματ' Ἱε κλυτά· πολλὰ δέ οἱ κῆρ  
ῳρμαῖν ἴσταμένῳ, πρὶν χάλκεον οὐδὸν ἵκεσθαι.

74. οἰσίν τ' εὖ φρονέρσι] τινὲς δὲ χαρίστερον γράφουσι κατὰ γένος θηλυκὸν γοῖν τ'  
εὖ φρονέρσι [text φρονέοντι] καὶ ἀνδράσιν· ἥγους αἱ γυναιξὶ φιληδοῖ καὶ οἱς ἀνδρῶσι  
προσέχει λύεις τὰ νείκεα· φέρεται δὲ καὶ τρίτη γραφὴ αὐτῆς ὡσπερ ἐνφροσύνης, ἥγους  
ἴδιας φροντίζει λύεις διαστικός τὰ νείκεα Eustath. ad loc. Similarly Schol.  
B. H. P. Q. T.; but Schol. C. E. M. more correctly οἱς εὖ φρονεῖ, οἱ γυναικῶν, ἀλλὰ  
καὶ ἀνδρῶν νείκεα λύει. 79, 80.] ὑποτεθεῖται δὲ τόπος ὃς καὶ Χαῖρις φησιν ἐν  
διορθωτικῷ Schol. H. P. Probably on the ground that the passage may have  
been added by a later rhapsodist to gratify Athenian feeling.

all, as she is [in worth] above all.' Cp. Od. I. 66 δι τερὶ μὲν ρῶν ἐστὶ<sup>1</sup>  
βροτῶν τερὶ δ' ἵρα θεοῖσιν | διανθέτοισι  
ἴδια. After ξτων the construction with τετράμητραι is resumed in ἔτε  
φίλων κ.τ.λ. For the construction with  
ἔτε compare ἐφιληθέν ἔτε Διός II. 2. 669.

72. δειδέχαται μίθοισιν, 'welcome with  
loyal speeches.' δειδέχονται (δει-  
κνυμ) is the perfect tense; in Il. 9. 224 we have δειδέκται, and in Il. 4. 4 δειδέ-  
χατο. The perfect appears as δει-  
δεγματι. Soph. Fr. 379 Dind. With  
the strengthened form of reduplication  
compare εἰμαρμα, δειδουσα, and δειδίσκο-  
μαι from root δει.

73. καὶ αὐτῆ = 'vel ipsa per se,'  
meaning that she does not only shine  
with light reflected from the king.

74. οἰσίν τ'. Λύει, 'for those to  
whom she shows favour, be they even  
men, she settles disputes.' The mean-  
ing of εὖ φρονεῖ cannot be (whether  
we regard the sense, or the next line)  
'gives wise counsel.' Nitzsch is led to

maintain this apparently by the wish  
to support his rendering of ἐνφροσύνης  
Od. 2. 160. He is misled also as to  
the relation of this line to the pre-  
ceding, by taking τε as the copulative;  
whereas it is exegetic, as inf. 129 ἐν δέ  
δύος κρήται· η μέν τ' κ.τ.λ.; cp. also  
Od. 8. 124.

81. Ἐρεχθίος.. δόμον, 'the strong  
house of Erechtheus' is the temple in  
the Acropolis dedicated to the joint  
worship of Athena and Erechtheus, as  
in Il. 5. 447 we find Leto and Artemis  
sharing a temple with Apollo. Cp.  
Il. 2. 547 Ἀθήνας.. | δόμον Ἐρεχθίος  
μεγαλήτορος, δο ποτ' Ἀθήνη | θρέψ, Διός  
θυγάτηρ, τέκε δὲ σείδεας ἄροντα, | εἰδε  
δ' ἐτ' Ἀθήνης εἶσεν ἐπὶ ἐνὶ πάνι τῷ.  
Herodot. tacitly refers to this passage  
in 8. 55 ἔστι τὸ τῆς αρονόλι τούτῳ  
Ἐρεχθίος τοῦ γηγενέος λεγομένου εἴρη  
ντος ἐν τῷ Λαίη τε καὶ θάλασσα ἐπι.

83. Ισταμένη. As Odysseus caught  
from without a glimpse of some of the  
glories of the palace, his pace betrayed

i3. Bronze thresholds in the palace - Liss, Napier's <sup>Monasteries</sup> and Norden. The bronze was  
placed over wood

87. Kudvoro: imitation of lapis lazuli; a kind of blue paste. So in the foreze at Tiryns. Used on shields (A 24, E 564). The walls were covered with stucco.

91. Real dogs guarded Pricenidor (X 67). Some think hybrid animals meant like sphinxes, or even lions or leopards. K. a kind sea-monster in pg 96.

ώς τε γὰρ ἡελίου αἰγλη πέλεν ἡὲ σελήνης  
δῶμα κάθ' ὑψερεφὲς μεγαλήτορος Ἀλκινόοι.  
χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,  
ἐς μυχὸν ἔξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοοι.  
χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον:  
σταθμοὶ δ' ἀργύρεοι ἐν χαλκέῳ ἔστασαν οὐδῷ,  
ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσέη δὲ κορώνη,  
χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἥσαν,

86. ἐληλέδατ'] παρατεγμένοις ἥσαι, εἰ δὲ ἐρηβδατο, ἡρμοσμένοις ἥσαι η ἐπιτεγμέναι Schol. M. ἐληλάδατο, Ἰωνίκος διητού τοῦ ἐληλασμένοις ἥσαι Schol. B. E. ἐληλέδατο, ἥλθεν ἀπὸ τοῦ ἐλεύθω Zonar. Lex. 693, quoted by La Roche. Buttm. ἐληλέατ', as in text of Cod. P., followed by Dindorf and Nauck.

the wonderment of his mind, as he  
'stopped ever and anon,' τολλᾶς ἔχων  
φροντίδων ἐπιστάσεις, as in Soph. Ant.  
225.

84. ἦς τε... σελήνης. See Od. 4. 45. Nitzsch remarks that the palace of Menelaus rather surpasses that of Alcinous in magnificence.

86. τοῖχοι. The description of the δόμος does not begin till v. 95; here we have the walls of the αὐλῆ, for θριγκός seems to refer to the finishing of open-air walls. Cp. Od. 14. 5-10, and 17. 266 ἐπίσηκται δέ οἱ αὐλῇ | τοῖχῳ καὶ θριγκοῖσι, θύραι δ' ἐνερκέες εἰσοίν. So Eurip. Hel. 430 ἴδων δέ δῶμα περιφερὲς θριγκοῖς τοῖς | πύλας τε σεμνάς... προσῆλθον. Accordingly μυχὸς here is only the inner end of the αὐλῆ, though elsewhere applied to δόμος, θάλαμος, κλοίη, διτρος, and to places, as μυχῷ Ἀργεος.

ἐληλέδατ', see crit. note. This form has the preponderance of MS. authority, and is quoted again by Schol. H. Q. on Od. 13. 4. Ameis thinks it may have been the reading of Aristarchus. See Curt. Gk. Etym. 575 Bekker has adopted this form (sc. ἐληλέδατο) on good authority, (see Dindorf's Schol.) instead of the vulg. ἐληλάδατο. Buttm. (Ausf. Gr. 1. 426) prefers the less well established form ἐληλέ-ατο, standing to a stem ἐλα- in the same relation in which πεπέ-ατο does to root πεπα. ἐληλέδατο on the other hand points back to a stem ἐλαj-, from which would come a present ἐλάω, as illustrated by the forms ἡλάσθη, ἡλαστός. For analogous forms compare ἡρράδαται Od. 20. 354, ἀγωνίδαται Hdt.

9. 26, κεχαρίδαται ib. I. 140, ἐσκενάδαται 4. 58, ἀπηχέδατο II. 17. 637. Λαΐνεν here expresses the continuous line of the wall, as in ἐλαύνειν δγμον II. 11. 68. If the reading ἐρρέδατο (ἐρέδω) be adopted we shall have to notice an anomalous ε for ι, as in δε-δέχ-αται from δείκνυμι and ἀ-ηχέδ-αται from ἀκάγχομι.

87. It is impossible to say with certainty what the 'coping of κνάος' was. Curt. connects the word with Skt. *gñás*, 'dark smoke,' which accords well with μέλανος κνάοιο II. 11. 35. It has commonly been regarded as 'blue steel,' and Evans, L'âge du bronze, p. 14 f., supports this view. But such steel would soon rust, and would be quite unsuitable for mural decoration. The whole question is treated well by Helbig (Das Hom. Epos aus den Denkmälern erläutert, p. 79 foll.), who shows from Theophrastus that there were two kinds of κνάος, the natural (*αὐτοφύτης*) and the artificial (*σκεναστός*). The first is Lapis lazuli, or real ultramarine; too rare and costly for such a θριγκός, the second is a kind of glass or enamel coloured with cobalt or smalt. Plates so coloured have been discovered at Mycenae (Schliemann, Mykenæ, p. 183); and we may suppose such plates or tiles to have formed a frieze to the wall here described.

91. χρύσειοι... κύνες, and (100), χρυσεῖοι... κούροι. It is improbable that the poet intends by these descriptions anything more than *images* of dogs and boys. In support of this view we may (partly with Nitzsch), remark that,

οὐδεὶς Ἡφαιστος ἔτευξεν ίδυνήσι πραπίδεσσι  
δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοι,  
ἀθανάτους δύντας καὶ ἀγήρως ἡματα πάντα.  
ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95  
ἔσ μυχὸν ἐξ οὐδοῦ διαμπερὲς, ἐκθ' ἐνὶ πέπλοι  
λεπτοὶ ἐύννητοι βεβλήσατο, ἔργα γυναικῶν.  
ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριώντο  
πίνοντες καὶ ἔδοντες· ἐπηετανὸν γάρ ἔχεσκον.  
χρύσειοι δ' ἄρα κοῦροι ἐνδμήτων ἐπὶ βωμῶν  
ἔστασαν αἰθομένας δαῖδας μετὰ χερσὶν ἔχοντες,  
φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι. 100

95. ἐρηρέδατ'] Here Schol. P. reads ἐληλέδατ' again, but interprets ἐμπεπηρότες ησαν. 100. βωμῶν] κακῶς οἱ βουνῶν γράφοντες. Οὐρηρος γάρ βωμὸς τὰς βάσεις φησι. Schol. of P. Cod. Vind. 56 gives πύργων.

(1) A tendency to hyperbolical expressions about works of imitative or mechanical art may be observed in Homer. Such expressions are intended to be a tribute to the skill of the artist. Thus the wheeled tripods, Il. 18. 376, are said to move *αὐτόματοι* . . . *θαῦμα* *ἰδέοθαι*. Even in the description of the *ἀμφίπολοι* ib. 417, we may doubt whether we have more than a hyperbolical account of mechanical contrivances, *ἀμφίπολοι* . . . *ζῷσις νεῆνισιν εἰουνται*, | *τῆς* ἐν μὲν *νύος* *ἐστι* *μετὰ φρεσὶν*, *ἐν* δὲ *καὶ αὐδῇ* | *καὶ σθένος*, *διθαράτων* δὲ *θεῶν* *ἄντα* *ἔργα* *ἴσασιν*, for after all they are only *ζῷσις νεῆνισιν εἰουνται*. To the same tendency may be referred the grandiloquence of Od. 11. 613 μὴ *τεχησάμενος* *μηδὲ* *ἄλλο τι τεχήσαιτο* | *οὐ* *κείνον* *τελαμῶνα* *ἔη* *ἐγκάτθετο* *τέχην*. (2) Works of imitative art had not yet received their proper appellations, such as *ἀνδρίας*, etc.: see the whole description of the Shield in Il. 18, and therein, especially 577 foll. *χρύσειοι* δὲ *νορῆς* *ἄμι* *κοτιχόντο* *θεοσι*. Such objects borrowed the names of the things of which they were imitations.

94. δύντας. This form occurs only in two other passages, Od. 19. 230 δύντες, and ib. 489 οὔστης. Nitzsch doubts if we can read the ordinary form δύντας as a dissyllable. Inflexions which in later Greek would allow of contraction afford of course no parallel. But we

might derive some countenance from Od. 2. 148 ξας (monosyll.), 9. 283 νέα (monosyll.), 9. 240 θυρέον (dissyll.), 18. 247 πλέονες (dissyll.), Il. 5. 256 ἑψ (monosyll.), 10. 344 ἑῶμεν (dissyll.), 8. 217 κηλέψ (dissyll.). Perhaps the reading (Ahrens) βαρὺν εὑρτα Theocr. 2. 3 suggests the possibility of retaining an epic form.

95. ἐν δὲ (sc. δόμῳ), here of the interior of the men's apartment.

96. For διαμπερές = 'the whole way round,' see Od. 5. 256. The same meaning of ἔνθα καὶ ἔνθα (sup. 86), i.e. both length-wise and breadth-wise, occurs in Il. 7. 156 παρῆρος ἔνθα καὶ ἔνθα, and Od. 10. 517.

99. ἐπηετανόν (see Od. 4. 89), used here, and inf. 128, adverbially. Cp. Od. 10. 427. Hesych. interprets, συνέχεις, ἀδιάλειπτον. παρεταγμένον διὰ παντὸς τοῦ χρόνου. δαψιλές.

100. βωμῶν, from root *βαίνει*, as in *βαίνει*, properly anything on which one mounts; cp. Il. 8. 441 ἀρματα δ' ἀμβωμοῖσι τίθει, where Schol. V. interprets τοῖς ἀναβαθμοῖς. Thus βωμός, when used as an 'altar,' differs from ἱερά in having steps, or an ascent (*ἀναβαθμός*) of some kind up to it. Here it denotes only a 'pedestal.' The statues are represented as carrying the torch grasped by both hands, as the preposition (*μετά*) shows.

102. Here φαίνοντες is used intransitively for 'giving light,' cp. Od. 19. 25

96 πε'νλας: covered chariot at rest (E 194), and chest in which Hellenic bones were placed (n. 796)

103/130. Contain many cases of ancient stone carvings, few wheels, if they still existed cases not known only 01. Before we had impression of this which was then to be seen "below" A.D. and what old cases.

04. In Penelopis houses there were 12 women worked at the mills - the most menial occupations - Homeric age.

The grinder is a mortar in which the grain was ground by a pestle, but an upper one is a weather millstone, into which the upper stones fitted.

07. Kai-pouosios: having many Kai-poi' (grinding stones) - τελετή (ritual)

07. Ιθορέων: linen worker. Flax was used in Hom. age, though some doubt its cultivation in that age. Hence used as thread spun by the Fates, (y 198)

πεντήκοντα δέ οι δμωαὶ κατὰ δῶμα γυναικες  
αἱ μὲν ἀλετρεύουσι μύλης ἐπι μῆλοπα καρπὸν,  
αἱ δὲ ιστοὺς ὑφόσι καὶ ἡλάκατα στρωφῶσιν  
ἥμεναι, οἵα τε φύλλα μακεδνῆς αἰγέριοι·  
καιρουσσέων δὲ δθονέων ἀπολείβεται ὑγρὸν ἔλαιον.

105

104. μύλης] Al. μύλης and μύλοις. Apoll. Lex. gives μύλης. Od. 20. 111 seems to support the reading μύλης, and ib. 106 μύλης. 107. καιρουσσέων] Ἀρίσταρχος καιροστῶν Schol. B. H. M. P. T. 'In antiquioribus autem Odysseae exemplis videtur fuisse καιροσσέων' Buttm. ap. Schol. ed. Dind. But the word is properly written καιρουσσέων, the regular contraction for καιροσσάων (from καιρεῖν), which La Roche adopts from Bergk, Philol. xvi. 578 foll. See his critical note ad loc. For the interchange between ο and ου cp. θοῦ for θούσι Jacobs, ad Anthol. Pal. 374. ΚΑΙΡΟΣΣΕΩΝ

δμωαὶ δὲ οὐκ εἴας προβλωσκέμεν αἱ κεν  
ἔφαινον, so that νύκτας must be taken  
as accus. of duration of time. See also  
Od. 18. 307 λαμπτῆρας τρεῖς ιστασαν  
ἐν μεγάροισι | δόρα φαίνοντεν.

103. πεντήκοντα. The same number  
of handmaids is found in the house  
of Odysseus, Od. 22. 421. Cp. Virg.  
Aen. 1. 703 'quinquaginta intus famulæ.'

104. μύλων, 'corn apple-hued,' sc.  
yellow. Others connect it with μάλος,  
'white,' 'glistering.'

106. οἴα τε φύλλα. The point of  
comparison is the constant movement  
of the women at their task. This is  
better than the notion, which Nitzsch  
espouses, of their sitting as close to-  
gether as leaves grow on the aspen.  
Leaves in general, while they may  
afford an illustration of multitude, as  
Il. 2. 468, 800, supply similes for other  
ideas as well; for instance, they are  
a type of perishableness, Il. 21. 464.  
The leaves of the aspen are not re-  
markable for their closeness but for  
their tremulous movement. Besides,  
Nitzsch's interpretation would rather  
require δόσα τε than οἴα τε. The  
Schol. M. P. V. gives both interpreta-  
tions: φύλλα δὲ ήτοι διὰ τὸ πλῆθος,  
ἡ δὲ τὸ εὐκέντητον τῶν χειρῶν ἐν τῷ  
στρέφειν τὴν κράτην, ἀ καὶ τὰ φύλλα  
τῆς αἰγέριον ἀντεστραμμένα δλλήλοις  
καὶ εὐκίνητα βάδεις καὶ ἴνδα τυχούσης  
αἴρας, ὡς καὶ Σοφοκλῆς ἐν Αἴγει (Frag.  
Dind. 24) δόστερ γάρ ἐν φύλλοσιν αἰγεί-  
ρου μακράς, | κανὸν ἀλλο μηδὲν, δλλὰ τού-  
κεῖτης κάρα | κινεῖ τις αύρα κάνακονθίζει  
πτερόν.

107. καιρουσσέων, contracted for και-  
ροσσάων (see crit. note), 'close-woven.'  
καιρεῖν is from καιρός (Lat. *licium*, Engl.

leash), the loop which holds each vertical  
thread in the loom. καίρος δὲ δ  
μίτος, διὸ τὸδε στήμονας ἐναλλάττουσι  
χάριν τοῦ τὴν κράτην πλέκεσθαι Schol.  
B. H. M. P. T. A web in which the  
καίροι stand close together is therefore  
necessarily of close texture.

ἀπολείβεται ὑγρὸν ἔλαιον. Nitzsch  
understands this as referring to the  
close texture of the linen, which is  
too thick to let oil soak through its  
interstices. He quotes from Plutarch,  
de Phys. Orac. 4. t. 9. p. 253 ed. Hutt,  
καὶ Ὁμηρος εἶτε καιροσσών . . . ἐνδεικνύ-  
μενος τῷδε δικρίβειαν καὶ λεπτότητα τοῦ  
ὑφοῦ τῷ μῇ προσμένειν τὸ ἔλαιον δλλ.  
ἀπορρεῖν καὶ ἀπολισθαίνειν τῆς πυκνότητος  
μῇ διέσις. A modification of this view  
is suggested by a passage in Athenaeus  
13. 582, from which it appears that oil  
was actually used freely in the fulling  
and dressing of clothes. Glycerium sends  
her maid to the fuller to bring home  
her dress, but the man says the garment  
is not ready, and that the girl cannot  
have it unless she can bring him a  
supply of oil, his stock being exhausted:  
δὲ γναφέδες δὲ εἴπεν. 'Αν γ' ἐλαῖον |  
ταρτημόριά μοι, φησί, προσενέγκης τρία, |  
κόμσατο. τὸ καλύνον γάρ ἐστι τοῦτο με. |  
Η δὲ ἀπήγγειλεν, τάλαιν', εἶπεν, κα-  
κῶν | Ἡ Γλυκέρον μέλλει γάρ δωτερ μα-  
νίδας ἀποτηγανίζειν (to fry) φησί μου  
τὸ λήδιον. The passage must of course  
be considered with two others: Il. 18.  
596 χιτῶνας | εἴας ἁνῆτος, ησα στίλ-  
βοντας ἐλαῖψ, and Od. 3. 408 λθοι ἐστο  
ἀποστίλβοντες δλεῖφατος, (where see  
note). The majority of commentators  
concur in understanding the 'oil' in  
all three passages to mean, the *appearance*  
of oil, i.e. *glossiness*. In the pas-

δσσον Φαιήκες περὶ πάντων ἕδριες ἀνδρῶν  
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὡς δὲ γυναῖκες  
 ἴστῶν τεχνῆσσαι περὶ γάρ σφισι δῶκεν Ἀθήνη  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἔσθλάς:  
 ἔκτοσθεν δ' αὐλῆς μέγας δρχατος ἄγχι θυράων  
 τετράγυνος περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.  
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθώντα,  
 δγχναι καὶ ροιαὶ καὶ μηλέαι ἀγλαόκαρποι  
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώσααι,  
 τάων οὖ ποτε καρπὸς ἀπόλλυται οὐδὲ ἀπολείπει  
 χείματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ<sup>110</sup>  
 ζεφυρίη πνεύσσαται τὰ μὲν φύει, ἀλλα δὲ πέσσει.  
 δγχνη ἐπ' δγχνη γηράσκει, μῆλον δ' ἐπὶ μῆλῳ,  
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.<sup>115</sup>  
 ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,

110. *ιστῶν*] Schol. V. on Il. 24. 487 gives *ιστῷ*. The common reading *ιστόν* was the natural accompaniment of the reading *τεχνῆσσαι* (see below). As the accusative is an unprecedented construction with an adjective in -eis (reading *τεχνῆσσαι*), La Roche adopts *ιστῶν* from two Viennese MSS. *τεχνῆσσαι* So Vind. 56. Gl. M. V. gives *τεχνήσσαι*, *τεχνίτεσ*. ‘Vera quam Bekkerus restituit scriptura *τεχνῆσσαι* est, de qua vid. Lobbeck. Pathol. Elem., vol. i. 343’ Dindorf, Schol. ad loc. Vulg. *τεχνῆσαι*. 114. *πεφύκασι*] So Herodian. *πεφύκει* is the reading of the MSS. See on Od. 11. 304.

sage quoted from the Iliad this is conceivably the case. In the first quotation from the Odyssey we saw that *δλειφαρ* was probably a kind of varnish, and in the words before us the use of so strong a phrase as *ἀπολείβεται ἔλαιον* goes far to support the interpretations which refer to real oil. Cp. h. Hom. 24. 3 *πλοκάμων ἀπολείβεται ἔλαιον*.

109. *ὡς* is parallel to *ὅσσον*.

110. *Ιστῶν τεχνῆσσαι*, see crit. note. Cp. for the form *τιμῆτα* Il. 18. 475. The adjective in this clause is parallel to *ἴδρες* (108), and *Ιστῶν* to *νῆα* *ἔλαυνέμεν*. If the infinitive *τεχνῆσαι* be retained, it will form the antithesis to *ἔλαυνέμεν*. But elsewhere in Homer only the middle voice *τεχνάμαι* is found.

112. *δρχατος*, ‘proprie idem est atque δρχος a quo forma non magis differt quam μέσσατος a μέσσος: invalidit tamen usus ut δρχος diceretur στύξ φυτῶν, ordo singulus plantarum vel arborum,

*δρχατος autem istorum ordinum complexio, sive hortus*’ Bothe.

114. *πεφύκασι*, for which some read *πεφύκει*, has here a short penult. In v. 128 we have the form *πεφύάσι*. There are only two instances of this short ending in Homer, viz., *πεφύάσι*, as here, and *λελέγχασι* Od. 11. 304. ‘For other examples in Ionic, see Curt. Verb. ii. 166. In these forms the *ᾳ* belongs to the ending, since *-άσι* is for *-άτι*, which corresponds to the *-άτι* of the Doric *φα-ντι*. The forms in *-άσι* are of later origin.’ Monro, H. G. § 5, cp. also § 7.

118. *χείματος*, ‘neither in winter nor in summer.’ To this is added, as exegesis, *ἐπειτῆσος*, in agreement with *καρπός*: ‘lasting all the year.’

119. *ζεφυρίη*. For a list of feminine adjectives used as nouns substantive see on Od. 1. 97; and for the prosody of the line cp. Od. 12. 423.

122. *ἔνθα δέ*. Here follows the de-

12. *Alecinos*, as Laertes (w 221), possesses land; but this is not necessarily a royal prerogative.

There are only 3 orchards in Ham. 2 381 (Shield), w 222, 340 (Laertes).

13. Terpayros: Od. proposes. Every manches to own a field of 4 yds as a freehold's work - but the work was done with the cattle.

Ridgeway thinks "one" yd is a division of land common from yds. The enclosed part? plough was for the plough itself.

Eustathius thought the garden of Alec. was 100 feet square; others make it 400 long by 300 broad. The standard measure of land - Turkish Empire is a deerskin, the area that one pair of oxen can plough in a day, and is equal to a quarter of an acre.

"Acre" as a definite measure of land was originally as much as a yoke of oxen could plough in a day; afterward it was limited by statute of Edw. I, Edw. II, + Hen. VIII to a field 40 rods long by 4 rods (= 6880 yards) or its equivalent of any shape.

επίκοι: fruit field enclosed by dykes, stone-walls, + hedges.

5. Pomegranates and fig-trees over the *bas-Tarakes*. Fig- and pear-hedges. w 246 (Laertes).

Bolt this and w 246 like passages. There tree red in Gladon Hds. There are few names of places in H. derived from Oikos. It thorū from the olive or vine.

Great climate in general - too warm for pears and apples. The wild pear (*αχερός ήρως*) was as a hedge.

*pýdalaki* = plums, peaches, quinces. What *pýdalaki* are here is uncertain.

18. Only two seasons? But not a certain inference.

20. μήλον: crab-apple? Untrue what *per* is here, says S.

24. τριφέρτας: grapes merely scinned before pressing? Cp. Hes. n. D. 912 ff.

Raisins were given by Abigail to David.

τρυγάω (τρύγη, corn, village; no. 1. in L. 1.)

25. τραπίζουσας: head (redundant). This is the only allusion to pressing grapes in H.

τῆς ἔτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ  
τέρσεται ἡελίῳ, ἐτέρας δ' ἅρα τε τρυγόσιν,  
ἄλλας δὲ τραπέουσι πάροιθε δέ τ' δμφακές εἰσιν

125

[123. θειλόπεδον] Al. εἰλόπεδον. Cp. Lobeck, Path. Elem. I. 101 'εἰλόπεδον non legitur nisi apud scriptores Byzantinae aetatis Scholiastas et Glossographos.' Bekker writes μέν θ' εἰλόπεδον, which Nauck follows.

scription of another part of the *δρυατος*. Altogether three scenes are described, all introduced by *ἐνθα δέ*. (1) The fruit garden 114-121; (2) the vine ground, 122-126; and (3) the garden of herbs, 127, 128. In v. 121 the mention of *σταφυλή* is unexpected, as *vines* belong properly to the *πολύκαρπος δλαή*.

*ἔρπιστας*. The Schol. interprets this *τεφύνεται*, nor would there be any objection to transfer to the vineyard a word which, on this interpretation, can belong only to the vines. But such a meaning is hardly adequate to the word *βισσόνει*, which signifies 'to be rooted,' in the sense of 'fixed firmly': cp. Od. 13. 162 δέ μν [ταῖν] λᾶν *ἔθηκε καὶ ἔρπιστεν ἐνερθε*, and especially Soph. O.C. 1590 τὸν καταρράκτην δόν | *χαλκοῦς βάθροις γῆθεν ἔριξαμενον*. So here possibly the word points to the excavations and solid foundations made for the wine-press, if not also to an encircling *κάκτος* (cp. Il. 18. 564), which, as going deep below the surface, are regarded as the 'roots' of the *δλαή*.

123. In the vineyard again are presented to us three locally distinct scenes, of which the first and third are subdivided—(1) the ripe grapes, of which some are left to hang [*ἐτέρον μέν*], and others are being gathered [*ἐτέρας δέ*]; (2) the treading of the grapes; (3) the grapes, which are (a) just formed, or (b) are just changing colour. The description, though adequate and exact, is very concise, and the poet has been as sparing as possible of those localising or enumerative words which are the mere framework of a description. Thus, the three scenes form a back-ground, a centre, and a fore-ground; but we are left to find this out from the word *πάροιθε*. And again, grammatically, while we have the pronoun *ἄλλος* to mark out the second scene, for the first and last we have no corresponding distinctive words. All the hint we have for these is the pronoun of dual distinction, *ἴτερος*, which indicates that in what precedes the clause *ἄλλας δέ*

*τραπέουσι* and in what follows it we have respectively two subdivisions of one scene. For a similar economy of formally distinctive words cp. Livy 5. 8 ad fin. 'pauci reipublicae, huic atque illi, ut quosque studium privatim aut gratia occupaverunt, adsunt;' where 'huic atque illi' points to two classes of partisans, subdivisions of an unexpressed 'plerique,' standing in contrast to 'pauci.'

This interpretation seems more symmetrical than that of Nitzsch, and more faithful to the distinction of *ἄλλος* and *ἴτερος*. Nitzsch divides thus: 1st scene, introduced by *ἴτερον*; 2nd, introduced by *ἐτέρας* with *ἄλλας* subordinated to it. It may be added that no poet or painter would be likely to make the scene of the wine-press a mere accessory feature to the gathering.

*τῆς ἔτερον .. τρυγόσιν*, 'one part of it, a warm spot on level ground, is dried by the sun, other grapes again they are gathering.' That is, the gatherers are busy upon some of the vines, but others they have left untouched, that the bunches may become sun-dried, and fit for making 'vinum passum,' i.e. raisin wine. This is in better general keeping with the scene than to suppose the bunches already cut from the vine and hung up to dry.

*θειλόπεδον*, or *εἰλόπεδον* (see crit. note), stands as the subject to *τέρσεται*, though more properly *σταφυλαῖ τέρσονται*: it is by a similar transference that *ἴτερον* agrees with *θειλόπεδον* though contrasted with *ἐτέρας* [*σταφυλάς*].

125. *τραπέουσι*, 'are treading.' Compare *di-trap-ē-sis*, and Engl. 'tramp.' In the concise phrase, *ἄλλας δὲ τραπέουσι*, is presented the whole scene of the full baskets brought by the gatherers and emptied into the wine-vat, the treading out of the grapes with mirth and song, and the drawing off of the purple juice.

*πάροιθε*, in the foreground are rows of vines whose grapes are still unripe.

ἀνθος ἀφιεῖσαι, ἔτεραι δ' ὑποπερκάζουσιν.  
 ἔνθα δὲ κοσμητὰ πρασιὰ παρὰ νείατον δρόν  
 παντοῖαι πεφύασιν, ἐπητεανδν γανθωσαὶ<sup>τον</sup>  
 ἐν δὲ δύῳ κρήναι η μέν τ' ἀνὰ κῆπον ἄπαντα  
 σκίδναται, η δ' ἐτέρῳθεν ὑπ' αὐλῆς οὐδὸν ἵησι  
 πρὸς δόμον ὑψηλὸν, δθεν ὑδρεύοντο πολῖται.  
 τοῦ δρ' ἐν Ἀλκινόιο θεῶν ἔσται ἀγλαὰ δώρα.

130

"Ἐνθα στὰς θηέιτο πολύτλας δῖνος Ὁδυσσεύς.  
 αὐτὰρ ἐπειδὴ πάντα ἐφθηήσατο θυμῷ,  
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἰσω.  
 εὑρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας  
 σπένδοντας δεπάεσσιν ἐνσκόπῳ ἀργειφόντῃ,  
 φῶ πυμάτῳ σπένδεσκον, δτε μητσαίατο κοίτου.

135

The words ἔτεραι δι in the next line imply a corresponding ἔτεραι μὲν before ἀνθος ἀφιεῖσαι, 'some just shedding their blossom' (i. e. 'having just shed it,' else they would not yet have become δυμακες).

126. ὑποπερκάζουσιν, 'are faintly colouring,' with the dark hue of the ripening grape. The adj. περιός or πέρκος, which Hesych. interprets by γλαυκός, μέλας, καὶ τὰ δρῦα, is connected with Skt. *r̥̥cṇis*, an epithet used of spotted or brindled cows; compare πέρκας ἔλαφος. The form of the sentence suggests ὑποπερκάζουσαι as a symmetrical parallel to ἀφιεῖσαι, but in the second clause the participle changes into a finite verb. Cp. Il. 18. 535 ἐν δ' Ἔρι, ἐν δὲ Κυδούμος δύλεον, ἐν δ' ὀλῷ Κηλρ | ἀλλον ὅων ἔχοντα νεύτατον, ἀλλον ἀντον, | ἀλλον τεθνητά κατὰ μέθον ἔλκε ποδῶν. The marvel both in the garden and the vineyard is that the various stages of growth and maturity are all going on together. Cp. Soph. Thyest. Frag. 239 Dind. ἔστι γάρ τις ἑναία | γῆς Εὔβοεις τῆδε βάσκειος βότρυς | ἐπ' ἥμαρ ἔρτει πρῶτα μὲν λαυρᾶς ἔω | κεκληράτωται χῶρος εἴνανδε δένας | εἰτ' ἥμαρ αὖτε μέσον δυμακος τύπον, | καὶ εἰλνεται γε κάποπερκοῦται βότρυς | δείλη δὲ πάσα τέμενα βλαστούμενη | καλῶς δύπρα, κάνακεναται ποτῶν.

127. ἔνθα δέ, as sup. 122; where see note. The garden of herbs borders on the vineyard. 'Skirting the outer-

most row' of vines 'are trim beds of herbs of all sorts, ever freshly green.' Schol. B. E. interprets κοσμητὰ πρασιὰ by κατασκευαστὰ λαχανα, and the proper meaning of πρασιὰ seems to be 'leek-beds,' from πράσον. There is no idea here of a flower-garden, nor any trace in Homer of the cultivation of flowers. Here we have a kitchen-garden only, the fresh green of which is described by the word γανθωσαὶ, from root γαψ, as γαία, γάνυμαι, and Lat. 'gaudeo.'

129. κῆπος here is the enclosure containing the πρασιὰ just mentioned.

130. σκίδναται, 'is led in rills.' ἐτέρῳθεν = 'over against it,' as in Il. 6. 247. The word does not imply distance between the two fountains, but merely their position, opposite one another.

Ἵησον, intrans., as Od. II. 239 δι πολὺ κάλλιστος ποταμῶν ἐπι γαῖαν ἵησι. This second spring was carried from outside underneath the entrance of the court, and issued, perhaps in a basin, in the centre of the court, midway between the entrance and the banquet-hall. But the word διθεν refers immediately to κρήνη, implying that the townspeople drew water at the fountain-head, or, at any rate, at some point in the stream before it reached the αὐλῆς οὐδός.

138. φῶ πυμάτῳ. Schol. V. ἐπει διειροπομός η ὑπονον παρεκτικός διδ καὶ εἰλέτο δὲ ράβδον, τη τ' ἀνδρῶν δύματα

27. πρασίαι: 'leaf-leaves' - 'leaves of vegetables in general'. No garden vegetables are mentioned as eaten by H. No green vegetables mentioned at all by H.

νειλατον: v. is 'as above', i.e. not, i.e. not

29. Irrigation

30. εἰσφύουρον: sudden shift to imperfect - to facilitate (some say) the transition, etc.

35. εἴτων: with gen. only here and Ø 290

52. A<sub>25000</sub>V: as placed, except o 201, in horizontal + final clauses

αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὄδυσσεος,  
πολλὴν ἡέρ' ἔχων, ἦν οὖτε περίχευεν Ἀθήνη; 140

δφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.

ἀμφὶ δ' ἀρ' Ἀρήτης βάλε γούνασι χεῖρας Ὄδυσσεος,  
καὶ τότε δῆ ρ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.  
οἱ δ' ἄνεψ ἐγένοντο δόμον κάτα φῶτα ἰδόντες,  
θαύμασον δ' ὀρθῶντες· δ δὲ λιτάνευεν Ὄδυσσεος. 145

'Ἀρήτη, θύγατερ· Ρηγήνορος ἀντιθέοιο,  
σὸν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογῆσας,  
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ δλβια δοῖεν  
ζωέμεναι, καὶ παισὶν ἐπιτρέψειν ἔκαστος  
κτήματ' ἐνὶ μεγάροισι γέρας θ' δ τι δῆμος ἔδωκεν. 150  
αὐτὰρ ἔμοι πομπῇ διτρύνετε πατρίδ' ἵκεσθαι  
θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἀπὸ πήματα πάσχω.'

140. περίχευεν] See on sup. 41. Here Zenodotus has no variant. 144. ἀνεψ] *Ἀριστάρχῳ καὶ τοῖς ἀνδρῶσι τοῖς Ἀριστάρχον σχολῆς συγράψαστο μὴ μᾶλλον δνομα ἑκάτεοσθαι, ὃς ἐπίρρημα δέ, etc., and so written ἀνεψ, Apoll. de Adv. 554 quoted by La Roche H. T. 191. 145. δὲ λιτάνευεν] The reading of Aristarchus. See La Roche H. T. 389 foll. Vulg. δὲ ἐλλιτάνευεν. 149. ἐπιτρέψειν] οὗτος al. 'Ἀριστάρχον Schol. H. P. ἐπιτρέψεαν Schol. M. V.*

*θέλγει.*' But Nitzsch remarks that the idea of Hermes as the dream-god belongs to the later conception of his office as *ψυχοκομπός*, Zeus being in Homer the real dispenser of dreams. He says further that the wand of Hermes is not the symbol of natural sleep, but of some extraordinary trance; and a good night's rest was too much a matter of course to be made the subject of a special libation. Nitzsch compares this libation to the one offered in later times to *Zeὺς Σωτῆρ* or *Τέλειος*, and thinks it was offered to Hermes as guardian and protector, so as to leave the whole household in his custody for the night.

140. ἡέρ' ἔχων. Cp. the phrases εἴματα ἔχειν Od. 17. 24, τεύχεα ἔχειν II. 10. 440.

143. αὐτοῖο. Not simply 'from him,' but 'from the hero himself.' The hero *himself* was now visible. With the use of the gen. after πάλιν χύτο cp. Il. 18. 138 πάλιν τράπεσθ' υἷος ἔρος, 20. 439 καὶ τὸ γ' Ἀθήνη | πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε.

144. ιδόντες.. δρόντες. A hush

fell on them the moment they caught sight of him, and they kept wondering as they gazed upon him; *εἰκότας ιδαύμασον δὲι προσίντα οὐκ εἶδον* Schol. P. Q. T.

148. δλβια δοῖεν. The occurrence of these words by themselves in Od. 8. 413 suggests as the probable construction of ζωέμεναι, that it is an exegetic addition, 'prosperity—for them to live in,' 'throughout their life,' rather than directly governed by δοῖεν.

150. The γέρας conferred by the people is the royal demesne, *τέμενος πατρών*, cp. Od. 6. 293. The prayer is that their possessions may be enjoyed after them by their children, and not by strangers, so that παοίν is emphatic.

152. θᾶσσον. The force of the comparative is almost equivalent to 'the sooner the better.' It is frequently used with imperatives, as Od. 10. 72; 16. 130; 20. 154, etc.; but the order of words here rather implies its close connection with ικέσθαι, parallel to καρπαλίμεν in Od. 6. 311 foll. Ira

“Ως εἰπὼν κατ’ ἄρ’ ἔζετ’ ἐπ’ ἑσχάρῃ ἐν κονίησι  
πᾶρ πυρί· οἱ δὲ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.  
δψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένηος,  
δς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν  
καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·  
δ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν·

‘Ἀλκίνο’, οὐ μέν τοι τόδε κάλλιον οὐδὲ ἔοικε,  
ξεῖνον μὲν χαμαὶ ἥσθαι ἐπ’ ἑσχάρῃ ἐν κονίησιν·  
οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.  
ἀλλ’ ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου  
εἰσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον  
οἴνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ  
σπείσομεν, δς θ’ ἵκέτησιν ἀμ’ αἰδοίοισιν ὀπῆδει.  
δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἔντων.’

Αὐτὰρ ἐπει τό γ’ ἄκουσ’ ιερὸν μένος Ἀλκινόοιο,  
χειρὸς ἐλῶν Ὁδυσῆα δαΐφρονα ποικιλομήτην  
ῳρσεν ἀπ’ ἑσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,

155. [Ἐχένηος] γρ. Ἀλιθέρσης Schol. P.

156. προγενέστερος] Bekk. προγενέστερος.

159. οὐ μέν τοι τόδε] γρ. οὐ μὲν καὶ τό γε Schol. H. F.

νόστιμον ἡμαρ ἰθα | καρπαλίμως. Cp. inf. 194.

153. ἐπ’ ἑσχάρῃ, ‘at the hearth.’ He sits in the posture of a suppliant; though, as Ameis reminds us, there is no distinct notion of sanctity or sanctuary connected with the hearth in Homer. In Apoll. Rhod. 4. 693 Medea and Jason are represented as taking refuge at the hearth of Circe, τοὺς δὲ ἐν λιπαροῖς κέλευσεν | ή γε θρόνου ξέσθαι . . τῷ δὲ ἀνεψι καὶ διανδοὶ ἐφ’ ἑστίῃ δίξαντες | ἴζανον, ή τε δική λυργοῖς ἱέτροι τέτυκται. So in Hdt. I. 35. ἐπίστιος stands as the equivalent of ἱέτρος. Cp. also Plutarch, Vit. Themist. I. 485 Reisk. πρὸς τὴν ἑστίαν (sc. Ἀδμήτου) κατέπεσε. These passages show that ἑστία implies far more than ἑσχάρα. See Od. 14. 159 ἰστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα, | ιστίη τ’ Ὁδυσῆος ἀμυμόνος, ἦν δρικάνω.

156. προγενέστερος, not governing Φαιήκων, which is a partitive gen. after δς, but standing alone as a qualifying

comparative, like our use of *elderly*. Cp. γεραιτερος Od. 3. 362.

159. οὐ μέν τοι. The return to this is ἀλλ’ ἄγε v. 162, while ξένον μὲν (160) is answered by οἶδε δέ. The comparative κάλλιον means that this unusual way of treating a stranger is no improvement upon, ‘not more honourable than,’ their ordinary custom of bidding him welcome. See Od. 3. 69 foll. The infinitive ἥσθαι is the exegesis to τόδε, as Od. I. 370, 376; 4. 197; II. 363; 19. 283; 20. 52; 21. 126.

161. οἶδε, ‘thy people here, waiting for a bidding from thee, are putting constraint on themselves.’

ἰσχανόωνται, from a lengthened form of ισχω, with frequentative force; cp. ἐρυκανόωνται. The only forms found are ισχανάς, -άρ, -άσιν, -άσων, -άσαν, and in the middle ισχανόωται, -άσιντο, -άσθω, and the iterative ισχανδασκον.

164. ἐπιμερῆσαι, i.e. ‘to mix with the water,’ as ἀνδ. κέραστε Od. 3. 390.

53. Εσόχει: The threshold was also a place hallowed sufficient a mourner (J, 18, K<sup>a</sup>,

55. Initiative not confined to the king. To Nestor gives advice that is followed  
H 324, I 93, K 203. In B 435 he gives the command for the action just as here  
E 553 N.; προγένετος

62. ἀγυροψήθω: a chain inland "silver and ivory T 55

64. εἰσικεῖσαι: (1) mix in, since 'eis' may denote 'the pouring' wine into the water.  
(2) in addition, therefore, i.e. mix anew, in addition, former mixture

16. ei'fara, dishes. uses. coed meat leftovers.

78. A dressed horse for a King what ordinary trusted servants do for ordinary men (a 109, 143, 146, 7 305)

89. Vice members' officers (councillors) - not definitely fixed - H. or O.R.

νίδν ἀναστήσας ἀγαπήνορα Λαοδάμαντα,  
170

δις οἱ πλησίον ἵε, μάλιστα δέ μιν φιλέεσκε.

χέρνιβα δ' ἀμφίπολος προχώρ ἐπέχεινε φέρουσα

καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοι λέβητος,

νίψασθαι παρὰ δὲ ἔεστὶν ἐτάνυσσε τράπεζαν.

σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,  
175

εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.

αὐτὰρ ὁ πῖνε καὶ ἡσθε πολύτλας δῖος Ὀδυσσεύς

καὶ τότε κήρυκα προσέφη μένος Ἀλκινοΐο·

'Ποντόνος, κρητῆρα κερασσάμενος μέθυ νεῦμον

πᾶσιν ἀνὰ μέγαρον, ἴνα καὶ Διὸς τερπικεραύνῳ  
180

σπείσομεν, δοθ' ἱκέτησιν ἀμ' αἰδοίοισιν δηγδεῖ·'

'Ως φέτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,

νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.

αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπισν θ' δον ἥθελε θυμὸς,

τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε'

'Κέκλυτε, Φαιήκων ἡγήταρες ἡδὲ μέδοντες,

δφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κέλευει.

νῦν μὲν δαισάμενοι κατακείτε οἴκαδ' ἵντες·

ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες

ξεῖνον ἐνὶ μεγάροις ξεικίσσομεν ἡδὲ θεοῖσι

ρέξομεν ἵερα καλὰ, ἐπειτα δὲ καὶ περὶ πομπῆς

μνησόμεθ', ὡς χ' δ ἔεινος ἀνευθε πόνου καὶ ἀνίης

πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἵκηται

185

190

174. ἐτάνυσσε τράπεζαν] ἀθετεῖται τὸ ἔπος ὡς δούμφανον τῷ τοῦ Ὄμήρου συνηθείᾳ·  
οὐδὲν τοιεὶ τὰς τραπέζας ἀφαιρούμενας παρόντων τῶν δαιτυμόνων Schol. H. P. Q. T.  
It would seem that this Schol. should be assigned to inf. 232. 177.] After this  
verse is inserted in Cod. Ven. 456 αὐτὰρ ἐπεὶ δεῖσησε καὶ ἤπαρε θυμὸν ἐδωδη.  
183.] βραχὴ δαιστατίσιν μετὰ τὸ πάσιν Schol. P. 192. μνησόμεθ'] γρ. φρασσό-  
μενα Schol. M.

171. μάλιστα δὲ μιν φιλέσκε.  
With this paratactic clause, introduced  
by the demonstrative instead of the  
relative, cp. Il. 3. 386 foll. γητὶ.. ἢ οἱ  
. . ἕπειν εἴρα καλὰ, μάλιστα δὲ μιν  
φιλέσκε. Cp. also Od. I. 71; 2. 54.  
The subject to φιλέσκε is πατήρ.

182. μελίφρονα, 'honey-hearted,'  
Tennyson. This translation gives a  
certain personality to οἶνος, like our

use of 'generous wine.' Cp. εὐήνωρ  
οἶνος Od. 4. 622. μελίφρων is used as  
an epithet of πυρὸς Il. 8. 188, σῖτος Od.  
24. 489, θῆνος Il. 2. 34.

188. κατακείτε. Some regard this  
as the aorist imperative, others as a  
desiderative form. See on Od. I. 424.

189. Join ἐπὶ with καλέσαντες,  
'bidding them gather to the meet-  
ing.'

χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἔστι,  
μηδέ τι μεσογύς γε κακὸν καὶ πῆμα πάθησι  
πρίν γε τὸν ἡς γαῆς ἐπιβήμεναι· ἔνθα δὲ ἔπειτα  
πείστεται δόσσα οἱ αἴσα κατὰ κλῶθές τε βαρεῖαι  
γεινομένῳ νήσαντο λίνῳ, δτε μιν τέκε μήτηρ.  
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,  
ἄλλο τι δὴ τόδι ἔπειτα θεοὶ περιμηχανῶνται.

195

200

197. κατὰ κλῶθες] τὸ δὲ κατὰ πρὸς τὸ νήσαντο Schol. B. H. P. Q. T. κατα-  
κλῶθες E. γράφεται δὲ κατακλῶθες τε βαρεῖαι, καὶ κατακλάθησι βαρεῖαι, αἴσα δηλαδή,  
κατὰ τινὰ τῶν ἀντιγράφων, οὐ μέντοι καλῶς Eustath. The latter reading, as La  
Roché remarks, implies the omission of 198. Nauck suggests κακά. 198. γεινο-  
μένῳ See on Od. 4. 208. 199. κατ' οὐρανοῦ] ἐν ταῖς Ἀριστάρχου κατ' οὐρανού  
Schol. M. P. This seems to be impossible.

194. τηλόθεν ἔστι, not γαῖα, as we  
might suppose from inf. 321, but rather  
ἔστιν, as suggested by the nearer  
parallel, Od. 6. 312.

195. μεσογύς. This is sometimes  
quoted as the only passage in which  
μεσογύς = *interim*. It commonly refers  
to space and not to time, and there is  
no need to make the exception here, as  
Schol. P. rightly interprets ἀναμεταξὺ  
ἡμῶν καὶ τῆς τούτων πόλεως, which  
meaning will be quite sufficient pre-  
paration for πρὶν which follows.

197. αἴσα. Supposing the etymology  
which refers αἴσα to *lāos* to be correct, the  
usage of the word certainly seems to bear  
it out, as it generally implies a 'due  
portion.' Cp. λήδος αἴσα Od. 3. 327,  
ἐλεύθερος αἴσα Od. 19. 84, τίω δέ μν ἐν  
καρὸς αἴσαν II. 9. 378. See also II. 6.  
333 ἔστι με κατ' αἴσαν ἐνεκεντας οὐδ'  
ὑπὲρ αἴσαν = 'in due proportion and not  
disproportionately.' Thus αἴσα signifies also *vitae portio* (Juv. 9. 127) in II.  
1. 416 ἔστιν νῦ τοι αἴσα μίνωθά περ, οὐ  
τι μάλα δῆν. With αἴσα may be joined  
a *genit.* *auctoris*, as Διός, δάμονος αἴσα  
Od. 11. 61; or a *genit.* *oppositionis*, as  
αἴσα θανάτοι Od. 24. 428. Sometimes  
αἴσα seems to be used quite impersonally,  
as in the phrase ἤτι αἴσην II. 22. 477; or,  
again, as a power or person, as in the  
present passage, and II. 20. 127; a  
tendency to which usage is seen from  
its being joined with such words as  
παρέστη Od. 9. 52, δοει 11. 61. See  
Nägelsbach, Hom. Theolog. 122 foll.

κατά need not be taken in  
composition with νήσαντο, but as an  
adverbial addition. Cp. Od. 14. 226

τά τ' ἀλλοισιν γε κατὰ μηγῆλα πέλονται,  
and 349 κεραλή δὲ κατὰ ρίκος ἀμφικα-  
λύνας. We may perhaps render 'span  
off for him with their thread at his  
birth.' Eusebius (Praep. Evang. 6. 8)  
has remarked that the Homeric poems  
do not countenance fatalism: that no  
more is meant here than when we say  
that there are some things we cannot  
escape. So Alcinous declares, 'we  
will do our part by him' (this by it-  
self excludes the notion of fate, and so  
does ἄσσα that follows), 'and then  
whatever his own efforts cannot avert  
will befall him.'

κλῶθες, μεταπλασμός ἔστι τοῦ κλαθοῦ  
διὸς ἐνθείας τῆς κλωθώ Schol. B. H. P.  
Q. T. The notion of three Μοῖραι is  
post-Homeric, appearing first in Hesiod  
(Theog. 218, 906). Here the κλῶθες  
are merely the half-personified agency  
of αἴσα, cp. II. 20. 126 νέσσειν ἄσσα  
οἱ αἴσα | γεινομένῳ ἐπέντης λίνῳ. This  
is an instance of a personification that  
stops short of mythology; cp. ἀρναῖς  
Od. 1. 241. The epithet βαρεῖαι, 'stern,'  
is no more than could have been said  
of αἴσα. Buttm. Mythol. I. 293 and  
Bekk. adopt the reading in the text  
with Hesych.

199. εἰ δὲ, 'but if he is one of the  
gods come down from heaven, then  
(ἔπειτα) this is some strange thing  
which the gods are intending towards  
us.' For ᔣπειτα with this sort of in-  
ferential force see note on Od. 1. 65, and  
cp. II. 6. 350; 9. 437; 12. 234; 22. 49.

200. ἀλλο τι is used euphemistically  
for 'some withdrawal of favour.' It was  
the majestic appearance of Odysseus,

6. τὸν: "renamed" same subj. by τὸν is due + initialism = a set phrase (P.) at 210 τὸν  
contrast = a diff. subj.

DO. "ἄλλο τι": pres. appos. with τόδε : this + something else (then functioning as a card)

04. EVΛPYΓΙΣ: *in plain view*; even though under assumed forms.

05. Ἐγγύθεν: v 129 Πραίδοντας τοῖς τοιμήσιοις ἔσσιοι γένιόδηγις (of Phaeacians)  
The royal family is explicitly said to descend from Pose. (v4)

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς  
ἡμῖν, εὐτ' ἔρδωμεν ἀγακλειτὰς ἑκατόμβας,  
δαίνυνται τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.  
εἰ δ' ἄρα τις καὶ μόνος ἴων ἔνυμβληται δότης,  
οὐ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν είμεν,  
ώς περ Κύκλωπές τε καὶ ἄγρια φύλα Γιγάντων.' 205

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς.'  
'Ἀλκίνο', ἀλλο τί τοι μελέτω φρεσίν· οὐ γὰρ ἐγώ γε  
ἀθανάτοισιν ἕοικα, τοὶ οὐρανὸν εύρδν ἔχουσιν,  
οὐ δέμας οὐδὲ φυὴν, ἀλλὰ θνητοῖσι βροτοῖσιν' 210  
οὓς τινας ὑμεῖς ἵστε μάλιστ' ὅχεοντας ὁιζὸν  
ἀνθρώπων, τοῖσιν κεν ἐν ἀλγεσιν ἰσωσαίμην.

204. ἔνυμβληται] προπαροξύτονον Schol. P. Bekk. ἔνυμβληται. Nauck considers ἔνυμβληται the subjunctive, and ἔνυμβληται indicative. 210. βροτοῖσιν] στικτέον εἰς τὸ βροτοῖσιν, τὸ οὖτις αφ' ἑτέρας ἀρχῆς ἵποστικτέον δὲ εἰς τὸ ἀνθρώπων Schol. P.

and his sudden revelation in their presence, that suggested this conjecture to Alcinous; see Od. 6. 229 foll. The line occurs in a different connection Il. 6. 128.

201. For the thought, cp. Catull. Pcl. et Thet. ad fin. 'praesentes namque ante domos invisire castas | heroum et sese mortali ostendere coetu | caelicolae, nondum spreta pietate, solebant .. | sed postquam .. | quare nec tales dignantur visere coetus, | nec se contingi patiuntur lumine claro.'

πάρος is used with present tense, as in Od. 4. 811, etc.

204. εἴ δ' ἄρα, 'and if a traveller should meet them on his lonely way, they make no concealment.' That is, they appear not only in public at our sacrifices, but privately as well.

205. κατακρύπτουσιν = 'dissimulant'; as in Od. 4. 247 ἀλλωρ δ' αὐτὸν φωτὶ κατακρύπτων ἥσκε.

Ἔγγιθεν is generally taken here as 'near-related,' like διγένεοι Od. 5. 35; 19. 279; h. Hom. Ven. 201. Welcker (die Phäak. Rhein. Mus. 1833, p. 219) seems to take Ἔγγιθεν here in its usual sense of 'neighbouring to,' as though the Phaeacians lived in a sort of celestial country, like the Hyperboreans; and this accords well with Nitzsch's remark, that those distant

nations who seemed to dwell on the confines of the world are represented as especial favourites of the gods. So Poseidon visits the Aethiopians (Od. 1), who are called ἔσχατοι ἀνδρῶν, and Herodotus (3. 106) says, αἱ δὲ ἔσχαται καὶ τῆς οἰκουμένης τὰ κάλλιστα ἔλαχον. See Plat. Phileb. 16. C οἱ μὲν παλαιὸι κρείττονες ἡμᾶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες. But, on the other hand, Hesiod describes the Giants and the Cyclopes, who are here mentioned as a parallel case to the Phaeacians, as children of Earth, and Acusilaus and Alcaeus assign the same descent to the Phaeacians. With the use of ἐγγύθεν to express near relationship compare the use of σχεδόν in Od. 10. 441 καὶ πτῷ περ ἔοντι μάλα σχεδόν.

208. ἀλλο τί τοι μελέτω, i.e. 'turn your thoughts to something else;' meaning that there was no such ground for anxiety as Alcinous surmised.

211. οὓς τινας. With the form of sentence cp. Od. 1. 219 δις διπομένας γένετο θητῶν ἀνθρώπων, | τοῦ μ' ἐκ φωτὶ γενέσθαι. Here the words are equivalent to 'quoscunque nostis hominum prae ceteris aerumnam tolerantes, illis me aequare possem.'

With ἵστε.. ὅχεοντας compare ἥδεν.. δόντα Od. 23. 29, and with ἐν ἀλγεσιν

καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαέμην,  
δσσα γε δὴ ἔνυπαντα θεῶν ἴτητι μόγησα.

ἀλλ' ἐμὲ μὲν δορπῆσαι ἔσατε κηδόμενόν περ·  
οὐ γάρ τι στυγερῆ ἐπὶ γαστέρι κύντερον ἀλλο  
ἔπλετο, ή τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη  
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,  
ὅς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ή δὲ μάλ' αἰεὶ<sup>215</sup>  
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων  
ληθάνει δοσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.  
ὑμεῖς δ' ὀτρύνεσθαι ἄμ' ἥσι φαινομένηφι,

ὅς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,  
καὶ περ πολλὰ παθόντα ἴδοντα με καὶ λίποι αἰών  
κτῆσιν ἔμην, δρῶντας τε καὶ ὑψερεφὲς μέγα δῶμα.<sup>220</sup>

\*Ως ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευσον  
πεμπέμεναι τὸν ἔεινον, ἐπεὶ κατὰ μοῖραν ἔειπεν.  
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἥθελε θυμός,<sup>225</sup>

213. καὶ μᾶλλον ἐγώ] γρ. καὶ πλείον ἐγώ Schol. P.  
γράφεται δειπνῆσαι αἴστω δὲ ὅρα τὸν ἀρίστουν Schol. P.  
214. ἔντοντα] Ζηνόδοτος οὗ  
γράφει ἀντὶ τοῦ ἔντοντος Schol. H. P. This is a mistake of the Schol. οὗ is the  
reading of Aristarchus, while Zenodotus wrote ἔντοντα. See La Roche and Dind.  
ad loc., and Schol. on Il. 2. 239. 221. ἐνιπλήσασθαι] αντη μέντοι ποιητικούτερα,  
ἡ δὲ Ἀριστάρχον ἐμπλησθῆνα Schol. H. P., probably ἐνιπλησθῆναι, cp. Athenaeus  
10. 412 D. 222. ὀτρύνεσθαι] διτι ἀπαρέμπατον (infinitive) ἀντι προστακτικού,  
διπερ ἀγνοῶν Ζηνόδοτος γράφει ὀτρύνεσθε Schol. H. P.

215. δορπῆσαι] ἐν τοι

217. ιδο] Ζηνόδοτος οὗ

compare αἴσῃ ἐν ἀργαλέῳ φθίσει Il. 21.  
61, ἦν τιμῆ Il. 9. 319.

213. καὶ δέ, 'aye, and.' Il. 23. 80,  
494; 24. 370; Od. 4. 391; 16. 418.

For καὶ μᾶλλον = 'vel magis,' Ameis  
quotes Od. 2. 334; 4. 819; 8. 154; 15.  
198; 18. 22, 216; Il. 8. 470; 13. 638;  
19. 200; 22. 235.

214. ἔνυπαντα means 'from first to  
last.'

ἴότητ. Curtius connects ίότης with  
a root ίο = 'wish,' as in Skt. *is-i-tas*, 'de-  
sired,' compare ί-μέρος, and, perhaps,  
'Ιο-μήνη, 'Ιομάρος.

215. διτι γαστέρι, 'there never was  
anything more shameless than (lit. 'be-  
yond') an angry belly.' For this formula  
of comparison cp. Hdt. 4. 118 οὐδὲν ὑμέν  
ἐπὶ τούτῳ ἔσται ἐλαφρότερον, Thuc. 3. 45  
ἐπὶ αὐτοῖς οὐδὲν ἐλασσον.

217. Here ἐπλέτο and ἐκέλευσεν are

aorists of custom.

220. ἔκ-ληράντα. This form of the verb  
is causative, like ἐκλέλαθον Il. 2. 600.

224. καὶ περ. The only passage in  
Homer where καὶ stands in immediate  
juxtaposition to περ. Elsewhere they  
are separated, as *ne...quidem* in Latin.

καὶ λίποι. So Il. 5. 685 ἔτερά  
με καὶ λίποι αἰών | ἐν πόλει ὑμετέρη,  
where ἔτερα, 'thereafter,' adds a similar  
force to that expressed here by the  
participial clause ἴδοντα κ.τ.λ. The ad-  
dition of καὶ emphasises λίποι αἰών, so  
as to make it mean the worst thing that  
could happen. Cp. Romeo and Juliet,  
2. 6 'But come what sorrow can, It  
cannot countervail the exchange of joy  
That one short minute gives me in her  
sight.'

228. This line has occurred already,  
sup. 184. Nitzsch supposes that in the

26. A more or less formal vote; n v 16, 41, H 304, I 1, >. b. . v 47?

38. Had 2nd test times ago. bear about 8d. dress she has continued nōth. red māles  
yell. rok̄es

οἱ μὲν κακκείοντες ἔβαν οἰκύνδε ἔκαστος,  
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὁδυσσεὺς,  
πάρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς  
ἥσθην ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.  
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·  
ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἴματ' ἰδοῦσα  
καλὰ, τά δέ αὐτὴν τεῦχε σὸν ἀμφιπόλοισι γυναιξί· 235  
καὶ μιν φωνήσασ' ἔπεια πτερέντα προσηγόρα·  
 ‘Ξεῖνε, τὸ μέν σε πρώτον ἔγὼν εἰρήσομαι αὐτῇ·  
τίς πόθεν εἰς ἄνδρῶν; τίς τοι τάδε εἴματ' ἔδωκεν;  
οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ικέσθαι;’  
 Τὴν δέ ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς· 240  
 ‘ἄργαλέον, βασιλεῖα, διηγεκέως ἀγορεῦσαι

232. *ἀπεκόσμεον*] See critical note on sup. 174. 239. *φῆς*] τὸ φῆς ἐν τῷ  
ἐνεστάτῳ (present) μὲν κατὰ παράδοσιν δένυνται καὶ σὸν τῷ λόγῳ γράφεται . . . εἰ δὲ  
περισπασθῇ δνεῦ τοῦ λόγου γράφεται καὶ ἀντὶ τοῦ ἔφης λαμβάνεται Eustath. ad loc.,  
similarly Schol. P. Q. *φῆς* is the preferable reading here and in Od. 14. 117;  
Il. 5. 473; and *φῆς* in Od. 1. 391; Il. 4. 351; 14. 265; 17. 174. La Roche,  
H. T. 375.

former passage it may be an interpolation; perhaps we may consider that, during the intervening conversation, the guests have remained with the cups in their hands.

232. *ἔντεα* is used here of implements or apparatus; compare Virgil's phrase 'Cerealia arma' Aen. 1. 181. *ἔντεα* is also used (h. Hom. Apoll. 489) for the tackling of a ship, as frequently *δηλα*.

237. The common rendering of this line is, 'this will be the first thing I shall ask thee.' But it fails to give the full emphasis due to *αὐτῆ*. Rather the meaning is, 'I will begin (the conversation) by asking thee this.' The use of *πρῶτον* to introduce the act of one, who, as we say, 'takes the initiative,' is not rare. Cp. Od. 2. 39 *πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέπει*, describing the speech of Telemachus, in which, though Aegyptius had already spoken, the young prince was the first to make the debate personal between him and the chiefs. Similarly, Od. 9. 224 *ἔνθ' ἐμὲ μὲν πρώτοθ' ἔταροι λίσσονται ἔτεσσι*, i.e. 'before ever I thought about it myself'; cp. also Il. 9. 34

ἀλικὴν μέν μοι πρῶτον δνεῖδος ἐν Δαναοῖσι (doubtless referring to Il. 4. 370), where *πρῶτον δν.* seems equivalent to *ἡρξας δνεῖδίειν*. In Il. 24. 557, *ἐπει με πρῶτον ξασας . . . ζωειν*, the meaning is, 'since thou hast begun kindly relations in allowing me to live.' The words of Arete in the present passage are put into the mouth of Penelope, Od. 19. 104, where she is left alone with Odysseus, after the retirement of the company (for the presence of the old attendant need not be reckoned), and the rendering suggested above is even more appropriate there. Cp. Virgil's phrase, 'dictis occupat ultro.'

239. *φῆς* (see crit. note) = 'nonne dicebas,' with reference to sup. 152.

241. *ἄργαλέον*. Cp. Virg. Aen. 2. 3 'infandum regina iubes renovare dolorem.'

*διηγεκέως*, from stem *ἐγεκ-*, as in *ἡγεγκα* (cp. *ποδηγεκής, κεντρηγεκής*), is properly used of that which 'moves,' or 'is carried' right through, and so is closely analogous in etymology and meaning to the Lat. *per-pel-lus*. Translate here, 'at full length.'

κήδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·  
τοῦτο δέ τοι ἔρέω δ' μ' ἀνείρεαι ἡδὲ μεταλλάξ.

'Ωγυγίη τις νῆσος ἀπόπροθεν εἰν̄ ἀλλὶ κεῖται,  
ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολεροσσα Καλυψώ,  
ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ  
μίσγεται οὔτε θεῶν οὔτε θητῶν ἀνθράπων.  
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων  
οἶν, ἐπεὶ μοι νῆα θοὴν ἀργῆτι κεραυνῷ  
Ζεὺς ἔλσας ἐκέασσε μέσφερ ἐνὶ οἴνοπι πόντῳ.

[ἔνθ' ἀλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἔταιροι,  
αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἐλῶν νεδος ἀμφιελίσσης  
ἐννῆμαρ φερόμην δεκάτῃ δέ με ινκτὶ μελαίνη  
νῆσον ἐς Ὁγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ  
ναίει ἐνπλόκαμος, δεινὴ θεός, η με λαβοῦσα  
ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε

240. ἔλσας] Al. ἔλάσας, perhaps the reading of Zenodotus. ἐκέασσε, διχῶς Schol. P. This implies two readings, namely ἐκέασσε and ἐκέασσε. [251-258.] δέστερῶνται δὲ στίχοι η'. ὑστερον γάρ ταῦτα λέγεται (12. 447-453) εἰ δὲ προέπρητο, οὐκ ἀν ἐπαιλλόγει Schol. H. P. Buttm. refers this remark to vv. 251-258. The most suspicious lines are vv. 254, 255, as being the mere repetition of what Odysseus had just said. ἀπέφθιθεν] Al. ἀπέφθιθον. Et. Mag. quotes ἀπέφθιθον, ἀπὸ τοῦ ἀποφθίω.

242. οὐρανίωνες. Curtius (G. E. p. 569) maintains that the termination here is merely amplificative, and that οὐρανίωνες stands in the same relation to οὐρανίοις that αἰώνιος does to αἰώνιος, κοινών το κοινός, κύρων το κυρός. See note on Τητερίον Od. I. 8. In Il. 5. 898 οὐρανίωνες seems to be used as a true patronymic of the Titans, as 'sons of Uranus'; though Nügelsbach (Hom. Theol. 74 foll.) interprets even that passage of the gods of Olympus. Aristarchus notices a difference between οὐρανίωνες and οὐλύμπιοι, remarking, on Il. 15. 225, ἐνεργέους δὲ καλεῖ καὶ οὐρανίωνες καὶ ὑποτραπλούς καὶ Τιτάνας τοὺς περὶ Κρόνον θεούς (Lehrs, Aristarch. 191). Here, however, the reference is unmistakably to the gods of heaven.

245. δολέσσα. This epithet, which represents Odysseus' experience of Calypso, rather than her currently received character, means not 'treacherous' or 'false,' but only 'sly,' or

scheming to keep him for her husband.

247. μίσγεται. That 'no one associates with her' is only a way of describing her lonely home ἀπόπροθεν εἰν̄ ἀλλὶ. Cp. Od. 6. 205 of the Phaeacians, οἰκέομεν δ' ἀπάνευθε τολυκλύστῳ ἐνὶ πόντῳ | ἵσχατοι, οὐδέ τις δῆμος βροτῶν ἐπιμίσγεται ἀλλος.

248. Join ἐφέστιον with ἤγαγε, 'brought me to be her guest,' ἐπὶ τὴν οἰκίαν αὐτῆς ἐπέενθησόμενον Schol. V. Cp. Od. 23. 55 ήλθε μοι αὐτὸς ζωὸς ἐφέστιος.

251. ἔνθα takes up the moment of the shipwreck.

255. λαβοῦσα is an unusual word in such a connection: we should expect ὑποδεξαμένη, or κομισσαμένη. But, probably, it implies that Calypso made him stay.

256. ἐνδυκέως. See note on δεεντής Od. 4. 489. Various etymologies have been proposed of the word; e. g. from δεένω=φροντίζω, or from ἐν-δύω in

52. T<sup>o</sup>p<sup>i</sup>r<sup>v</sup>: Keels were not deep - ~ Homeric time the Greeks did not sail close to the wind  
Note that at pg 424 Od. says he bound mast and keel together

70. Ξυριστός: was 'consort' with a man. Cp. "These pleasures, Melancholy, gives;  
And I with thee will share to live" (St Peterborough)

θήσειν ἀθάνατον καὶ ἀγήρων ἔματα πάντα·  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]  
 ἔνθα μὲν ἐπτάστες μένον ἔμπεδον, εἴματα δ' αἰεὶ<sup>260</sup>  
 δάκρυσι δεύεσκον, τά μοι ἅμβροτα δῶκε Καλυψώ·  
 ἀλλ' ὅτε δὴ δύδον μοι ἐπιπλόμενον ἔτος ἥλθε,  
 καὶ τότε δῆ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι  
 Ζηνὸς ὑπὸ ἀγγελίης, ἡ καὶ νόος ἐτράπετ' αὐτῆς.  
 πέρπε δὲ ἐπὶ σχεδίης πολυδέσμου, πολλὰ δὲ ἔδωκε,  
 σῖτον καὶ μέθυν ἥδον, καὶ ἅμβροτα εἴματα ἔσσεν,<sup>265</sup>  
 ὄντον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.  
 ἐπτὰ δὲ καὶ δέκα μὲν πλέον ἔματα ποντοπορεύων,  
 ὀκτωκαιδεκάτῃ δὲ ἐφάνη δρεα σκιβεντα  
 γαίης ὑμετέρης, γήθησε δέ μοι φίλουν ἥτορ  
 δυσμόρῳ ἡ γὰρ ἔμελλον ἔτι ἔννέσεσθαι ὀιζῦν<sup>270</sup>  
 πολλῇ, τήν μοι ἐπώρσε Ποσειδάων ἐνοσίχθων,  
 δος μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,

261. δῆδον] Dindorf conjectures δῆδάτον, which Bekk. adopts, the initial vowel making a synesis with δῆ, as Od. 12. 399. In the reading in the text δῆδον must be scanned as a dissyllable. 269. ὑμετέρης] The reading approved by Schol. P. Al. φαίκων. 272. κέλευθα] Ameis and La Roche κέλευθον, Nauck reads κέλευθα. See note below.

the sense of ‘penetrating,’ ‘going thoroughly through.’ It is simpler to suppose a root δεῦκ or δοκ, the variation between ο and υ being caused by the influence of Aeolic: so that ἐνδυκτός will be nearly equivalent to κατὰ δόξαν, *dec-enter*. See Curtius, G. E. 589. But this so-called Aeolic change is open to some doubt here.

259. ἔμπεδον, ‘continuously.’ πέδον or πεδόν, ‘solid ground,’ gives this meaning to ἔμπεδον by a process similar to that by which *durare*, in the sense of ‘lasting,’ comes from *durus*. Bekker remarks that ἔμπεδον stands here before a word beginning with a *F*, and suggests ἔμπεδα, comparing Od. 19. 113 τίκτει δὲ ἔμπεδα μῆλα. But it may be doubted whether ἔμπεδα does not there mean either ‘strong young ones,’ or ‘young that come to maturity.’

272. κέλευθα. See J. E. Ellendt (Bemerk. über Hom. Sprachgebr. Königsb. 1863), who draws a dis-

tinction between κέλευθα and κέλευθος or κέλευθοι. The singular κέλευθος is, he says, a single definite ‘way’ or ‘path’ = Lat. *via*; and κέλευθοι = *vias*, e.g. Il. 3. 406 θέῶν δὲ ἀπόεικε κελεύθου, 11. 504 οὐδὲ δὲ τῷ χάροντο κελεύθου, 13. 399 πολέεσσοι δὲ θήκε κέλευθος, compare also Od. 4. 680; 1. 195. So too in the plural, Il. 13. 335 ήματι τῷ δέ τε πλεύσηται κάνις ἀμφὶ κελεύθους, 10. 66 πολλὰ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι, Od. 10. 86 ἡγγὺς γὰρ νυκτός τε καὶ ηματός εἰσι κέλευθοι. In these three passages κέλευθοι signifies, just as the singular κέλευθος, certain definite directions or paths. But κέλευθα is properly used, where (as in air or sea) the path conceived of is an indefinite one; or where only progress through a certain space is meant. Thus Il. 14. 17; 15. 620 ἀνέμων λιγέσσων λαϊψηρά κέλευθα, Od. 3. 177 ἱχθύεντα κέλευθα, Od. 24. 10 εἴρωντα, 20. 64 ἡφρέντα, and often ὑγρά κέλευθα. Ellendt con-

ώρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα  
εἴα ἐπὶ σχεδίης ἀδινὰ στενάχοντα φέρεσθαι.

τὴν μὲν ἔπειτα θύελλα διεσκέδασ· αὐτὰρ ἐγώ γε      275  
νηχόμενος τόδε λαῖτρα διέτμαγον, δῆρα με γαίῃ  
ὑμετέρη ἐπέλασσε φέρων ἄνεμός τε καὶ θδωρ.  
ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,  
πέτρης πρὸς μεγάλησι βαλὸν καὶ ἀτερπέι χώρῳ·      280  
ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἶσα ἐπῆλθον  
ἐς ποταμὸν, τῇ δή μοι ἔείσατο χῶρος δριστος,  
λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
ἐκ δ' ἔπεισον θυμηγερέων, ἐπὶ δ' ἀμβροσίη νῦξ  
ῆλυθ· ἐγὼ δ' ἀπάνευθε διπετέος ποταμοῦ  
ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα      285

273. οὐδέ τι] Nitzsch οὐδὲ ἔτι.

trasts especially Od. 5. 383 ἢ τοι τῶν  
ἄλλων ἀνέμων κατέδησε κελεύθους with  
10. 20 ἔνθα δὲ βυκτάνων ἀνέμων κατέδησε  
κέλευθα, because in the former passage  
the word ἄλλων implies that each wind  
has its own κέλευθος, which are there  
opposed to the κέλευθος of Boreas;  
whereas in the latter, κέλευθα is quite  
general, meaning the 'outgoings' of  
the winds collectively. The distinction  
of form is evidently not the mere con-  
sequence of metrical exigency; nor  
does the difference of meaning lie be-  
tween singular and plural; for cp.  
Soph. Trach. 130 of the regular orbit  
of the Bear, ἀρκτοῦ στροφάδες κέλευθοι,  
Apoll. Rhod. 1. 500 δύοτρα σεληνάι τε  
καὶ τελοῖο κέλευθοι. But there is no  
need in the present passage to write  
with Ameis and La Roche κέλευθον,  
for Odysseus means nothing more than  
'my progress:' his way home was, in  
his conception, uncertain and trackless.  
For an attempt to distinguish δόσις and  
κέλευθος see note on Od. 4. 389.

With the accusative here after κατέ-  
δησε cp. Od. 14. 61 ἢ γὰρ τοῦ γε θεοῦ  
κατὰ νόστον ἔδησαν. Another con-  
struction appears in Od. 4. 380, 469  
ὅς τις μ' ἀδανάτων πεδάῃ καὶ ἔδησε  
κελεύθου.

273. ἀθέσφατον. Apollon. Lex. 13. 5  
interprets this by the words πολὺν οἰον  
οὐδὲ ἀν θεὸς φατίσσειν διὰ τὸ πλῆθος.

Düntz. on Od. 20. 211 regards the  
prosthetic *a* as intensive, so making  
ἀθέσφατος identical with θεσπίσιος.

οὐδέ τι. This, though introduced as  
a co-ordinate clause, really gives the  
result of the raising of this tremendous  
sea, 'so that the wave suffered me  
not,' etc.

276. τόδε λαῖτρα, 'yonder gulf.'  
He points in the direction of the sea.  
λαῖτρα is the object of διέτμαγον, and  
νηχόμενος is added as giving the means  
by which he made his way through  
it.

278. βιήσατο .. κε, 'would have  
crushed me as I climbed out upon the  
shore.' The aorist giving the com-  
pleted meaning of βιάσθαι. For ἐκ-  
βαίνειν in this sense see Od. 5. 415.

279. καὶ is epexegetic, = 'against the  
huge rocks, that ugly spot.' Cp.  
Aesch. P. V. 31 διθ' ἀν διερηῆ τῆνδε  
φρουρήσεις πέτραν.

283. ἐκ δ' ἔπεισον, a pregnant phrase  
= 'and coming out of the water I sank  
down, rallying my spirit'; this doubt-  
less means by deep gasps for breath.  
The result of this effort is described  
Od. 5. 458 ἐς φένα θυμὸς ἀγέρθη. Cp.  
Apollon. Lex. δηλοῖ δὲ συνάγων καὶ  
ἀνατάμνειν τὴν ψυχὴν.

285. ἐκβάς, sc. from the ravine in  
which the river ran; cp. Od. 5. 462 ἐκ  
ποταμοῦ λιασθεῖς.

83. οὐκοῦν θεραπεύομεν; P. latr. pres. part. de conatu.



## 7. ΟΔΥΣΣΕΙΑΣ Η. 286-289 305

ἡφυσάμην ὑπνον δὲ θεὸς κατ' ἀπέιρονα χεῖνεν.

ἔνθα μὲν ἐν φύλλοισι, φλον τετιημένος ἥτορ,

εῦδον παννύχιος καὶ ἐπ' ἥῶ καὶ μέσον ἡμαρ·

δύσετε τὸ ἡλίος, καὶ με γλυκὺς ὑπνος ἀνῆκεν.

289. δύσετο] Eustath. 1580. 17 Ἀρισταρχος οὐ γράφει δύσετο, ἀλλὰ δεῖλετο, διότιν εἰς δύσιν ἀνέλαμψε. Et. Mag. 290. 6 ἔχοντι δεῖλετο, εἰς δεῖλην ἔτραπτη ἡμέρα γὰρ ἦν ἐπι. Similarly Schol. H. P. ‘δεῖλετο est conjectura Aristarchi, qui ut discrepantiam tolleret veterem scripturam immutare non dubitavit. Si δεῖλετο librorum fide niteretur certe Aristarchus eos excitare hoc loco non praetermisisset’ La Roche, ad loc.

286. ἡφυσάμην. This is the process described Od. 5. 487 χύνων δὲ ἐπεχεινατο φύλλων. In both passages, words are applied to leaves that are proper to liquids; compare φιλλοροεῖν.

289. δύσετο. See crit. note. Buttm. Lexil. s. v. δεῖλη, urges the authority of δύσετο because, he says, had Aristarchus not received it from earlier times, he would have been inventing (contrary to his character) from conjecture a verb of which elsewhere no traces exist; and, moreover, he would have succeeded in establishing this invention as a rival to the authentic reading (since Eustath. has it in his text, and some of the Scholia refer to it alone). Had the form existed previous to criticism, it must have been the original reading; for while δύσετο, as being more common, might spring from δεῖλετο, the converse could not happen. Grammatically, Buttm. defends δεῖλετο on the analogy of θέρμετο, δηλεσθα, etc. Finally, following Eustath., he draws attention to the agreement produced by this reading between the division of the day as here given, and Il. 21. 111 ἔστεραι ή ἥδε η δεῖλη ή μέσον ἡμαρ. As a further argument for δεῖλετο it is urged that δύσετο involves a difficulty which δεῖλετο relieves. If δύσετο be read, it seems to make sunset synchronise with the waking of Odysseus; while in the account of the same day, given in Od. 6, many things are transacted after his waking.—e. g. his interview with Nausicaa, his bathing, his eating, and then the progress, at a foot's pace, towards the town; after which, as he halts outside the town, comes sunset, described in the same words (6. 321), δύσετο τὸ ἡλίος, καὶ τοι κλυτὸν ἀλος ἤκοντο. ‘Nay,’ says Buttm., ‘even this

second point of time still falls so early in the day that Athena finds it necessary to make Odysseus, who is going from thence into the town, invisible.’

It is then argued that the substitution of δεῖλετο gives an earlier time of day, and removes the difficulty. But the fact is, that in Homer δεῖλη is as much tied (etymology apart) to ‘sunset,’ as δύσετο is. For we find with δύσετο an adjunct, σκιάστρο τε πάσαι δγναι, which refers not to the lengthening shadows of evening, but to the actual shades of night; on the other hand, the usage of δύσετο, in Od. 6. 321 quoted above, shows the necessity of giving it a good deal of latitude on this side sunset; and, again, in Od. 8. 417 the time which it denotes is succeeded by transactions which would seem to require daylight. But if we turn to δεῖλη, we find it used with the very same range and the very same restrictions. It is not tied to sunset by Il. 21. 111 (quoted above), nor by Od. 17. 599 δειλήσας, nor by ib. 606 δείλετος ἡμαρ, but it is tied by Il. 21. 232 εἰς δὲ κεν ἔληγ | δεῖλος, δύε δύων, σκιάστρο τὸ ἔρβιστον ἄρουραν, where (to borrow what Buttm. has proved under ἡμέρας) δείλετο must express time, and that time is identified here with sunset. In post-Homeric usage, as Buttm. has shown, δεῖλη meant several different times, and had a range of signification which can only be understood on the hypothesis of a prospective reference to sunset. δεῖλη is not the period before sunset, but is itself inclusive of sunset, the succeeding period to which is ἔστερος Od. 18. 306. Thus it would seem that nothing was really gained by the substitution of δεῖλετο for δύσετο, inasmuch as both words refer alike to sunset. But there

ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς  
παιζούσας, ἐν δ' αὐτῇ ἦν ἐικῦνα θεῆσι.

τὴν ἱκέτευσ'. ἡ δ' οὖ τι νοήματος ἡμβροτεν ἐσθλοῦ,  
ώς οὐκ ἀν ἔλποιο νεώτερον ἀντιάσαντα  
ἐρξέμεν· αἰὲν γάρ τε νεώτεροι ἀφραδέουσιν.  
ἢ μοι σῖτον ἔδωκεν ἀλις ἡδ' αἴθοπα οἶνον,

294.] This verse seems to come in awkwardly. We have in Od. 6. 193, 14. 511, Il. 10. 551 *ἀντιάσαντα* concluding the line and the sense; so that ἐρξέμεν may have been added here to keep out an elliptical construction, and a common-place is then used to complete the line.

is another consideration which perhaps allows δεῖλετο a further latitude; and that is its tense: δύστερο is an aorist, δεῖλετο an imperfect. For this grammatical reason then, and for this alone, the difficulty is a little eased by reading δεῖλετο. But too much stress must not be laid on this, as we have seen that even δύστερο is used with latitude. A solution is offered in conclusion, which, as it will apply to δύστερο, will apply *a fortiori* to δεῖλετο. We have seen from Il. 21. 111 that the day was divided into three periods, each of which, though consisting of several hours, was named from its characteristic moment; and, loosely, the name of any of these periods might apply to any moment within it. Il. 8. 66, δέρρα μὲν ἤντος ἦν καὶ δίέτερο λερὸν  
ἡμαρ, illustrates this with regard to the first period, showing that all the time before the midday period was included in ἤντος. Similarly our text designates all the time after the midday period as δύστερο or δεῖλη. The designation of a period by its concluding moment is illustrated by our transference of the word *noon* to midday from *nona* = 3 o'clock or ninth hour; the link being that the whole period between 12 and 3 o'clock was so designated. This extension of the meaning of δεῖλη is quite consistent with the subsequent division of the period into δεῖλη πρώτα and δεῖλη δύτια. Hdt. 7. 167; 8. 6; Thuc. 3. 74; 8. 26. But, perhaps, instead of seeking exactness of interpretation, it is wiser to remember a tendency in Epic poetry to use formulas with a certain carelessness, as soon as they become formulas: as, e.g. τοῖσι δὲ καὶ μετέπειπε used where only two persons are present.

292. ἡμβροτεν is described as a sort of metathesis for ἡμεροτεν. Compare ἔδρακον and δέρκομαι, ἔδραθον and δαρ-

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295

θάνα, ἔπραθον and πέρθω. The insertion of β is analogous to the process which produces μεσημβρία for μεσημ-ρία. Curtius maintains the old etymology of ἡμεράνω from & priv. and root μερ, as in μερόμαι, ἔμ-μορ-α. Others refer it to a different root μερ, Skt. smar, meaning 'to think of,' 'to remember.' Cp. μερ-μηρίων and Lat. me-mot; so that the original meaning would be to 'let slip from the mind.' G. Meyer, Gr. Gr. § 25 Anmerk. treats ἡμβροτεν as one of the rare (Aeolic?) examples of ρο instead of ρ repeating the sonant liquid = so that ἡμβροτεν comes from a stem αμρο.

293. ἄν is scanned long, as ἄλποι has the digamma. For ἀντιάσαντα see Od. 6. 193.

294. ἐρξέμεν. Probably this form is an aorist. It is a difficult question to decide between this and the future, as ἐλπιῶμεν can be used with either tense indiscriminately; as, e.g. ἐλπετο δακτέων Il. 15. 288, ἐλπόμενοι διερρίψαν 16. 282, δένεν οὐκ ἐλπιῶτε γε θυμῷ ἐρξέμεν Od. 3. 319, ἐλπετε ἐνί φρεσὶ γῆμαι Od. 21. 158. If ἐρξέμεν be thus taken for an aorist we shall compare it with δέξεμεν (ἄρα), οἰστέμεναι, imperat. οἰστε, δεῖσθε, εἴθεσθε, etc. On the other hand, the future (which would give an identical form) may be compared with Il. 12. 261 ἐλπόττο δὲ τέχος . . . θήσειν, Od. 3. 375 οὖ σε δόλτα κακὸν καὶ ἀνάλειδ' ἔστεθεν. In Schol. H. P. Q. V. ἐρξέμεν is interpreted by the aor. πρᾶξαι, and Eustath., writing ἐρξειν, seems to lean towards the future.

295. αἴθοτα, used in Homer of οἴνος, χαλκός, κανύνος, is variously rendered, e.g. Hesych. interprets it, in its use with οἴνος, by μέλας (*πυράδης*) ή θερμαντικός. Probably the common meaning is 'fiery-looking,' equally well used of the brilliant colour of wine, the



99. Dr. Alent King has less regard for conventionalities than N. Arcto understands  
the conventionalities ( $\eta$  234 ft.)

6.  $\delta\kappa\nu\theta\rho\sigma$  in  $\text{-}\delta\kappa\iota\sigma\sigma\alpha\tau\sigma$  b. darkness; i.e. anger.

καὶ λοῦσ' ἐν ποταμῷ, καὶ μοι τάδε εἴματ' ἔδωκε.  
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξαι:

Τὸν δ' αὐτὸν Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
'ξεῖν', ἡ τοι μὲν τοῦτο γ' ἐναίσιμον οὐκ ἐνόησε  
παῖς ἐμή, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξὶν  
ῆγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἰκέτευσας.'

Τὸν δ' ἀπαμείβομενος προσέφη πολύμητις Ὁδυσσεύς·  
'ἥρως, μή μοι τοῦνεκ' ἀμύμονα νείκεε κούρην'  
ἡ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἐπεσθαι·  
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε,  
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἴδοντι·  
δύσγηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

Τὸν δ' αὐτὸν Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
'ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ,  
μαψιδίως κεχολῶσθαι ἀμείνω δ' αἰσιμα πάντα,  
αἷ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,

301. ἐς ἡμέτερον] ἡμέτερον Ἀττικὸν δὲ τὸ σχῆμα ὁς, ἐς διδασκάλον Schol. H. P. See on Od. 2. 55. 311-316.] τοῦς δὲ Ἀρίσταρχος διστάξει 'Ομῆρον εἶναι. εἰ δὲ καὶ 'Ομηρικοί, εἰκότεροι αὐτὸς περιαρεθῆναι φησι. τῶς γὰρ ἀγνῶν τὸν ἀνδρα μητερεύεται αὐτῷ τὴν θυγατέρα, καὶ οὐ προστρέψαμενος διὰ λιπαρῶν; Lehrs, Aristarch. p. 339, interprets εἰ καὶ 'Ομηρικοί as 'etiam si nihil continent quod a consuetudine sermonis et antiquitatis Homericæ abhorreat.'

flashing surface of metal, or the gleam of fire showing through smoke.

297. ἀληθείην, 'as the truth;' predicative to ταῦτα.

301. σὺ δ' ἄρα πρώτην ἰκέτευσας. This clause really gives the reason why it was wrong in her not to think of bringing Odysseus; 'for it was to her first thou didst make thy supplication.' See on sup. 53, and cp. Il. 4. 60, 61.

305. Eustath. characterises, with charming simplicity, the account that Odysseus gives of himself and Nausicaa: καὶ δρά ὁς ψεύσεται φανερός δ' Ὁδυσσεῖν. θερέντι καρῷ ποιήσειεν ἀν δοφός.

δέοςας αἰσχυνόμενός τι. Notice the conjunction of aorist and present participles, the former denoting the sudden fear that came over him, and the latter the abiding condition of modesty; cp. Il. 1. 331 παρβήσωτε καὶ αἰδομένα, 2. 374 ἀλούσα τε περιθομένη τε. The second participle stands almost parenthetically here, as μὴ ἐποκύσσαιτο follows directly after

δέοςας. Düntz. supposes that ἐποκύσσαιτο describes the exhibition of anger by the wrinkling of the brow, ἐπι-σκύνειν, comparing σκυδ-μανεῖν, σκυ-θρός.

306. ιδόντι takes up ἐπεσθαι, 'should you catch sight of me following her.'

307. δύστηλοι (-ζέω), 'quick to anger,' 'touchy.' For the construction ad sensum Nitzsch compares φῦλα γυναιῶν . . σύμφοροι Hes. Theog. 593; where however there is a variant σύμφορα.

309. οὐ μοι τοιοῦτον . . κῆρ, μαψιδεώς κεχολῶσθαι, cp. ἡμεῖς δ' οὐ νῦν τοῖοι διμούμεν Od. 2. 60, and note there. The infinitive explains τοιοῦτον.

310. ἀμείνω αἰσιμα πάντα, 'fair measure in all things is best;' cp. sup. 51 θαρσαλέος ἀνὴρ . . ἀμείνων . . τελέει, Od. 17. 578 κακὸς δ' αἰδοῦς δλήτης = 'it will never do for a mendicant to be shy.' See also Soph. Antig. 1327 βράχιστα γάρ κράτιστα τὰ ποιῶν κακά.

311. εἰ γὰρ .. ἔχεμεν. The most perfect parallel to this construction is

τοῖς ἐὼν οἵσις ἔσσι, τά τε φρονέων δὲ τὸ ἔγω περ,  
παιδά τὸ ἐμὴν ἔχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι  
αὐθὶ μένων οἰκον δέ καὶ ἔγω καὶ κτήματα δοίην,  
εἰ καὶ ἔθέλων γε μένοις δέκοντα δέ σ' οὐ τις ἔργει 315  
Φαιήκων μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.  
πομπὴν δὲ ἐς τόδ' ἔγω τεκμαίρομαι, δῆρ' εὖ εἰδῆς,  
αὔριον ἐς τῆμος δὲ σὺ μὲν δεδημημένος ὑπνῳ  
λέξεαι, οἱ δὲ ἐλέωσι γαλήνην, δῆρ' ἀν ίκηαι

314. οἰκον δέ καὶ] Hermann, Opusc. iv. 161 de partic. δν, maintains that instead of the common reading δέ τ' we must adopt δέ καὶ. Bekker accepts the alteration, which has the further corroboration of a reading καὶ γώ in a M.S. at Breslau, and La Roche and Nauck agree. 318. αὔριον ἐς] Most modern editors since Nitsch concur in this punctuation. But the majority of MSS. divide the verse at αὔριον. So Schol. P. ἐς τῆμος δὲ, μέχρι τοῦτο: and Schol. P. Τὸν ἐτοι τὸ τῆμαδε τὸ δὲ  
ἐς τόδε καὶ ἐς τῆμαδε ταῦτα δηλούσιμ. So Eustath. 319. ἀλάσσοι] Schol. P. gives both ἀλάσσουσι and ἀλάσσοι.

Od. 24. 376 αὶ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναῖ καὶ Ἀπόλλων, | οἷος Νήρικον εἶλον.. τοῖς ἐὼν το χθίσις ἐν ἡμετέροισι δόμοισι, | τευχέ ἔχον ὄμοισιν, ἐφεστάμεναι καὶ δάμνοις | δύνας μητοῦρας. The regular construction in such passages is either that of a wish, Od. 4. 341 αὶ γὰρ.. τοῖς ἐὼν οἵσις ποτ'. ἐπάλιον ἀναστά., τοῖς ἐὼν μητοῦριν δύμαλθσιεν Ὁδύσσειν, or that of a prayer, as Il. 7. 179 Ζεῦ πάτερ, ή Αλαντα λαχεῖν ή Τυδέον νέον. Our text, and the parallel, Od. 24. 376, mingle the two constructions; the wish becomes the prayer under the influence of vehement emotion. Bernhardy, Synt. 357, quite unreasonably ascribes the infinitive to the effect of τοῖς. A sort of similarity exists in Il. 19. 258 foll. Ιοντα νῦν Ζεὺς .. μὴ μὲν ἔγω κούνηρ Βριστίδη χειρ' ἐπενείκαι, which is a confusion between the form of an oath and the calling of Zeus to witness.

312. τά τε φρονέων, 'feeling as I feel,' i.e. 'coming to an agreement with me'; agreeing to stay as I should wish thee to do, instead of wishing as now to go home. Cp. Hdt. I. 60 τῶντο φρονήσαντες οἱ τοῦ Μεγαλέοντος στασιῶται καὶ οἱ τοῦ Λυκούργου.

314. οἰκον δέ καὶ. This reading (see crit. note), though not an absolutely necessary correction, makes the construction much clearer. If it is still preferred to retain δέ τ', we must either regard δοῖην as the independent optative

in apodosis (cp. κόμην δπάσαιμ φέρεσθαι Il. 23. 151), or as a continuation of the wish expressed, 'and O! that I might give thee a house.' Köchly, Dissert. de Od. I. p. 34, rejects the whole passage with great contempt: 'ipso versus a lyticorum machinis alienissimi solitam compilatorum artem redolere videntur... Itaque non dubito quin aliquis — idem fortasse qui 6. 245 adscripsit — totum locum compositerit eo consilio ut quae Nausicaa, 6. 244, 277 sqq. de Ulixo sponso leviter iactavisset, patris auctoritate quasi confirmaret, memor simul eorum quae Menelaus, 15. 68 sqq. Telemacho respondet.' This is most arbitrary criticism.

316. μὴ τοῦτο, 'I pray this may not be the will of Zeus,' sc. that any of the Phaeacians should detain thee. Cp. Od. 17. 399 μὴ τοῦτο θεὸς τελέσσει.

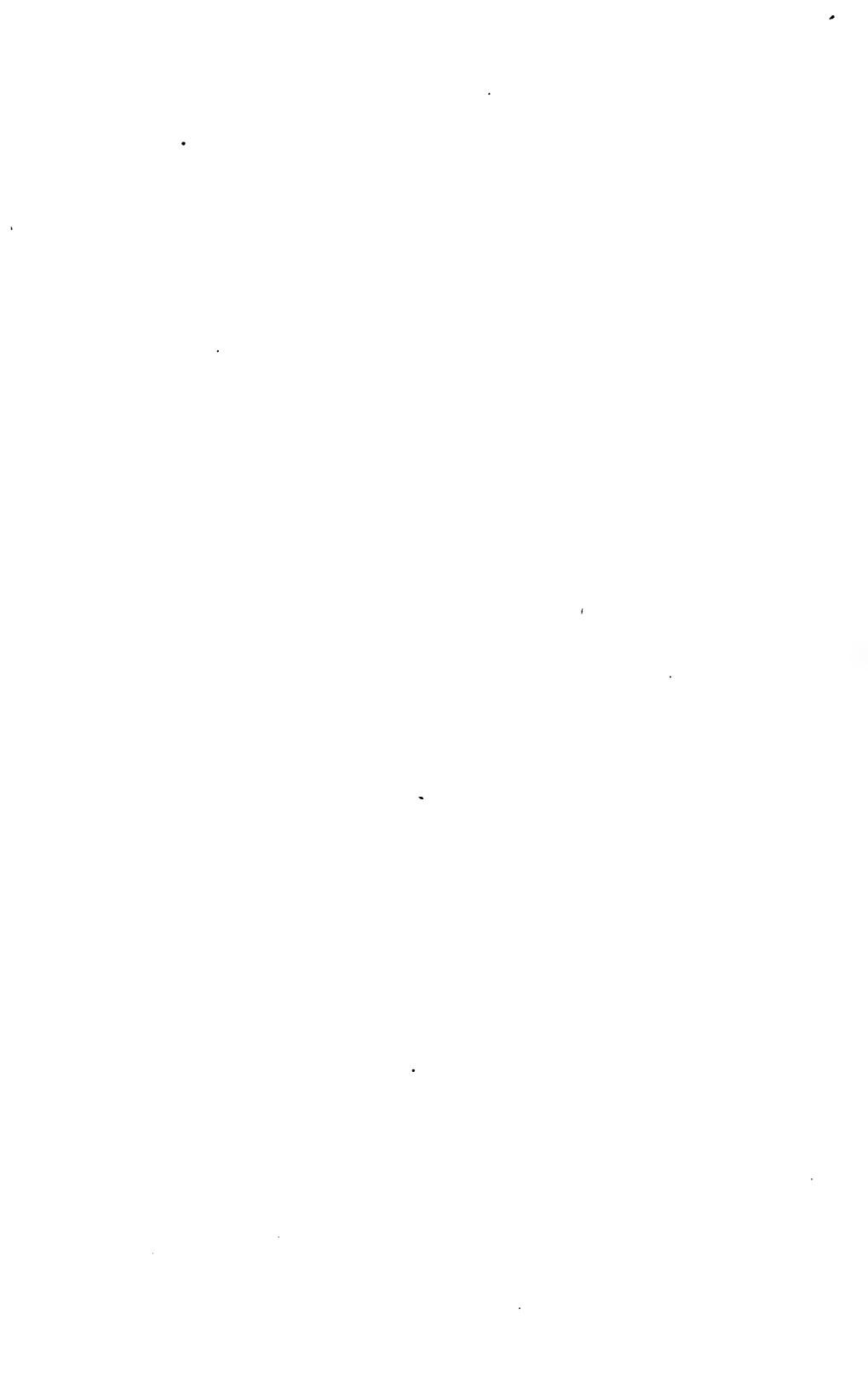
317. ἐς τόδη, i.e. 'for a certain day, and that to-morrow.' ἐς τόδη thus anticipates αὔριον ἐς. For the use of ἐς cp. the expression εἰς δὲ καὶ αὔριον is properly the neuter of an adjective, used as χθίσιν Il. 19. 195, πρόνοιν Il. 15. 470, νέον Od. I. 175, etc.

318. τῆμος δέ, 'and all the while'; sc. during the voyage. The period, of which τῆμος is a pronominal prolepsis, is described presently by the words δῆρ, δὲ ικηαι. Or, perhaps, τῆμος may be rendered more simply, 'when the morrow comes.'

319. ἀλάσσοι, cp. πόντον ἀλάσσοντες

34. οἰκον: house, hide?

q. Ἐλαῖων γαλ: oil. θάσσονας? To have 'to drive a ship' (ελ. νῆστος γαλ. γαλ.) ελ. πόντος = beat the sea.



## 7. ΟΔΥΣΣΕΙΑΣ Η. 320-338.

309

πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φῦλον ἔστιν,  
εἴ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εύβοίης,  
τὴν περ τηλοτάτῳ φάσ' ἔμμεναι οἱ μιν ἰδοντο  
λαῶν ἡμετέρων, δτε τε ἔνθιδν 'Ραδάμανθυν  
ἥγον ἐποψόμενον Τίτυδν, Γαιήιον νίδν.

καὶ μὲν οἱ ἔνθ' ἥλθον, καὶ ἀτερ καμάτοιο τέλεσσαν  
ἥματι τῷ αὐτῷ καὶ ἀπήνυσσαν οἰκαδ' ὑπίσσω.  
εἰδῆσσις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν δσσον ἀρισταὶ  
νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἀλα πηδῷ.'

\*Ως φάτο, γήθησεν δὲ πολύτλας δῖος Ὄδυσσεὺς,  
εὐχόμενος δ' ἅρα εἶπεν ἔπος τ' ἔφατ' ἐκ τ' ὄνδρας·

'Ζεῦ πάτερ, αἴθ' δσα εἴπε τελευτῆσειν ἀπαντα  
'Ἀλκίνοος' τοῦ μέν κεν ἐπὶ ζεύδωρον ἀρουραν  
ἀσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκούμην.'

\*Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
κέκλετο δ' Ἀρήτη λευκώλευος ἀμφιπόλοισι  
δέμνιν' ὑπ' αἰθούσῃ θέμεναι καὶ ρήγεα καλὰ  
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.

326. *ἀπήνυσσαν*] A gloss in M. gives *ἀπήγαγον*, which appears also in the lemma of Schol. H. P. with interpretation in P. *ἥγον ἐγκατόκισσαν*. 330. In Schol. E. two different readings are preserved in the latter half of this line, *ἄπε πρὸς δν μεγάλητορα θυμόν* and *ἰδῶν εἰς οὐρανὸν εὑρίν.*

Il. 7. 6, 'they will row thee through the calm sea.'

323. *Ραδάμανθυς*, Aeol. *Βραδάμανθυς*, is represented to us, Od. 4. 564, as living in Elysium, while Tityos, son of Gaea, appears in Od. 11. 576 as suffering in Hades for his audacities committed in Phocis. There seems no clue to the early form of legend commemorated here. It is just possible to imagine that Scheria was not far from Elysium, so that the Phaeacian sailors were at hand to carry Rhadamanthus from thence on his visit to Tityos. But the object of the visit is equally obscure. Eustath. attempts a solution, saying, δ 'Ραδάμανθυς ἐπὶ θέαν τοῦ Τίτυδον ἐλθεῖν πλάπτεται, ή διὰ θαῦμα τοῦ μεγέθους, ή καὶ ίνα δίκαιος ὁν κατὰ τὴν Ιστορίαν σωφρονίσας αἴτον.

324. *Γαύρον*. With this use of the

adjective cp. *Ποιάντιον υἱόν* Od. 3. 190.

325. *τελεσσαν . . . ἀπήνυσσαν*. The meaning of the words is almost identical. Perhaps *τελεῖν* regards more the accomplishment of the journey, and *ἀπήνυσσαν* the arrival at the destined goal, as the addition of *οἰκαδ'* suggests.

326. *ἥματι τῷ αὐτῷ*, 'on that very day,' the expression being nearly identical with the Attic use of *δ αὐτός*.

328. *πηδῷ*, 'with the oar-blade;' cp *πηδάλιον*. Perhaps the word is connected with *πηδᾶν*, because the oar-blade seems to spring from the water at the end of the stroke; we may compare *ἀλα χεροὶ παραπομένα θρόκους πλάτα* Soph. O. C. 716.

332. *ἐπὶ . . . ἀρουραν*, 'would be spread throughout the world,' i. e. by the praise which Odysseus would accord him in his gratitude.

αἱ δ' ἵσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·

αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι,

340

ῶτρυνον 'Οδυσῆα παριστάμεναι ἐπέεσπιν·

'Ορσο κέων, ὃ ἔινε\* πεποίηται δέ τοι εύνη·

ὡς φάν τῷ δ' ἀσπαστὸν ἔεισατο κοιμηθῆναι.

ὡς δὲ μὲν ἔνθα καθεῦδε πολύτλας δῖος 'Οδυσσεὺς

τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ·

345

'Αλκίνοος δὲ ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο,

πάρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εύνην.

347. πόρσυνε] γρ. πόρσαινε ἐν ταῖς Ἀριστάρχου Schol. P.

340. στόρεσαν takes up the process described in the foregoing lines.

Λέχος is the 'bedstead,' firmly framed together.

Ἐγκονέουσαι is found only in the fem.

particip., here and in Od. 23. 291; Il. 24. 648. ἀμφίποντες is similarly used to describe the exertions of men, Od. 3. 118.

342. 'Ορσο, see on Od. 6. 255.  
κέων, the shorter form only here.





## Ο ΔΥΣΣΕΙΑΣ Θ. 1-14

<sup>3</sup> Οδυσσέως σύστασις πρὸς Φαλακας.

Τίμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς,  
ἀρντ' ἀρ' ἔξ εὐνῆς ἵερδν μένος Ἀλκινόοι,  
ἀν δ' ἄρα διογενῆς ὥρτο πτολίπορθος Ὁδυσσεύς.  
τοῖσιν δ' ἡγεμόνευ ἵερδν μένος Ἀλκινόοι  
Φαιήκων ἀγορήνδ<sup>5</sup>, ή σφιν παρὰ νηυσὶ τέτυκτο.  
ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι  
πλησίον· ή δ' ἀνὰ ἀστυ μετφέχετο Παλλὰς Ἀθήνη,  
εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοι,  
νόστον Ὁδυσσῆι μεγαλήτορι μητιόσσα,  
καὶ φα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον<sup>10</sup>

‘Δεῦτ’ ἄγε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
εἰς ἀγορὴν ἴεναι, ὅφρα ξείνοιο πύθησθε,  
δις νέον Ἀλκινόοι δαΐφρονος ἵκετο δῶμα  
πόντον ἐπιπλαγχθεὶς, δέμας ἀθανάτοισιν δμοῖος.’

9.] After this verse, Cod. Vindob. 56 inserts ή λαοὺς μὲν ἀνωγ' ἀγορήνδ<sup>6</sup> ἴεναι Φαιήκων.

3. πτολίπορθος (*πτολιπόρθιος* Od. 9. 504, 530). This epithet is in the *Odyssey* used only of Odysseus, Od. 16. 442; (Il. 2. 278), with special reference to the craft by which he enabled the Greeks to take Ilium. Elsewhere it is used in a more general sense as an epithet of Ares, Il. 20. 152; of Enyo, Il. 5. 333; of Achilles, Il. 15. 77; of Oileus, Il. 2. 728; of Otrynteus, Il. 20. 384. Cp. Od. 1. 2.

6. λίθοισι. Cp. Il. 18. 497 foll. λαοὶ δ' εἰν ἀγορῇ ἔσταν ἀθροὶ .. οἱ δὲ γέροντες | εἴσατ' ἐπὶ ξεστοῖσι λίθοις ἵερψ ἐν

κύκλῳ. The process of fixing these solid stone seats is described in Od. 6. 267.

7. πλησίον, ‘near together.’

11. Δεῦτ’ ἄγε. Notice the use of the formula ἄγε with the plural number, as in Od. 2. 212, 252, etc. Nitzsch compares εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὡ δημόται; Aristoph. Acharn. 319. We may take ἴεναι in the next line as the imperative use of the infinitive.

12. ξείνοιο, ‘about the stranger.’ So Αἴαντος πυθέσθαι Il. 17. 102.

\*Ως εἰποῦσ' ὥτρυνε μένος καὶ θυμὸν ἐκάστουν.  
 καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραὶ τε καὶ ἕδραι  
 ἀγρομένων πολλοὶ δ' ἄρα θηῆσαντο ἰδόντες  
 σὺν λαέρτῳ δαΐφρονα. τῷ δ' ἀρ' Ἀθήνη  
 θεοπεσίην κατέχεντε χάριν κεφαλῆ τε καὶ ώμοις,  
 καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι,  
 ὃς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο  
 δεινός τ' αἰδοῖος τε, καὶ ἐκτελέστειν ἀέθλους  
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσσῆος.  
 αὐτὰρ ἐπεὶ ρ' ἤγερθεν ὅμηγερέες τ' ἐγένοντο,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε.

15

20

25

15. καὶ θυμὸν ἐκάστουν] Bekk. reads here, on the suggestion of Bentley, θυμὸν τε ἐκάστουν, because of the initial *F* in ἐκάστος. 23. πολλοῖς] δέστει Σηρόδοτος, οὐ γάρ πολλοὶς ἐτέλεσεν ἐν Φαιακίᾳ, διλλ' ἐμόκενε μόνον Schol. H. Q.

15. Ameis remarks that this formula, though occurring ten times in the Iliad, is found only here in the Odyssey.

16. ἀγοραὶ. The plural here, as in ἔδραι, points to the different parts into which the place of assembly was divided. It seems better to take βροτῶν not as dependent on ἔμπληντο but as following ἀγοραὶ τε καὶ ἕδραι, as in ἀνδρῶν ἀγορᾶς Od. 2. 69, βροτῶν ἀστεα 15. 492, and the common phrase ἔργ' ἀνθρώπων. βροτῶν could hardly stand pronominally for any particular men, such as Phaeacians. But see inf. 57.

17. ἀγρομένων. Is this form pres. or aor.? See Monro, H. G. § 34, who notes this participle as remarkable for dropping ε, if it is to be referred to the tense ἀγέροντο and ἀγέρεσθαι (so accented in MSS.). In the undoubtedly aor. ἔγερο the form ἔγερ- never occurs. It is used absolutely = 'as men gathered,' or in dependence upon ἔμπληντο, compare μετὰ δὲ πρέπει ἀγρομένοισιν inf. 17a.

21. ὡς κεν .. γένοντο, i.e. *qua ratione fieret acceptus*; the use of the relative abverb with ὡς or κεν suggesting not only the purpose, but the accomplishment of the result. Compare for the use of ὡς ὡς or κεν with the optative Od. 8. 239; 13. 402; 15. 538; 16. 297; 17. 165, 362; 19. 311; 23. 135; 24. 83; II. 19. 331.

μάντεσσι will only include all the Phaeacians in the assembly.

22. ἐκτελέστειν. It is difficult to

reconcile the plain meaning of the words with the actual facts subsequently recorded (see crit. note). Nitzsch states that Crates attempted to elicit a new sense from the words, interpreting ἐκτελ. δέθλος of the full narration by Odysseus of all his past troubles; and πειρᾶσθαι in the sense of 'questioning about,' cp. Od. 4. 119; 13. 336. But this forced rendering is disproved by Od. 21. 180 τέρον πειράσθαι καὶ ἐκτελέσμεν δέθλον. Eustath. explains the line thus—τὸ δὲ ἐκτελέστειν δέθλος πολλοὶς οὐ πρὸς ἐνέργειαν κεῖται διλλὰ κατὰ τὸ φύσει δύνασθαι. εἰ γάρ καὶ μόνον ἐδίσκεσσεν δὲ Οδυσσεῖς, οὐχ ἵνοδος καὶ ἐπέρους δέθλος, διλλ' ἐπεὶ ἐν οἷς αἴρος εὐδοκιμεῖν ἔτηρ ἐν ἑκίνουσιν ἀνταγορεύσουσιν οἱ Φαιάκες, τρόπον τινὰ καὶ τούτους τοὺς πολλοὺς ἐκτελέσεν ὁνοί Φαιακες ἐπεξεχώρησαν αὐτῷ. For ἐκτελέστειν does not imply that Odysseus was challenged to many contests; he was challenged only to the quoit-throwing; but the result of this one contest was his discharge in full for all the contests to which he might else have been challenged; and for all these the care of Athena qualified him. The use of the accusative τούς with πειρᾶσθαι resembles that of the cognate accusative, sc. πείραν πειρᾶσθαι, cp. Od. 4. 119 ἡ πρᾶτ' ἔξερσιτο ἔκαστα τε πειρήσατο. It is doubtful whether πειρᾶσθαι can take a direct accusative of the object. In II. 18. 600 τροχὸν .. κεραμέος πειρῆσθαι αἱ κε θέσι, the accusative τροχὸν is the

2. Cited by Plutarch to show that *go/bos* is not inconsistent with *avdpia'*
3. Tous: acc. of specification ('as to which')

27. fari quae sentiam Valtairis parson. His speech is not an order.  
The formal address is to the "leaders in war and peace", though it is directly  
directed, Assembly. To "Mr. Chairman"
29. Ordinary orientation in H. front E. to W. The line N. to S. is of much less  
importance πρὸς expresses direction rather than actual point of departure
- 37 Κλυτίον: thob - pris, lit. keep, and fastened by σπονι leather thong.  
In view in Greece. Was made ready long before departure (δ 782, 953)

Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
ξεῖνος δό', οὐκ οἰδ' ὅς τις, ἀλώμενος ἵκετ' ἔμδν δῶ,  
ἡὲ πρὸς ἥρων ἦ ἐσπερίων ἀνθρώπων  
πομπὴν δ' ὀτρύνει, καὶ λίστεται ἔμπεδον εἶναι. 30  
ἡμεῖς δ', ως τὸ πάρος περ, ἐποτρυνώμεθα πομπῆν.  
οὐδὲ γὰρ οὐδέ τις ἄλλος, δτις κ' ἔμὰ δάμαθ' ἵκηται,  
ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἴνεκα πομπῆς.  
ἄλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἀλα δίαν  
πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα 35  
κρινάσθων κατὰ δῆμον, δσοι πάρος εἰσὶν ἀριστοι.  
δησάμενοι δ' εὐ πάντες ἐπὶ κληῆσιν ἐρετμὰ  
ἔκβητ'. αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα

35. *κούρω]* A few MSS. mistaking the voice of *κρινάσθων* wrote *κοῦροι*.

anticipated subject of the next clause; and in *νῦν μὲν πειρᾶται τάχα δ' ἤψεται* vīas Ἀχαιῶν Il. 2. 193, if the verse is genuine, the accusative may depend solely on *ἤψεται*.

29. ήέ.. ἦ. These two clauses serve as an expansion of *ὅς τις*, 'whoever he may be, whether he be come from the men of the East or,' etc. Compare οὐδέ τι πω σάφα ἴδμεν δπος ἔσται τάδε ἔργα, | ἦ εὖ ἦς κακῶς νοστήσομεν Il. 2. 253, οὐδὲ ἀν γνοῖς ποτέροις μετεῖ, | τὴς μετὰ Τρώεσσιν δμάλεοι ἦ μετ' Ἀχαιοῖς Il. 5. 85. For this geographical use of *πρὸς* with the genitive cp. Od. 21. 347 δσοι νῆσοις [κορανέοντοι] πρὸς Ἐλίδος, 'off Elis.' On the sense of the words, cp. Schol. Q. οὔτως δὲ οἱ παλαιοὶ ἐμέριζον ἐς δύσιν καὶ ἀνατολὴν τὰ κορυκάν οὐ γάρ τ' ἴδμεν δητή φόσος οὐδὲ δητής (Od. 10. 190).

30. ἔμπεδον εἶναι. That is, 'that it should be assured.' *ἔμπεδος*, of a boon which has been promised, has the same ambiguity which the English word 'certain' has, similarly used. The boon is prospectively certain, when it is promised; which is the application of 'certain' here: it is retrospectively certain, when the promise holds good still, or when the promise is fulfilled. But cp. Il. 2. 393 μισθὸς δέ οἱ δρόπος ἔστω, and Buttm. Lexil. § 28.

31. *πάρος*, here as in inf. 36, and

Od. 4. 627, in its regular idiomatic use for wont or custom.

32. οὐδὲ γὰρ οὐδὲ, see on Od. 3. 27. The second οὐδέ determines the negation to a particular part of the sentence, namely, *ἄλλος τις*.

35. *πρωτόπλοον*, 'for her first voyage.' The ship has never been to sea before.

*κούρω.* The use of the dual here is not idiomatic but irrational; it is of course due to the effect of δύω immediately following, as in inf. 48. In Il. 4. 453 we find ποταμοὶ βέοντες . . συμβάλλετον δύωρ, but there such rivers only are specified as come down from two sides into a valley and thus are naturally parted into two groups. In Il. 9. 182, 192, 196 τὰ δὲ βάτην, etc., there is a loose use of the dual, as the personages alluded to are Ajax, Odysseus, Phoenix, and two heralds; yet even there it serves to mark off the two leading figures, Ajax and Odysseus, from the rest, cp. Od. 9. 90.

36. *κρινάσθων*. The Schol. P. interprets this passively ἐπιλεχθῆσσαν κατὰ γειτονίαν, but the voice is middle, and has an indefinite plural subject unexpressed, as χειράνταν Od. 4. 214, where see note. Transl. 'Let people choose,' meaning 'let us choose.' Homer never uses the termination in -σθωσαν.

38. *ἴκρητε*, 'leave the ship again;' see Od. 4. 785, and Appendix I. § 9.

ἡμέτερόνδ' ἐλθόντες ἔγῳ δ' εὐ πᾶσι παρέξω.  
κούροισιν μὲν ταῦτ' ἐπιτέλλομαι αὐτὰρ οἱ ἄλλοι  
σκηπτούχοι βασιλῆς ἐμὸν πρὸς δώματα καλὰ  
ἔρχεσθ', δόφρα ἔσεινον ἐνὶ μεγάροισι φιλέωμεν  
μηδέ τις ἀρνείσθω καλέσασθε δὲ θεῖον ἀοιδὸν,  
Δημόδοκον τῷ γάρ ρα θεὸς περὶ δῶκεν ἀοιδὴν  
τέρπειν, δππη θυμὸς ἐποτρύνγοιν ἀείδειν.' 40

\*Ως δρα φωνήσας ἡγήσατο, τοὶ δ' ἄμ' ἔποντο  
σκηπτούχοι κῆρυξ δὲ μετώχητο θεῖον ἀοιδόν.  
κούρω δὲ κριθέντε δύω καὶ πεντήκοντα  
βῆτην, ὡς ἐκέλευσ', ἐπὶ θῖν' ἀλὸς ἀτρυγέτοιο.  
αὐτὰρ ἐπει τὸ ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
νῆα μὲν οἵ γε μέλαιναν ἀλὸς βένθοςδε ἔρυσσαν,  
ἐν δ' ἰστόν τὸ ἐτίθεντο καὶ ἰστία νηὶ μελαίη,  
ἡρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι,  
πάντα κατὰ μοῖραν ἀνά θὸν ἰστία λευκὰ πέτασσαν.  
ὑψοῦ δ' ἐν νοτίῳ τῇν γ' ὅρμισαν' αὐτὰρ ἐπειτα 50  
βάν ρ' ἴμεν Ἀλκινόδοιο δαΐφρονος ἐσ μέγα δῶμα.  
πλῆντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν

45. τέρπειν] Al. τερπήν. Eustath. quotes both readings. 49. ἐν θῖν' ἀλὸς  
ἀτρυγέτοιο] γρ. ἵερὸν μένος Ἀλκινόδοιο Schol. M. 55. ἐν νοτίῳ See on Od. 4-  
785 Αριστοφάνης νοθεφ Schol. H. 'Haec sedes glossae Hesychianae ἐννοδεφ, ἀγκυροθολίφ. Nimirum pro ἐν νοτίῳ Aristophanes legebat ἐννοδεφ, quod male alii  
divellebant' Buttin.

Θοῖν, a proleptic epithet meaning, 'which shall be soon ready,' cp. Od. 2. 257 λῦσεν δ' ἀγορῆν αἰψύρην. Perhaps our 'hasty meal' comes near enough.

40. οἱ ἄλλοι...ἔρχονται, see Od. 1. 132.

44. τῷ γάρ ρα, 'for he above all men hath from heaven the gift of minstrelsy, to please therewith, on whatever theme his spirit prompts him to sing.' Hence the name Demodocus = πορπύλος αἱερεύς.

47. μετώχητο, 'went for,' like the common use of μετέρχεσθαι.

49. βῆτην, here the irrational use of the dual is extended to the verb.

57. αἴθουσα, the plural, because including both αἴθουσα αὐλῆς, and αἴθουσα

δῶματος. Εἶρκεα is used for the outdoor premises enclosed by the yard-wall, and so is nearly identical with αὐλῆ. In Od. 16. 341 λίνε δ' ἔρκεα τε μεγάρον τε is equivalent to 'left the premises,' though the sentence has the form of a prothyserton. In Od. 20. 164 Eumeus comes in with three swine, and, while he talked with Odysseus, τοὺς μέν δ' ἔλασε καθ' ἔρκεα καλὰ νέμεσθαι, sc. in the αὐλῆ. This is corroborated by Od. 20. 176, where Melanthius comes in later to the same place with his goats, καὶ τὰς μὲν κατέβοσεν ἦν αἴθουσα ἐκδούντων. In Od. 21. 238 the women are bidden to close the doors, and not to come out ην τις.. κτέντον ἐνδον ἀκούσῃ | ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσιν. δόμοι are the various

48. Here 52 men. The boats of Achilles had 50 men, Odysseus' 46 (K 208), after it had lost 10 (c 60), and another 6 (c 289). A coaster carried 20 men
49. Sails spread before actual departure (E 268, K 506). When this vessel leaves, oars, not sails, are used.

64. Ιδού οι ρυθμοί πουστκώτεροι μηδέπι τοντα ἀσφαλούμενος  
"Yet not the more, because I to wander where the illuses haunt, / Clear spring,  
or shady grove, or sunny hill, / Sweet with the love of sacred song" 12.1.26

[ἀγρομένων πολλοὶ δ' ἀρέσαν νέοι ἡδὲ παλαιοί].  
 τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἵέρευσεν,  
 ὅκτω δ' ἀργιόδοντας ἔβα, δύο δ' εἰλίποδας βοῦς  
 τοὺς δέρον ἀμφὶ θέπον, τετύκοντό τε δαῖτ' ἐρατεινήν.  
 Κῆρυξ δ' ἔγγυθεν ἥλθεν ἄγων ἐρίηρον ἀοιδὸν,  
 τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε  
 ὀφθαλμῶν μὲν ἀμερσε, δίδου δ' ἡδεῖαν ἀοιδὴν,  
 τῷ δ' ἄρα Ποντίνοος θῆκε θρόνον ἀργυρόλον  
 μέσσσφ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρέσας,  
 κάδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν  
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι

58.] 'Non habetur hic versus in Harl., et aliis nonnullis codd.; omisso illa fortasse tanquam supervacaneus, vel propter similes sup. 17; et Od. I. 395' Bothe. Neither the Scholl. nor Eustath. notice it. 67. κρέμασεν] Ἀριστοφάνης δῆσε φόρμιγγι Schol. H. 'Scripsisse videtur Aristophanes δῆσε φόρμιγγα. Praemitti aitem debet hinc scholio verbā οὐτος al. Ἀριστάρχου, ad receptum (κρέμασεν) relata: sed ea seorsim leguntur ad repetitum hunc versum inf. 105' Buttii.

apartments of the house. The Schol. H. joined δῆσαι ἀνδρῶν, interpreting the words by οἱ ἀνδρῶνες, but this is wrong.

61. ἀμφὶ θέπον. This expresses the 'preparation,' between the flaying of the animal and getting it ready for table. So ἀμφέπειν κρέα Il. II. 776, θοῦν Il. 18. 559.

62. ἐρίηρον. The prefix ἐρ-, which some identify with ἀρ-, perhaps from ἀρ-εῖαν, merely strengthens the sense of the word. ἐρίηρος is referred by Curtius to a root *var*, 'to choose'; compare also ἡρα, ἡπι-ἥρας. This form from the ο declension occurs only here, and inf. 471, and Od. I. 346. We find ἐρίηρος in Il. 4. 266. It is common in the metaplastic form ἐρίηρες and ἐρίηρας. The epithet may be rendered 'worthy.'

64. ὀφθαλμῶν μὲν ἀμερσε. Curtius, p. 574, notices that for the Homeric ἀμέρδειν, Pindar writes ἀμέρπειν, the two forms being referable to ἀμερ-ω. The root is μερ-, 'to apportion.' Taking *experitem facere* as the original sense of ἀμέρδειν, we must, says Curtius, in those cases where, by itself, it means 'to blind,' refer it to a different root, sc. μαρ-, 'to be bright,' and so we may compare it with δμαυροῦν.

These words remind us of 'blind Thamyris and blind Maeonides,' and of our own poet who in these words parallels their lot with his own. The author of the Hymn to Apollo gives as the description of himself, τυφλὸς ἀνὴρ, οἰκεὶ δὲ Χίψ ἐν ταιναλόσσογ, which line seems to be the foundation of the tradition of the blindness of Homer, in the first place; and, secondarily, of the tradition which takes the description of Demodocus in the text to be intended by the poet for himself.

68. αὐτοῦ, a pronominal adverb, particularised by ὑπὲρ κεφαλῆς. The use of αὐτοῦ followed by a closer exegesis is very common, e.g. αὐτοῦ τῷδ' ἐν δῆμῳ Od. 2. 317, αὐτοῦ παρ' ἐμοὶ Od. 16. 74, αὐτοῦ ἐν ἐσχατῷ Od. 10. 96, αὐτοῦ μετ' ἀνδράσι Od. 9. 96, αὐτοῦ κατὰ δώματα Od. 20. 159, αὐτοῦ πρόσθι ποδῶν Il. 16. 741, αὐτοῦ προπάρουθε θυρῶν Od. 16. 344, αὐτοῦ ἐνθα Il. 8. 207: see Aulin, de Epexegesi, p. 16. ἐπέφραδε, 'signified to him [that he had put it there] so that he might reach it with his hands.' The action of φάσω (of which ἐπέφραδε is redupl. aor.) probably means here that he guided Demodocus' hand to the place where the harp was hanging; it does not necessarily imply that he told him

κῆρυξ· πᾶρ δ' ἔτιθει κάνεον καλήν τε τράπεζαν,  
πᾶρ δὲ δέπας οἴνοιο, πιεῖν δτε θυμὸς ἀνώγοι. 70

οἱ δ' ἐπ' ὄνειαθ' ἔτοῦμα προκείμενα χεῖρας ἵαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητὸς ἐξ ἔρον ἔντο,  
μοῦν' ἄρ' ἀοιδὸν ἀνήκειν ἀειδέμεναι κλέα ἀνδρῶν,  
οἵμης τῆς τότ' ἄρα κλέος οὐρανὸν εύρὺν ἱκανε,  
νεῖκος Ὀδυσσῆος καὶ Πηλεΐδεω Ἀχιλῆος, 75

73. ἀνήκειν] γράφεται ἐνήκειν Schol. E. ἀνδρῶν] τὸ δὲ οἴμης, οἱ μὲν μετὰ τοῦ  
ἀνδρῶν συντάσσουσιν ἵνα γέ καλέα ἀνδρῶν οἴμης, καλλιον δὲ στίξειν εἰς τὸ ἀνδρῶν  
Eustath.

it was there; see Lehrs. Aristarch. p. 8  
'φράζω nunquam est "dico" sed "indico." Cp. Apoll. Lex. ad πεφράδοι. II.  
14. 335, πεφράδοι διασημάνει, τοῦ Ἀριστάρχου σεσημαώμενον δτι τὸ φράσαι  
οἰδέστοτε ἐπὶ τοῦ εἶπεν τάσσεται. Ubique, quod recte et subtiliter Aristarchus  
observavit, φράζειν significat indicare.  
Minime obstat Od. 1. 273 (μέδον πεφράδε πάσι), hoc dictum est fere ut  
ἔντος πάντεσσι πεφράσκων II. 22. 131.  
Rectissime hymn. Ven. 128 coniunctum  
vocabulum cum synonymo δεικνύναι,  
αὐτὰρ ἐπεὶ δὴ δέψε καὶ ἔφασε. Nec  
(inf. 142) αὐτὸς νῦν προκάλεσσαι λόγων  
καὶ πεφράδε μέδον, ubi annotatur οὗτος  
'Ἀριστάρχος οὐτε Ζηρόδοτος οὐτε Ἀριστοφάνης  
ἐπίστραγα τοῦτον τὸν στίχον,  
vocabuli significatio absone visa, sed  
haud dubie aberat versus in melioribus  
MSS. Nam (ne de Aristophane dicam)  
Zenodotus certe ad vim vocis ne  
attenderat quidem.'

73. καλέα ἀνδρῶν. So in Il. 9. 186  
foll. Achilles is found with his lyre, τῷ  
δὲ θυμὸν ἐπερνεν, δεῖδε δ' ἄρα καλέα  
ἀνδρῶν. These 'stories,' which were  
sung by the heroes themselves at the  
period represented by the Iliad, are in the  
Odyssey the property of the pro-  
fessional minstrel.

74. οἴμης, 'strain'; literally, 'way'  
of song. The word is always used of  
song, however independent it stands;  
cp. inf. 481 οἴμας μοῦνος ἐδιδαχε. On its  
particular meaning see Mure, Lit. of  
Anc. Greece, vol. i. 170, note, 'With  
Homērοιδη means all poetry or song,  
Epic or Lyric; ἔπη merely conversation  
or discourse. Later, ἔπη is the familiar  
phrase for every kind of recitative or  
Epic poetry; οιδη or φίδη is limited to  
song in the stricter sense, or lyric  
performance. The longer, more con-

tinuous epic narrative, or Epopœia, bears  
with Homer the title οἴμης. The genitive  
οἴμης need not be accounted for by  
attraction. It is simpler to treat it as  
a partitive gen., 'from that tale the  
same whereof.' So Nicander ἀπὸ οἴμητος  
ἔκεινος ἦς εὐρὼ τὸ κλέος ήτ.

75. νεῦκος is in apposition with  
κλέα. On this passage see the Schol.  
H. Q. V. says, φασὶ τῷ Ἀγαμέμονοι  
χραμένῳ περὶ τοῦ κατὰ τὸν πόλεμον  
τέλους ἀνελεῖν τὸν ἐν Δελφοῖς Ἀπόλλαντα  
τόπον πορθῆσιν τὸ Ίλιον δταν οἱ ἀριστοι  
τῶν Ἐλλήνων στασίσασι· καὶ δὴ παρ  
τότοις διαλεχθέντων Ὁδυσσεας καὶ  
Ἀχιλλέας, τοῦ μὲν Ἀχιλλέας ἀνδρεῖα  
ἐπινοῦντος, τοῦ δὲ Ὅδυσσεας σύνεσιν,  
μετὰ τῷ Ἑστόρος διαύρεσιν δὲ μὲν  
Θάσεσθαι (sc. Troiam) παρήνει (διὸ καὶ  
ἀγηρίθη); δὲ δόλῳ μετελεθεῖν. καὶ  
Ἀγαμέμονα ὡς τελούμενον τοῦ λογίου  
χαρῆναι. Eustath. gives the same story,  
noticing that the event proved the wisdom  
of the advice of Odysseus, inasmuch as Troy was taken by subtlety,  
whereas Achilles fell in fight. But this  
explanation has nothing to corroborate it:  
and Nitzsch gives grounds for placing  
the incident before the time of the  
Iliad, when the Greeks first landed in  
Tenedos, and were keeping festival in  
prospect of success; cp. θεῶν ἐν δαιτὶ<sup>τελετῇ</sup> 76. The most trustworthy evidence  
is that of the fragments of the  
Satyric drama of Sophocles, Ἀχαιῶν  
σύλλογος or Σύνδεσμος, referring to  
which Aristotle, Rhet. 2. 26, p. 382,  
says, εἴ τις φάιη, τὸ ἐπὶ δεῖπνον κλήσσαι  
τιμάστατον διὰ γάρ τὸ μὴ κληθῆναι δὲ  
Ἀχιλλέας ἐμήισε τοῦ Ἀχαιοῖς ἐν Τενέδῳ.  
δὲ δέ ἀπιμαζόμενος ἐμήισε· συνέβη δὲ  
τοῦτο ἐπὶ τοῦ μὴ κληθῆναι. And Plu-  
tarach, Moral. p. 74 A δὲ παρὰ Σοφοκλεῖ  
τῷ Ἀχιλλέᾳ παροφύνων Ὅδυσσεας οὐ

74. For the fame of the Trojan story to have won wones ... do fame within 10 years after  
the fall of Troy behay the feelings of a later age

76. δεῖπτι: a feast introduced by a sacrifice to the gods.

84. φᾶπος: l. 455 πτυτρα. The same garment, worn on the same day.

ως ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ  
 ἐκπάγοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων  
 χαῖρε νῦν, δτ' ἄριστοι Ἀχαιῶν θηρίωντο.  
 ως γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων  
 Πυθοῖ ἐν ἡγαθέῃ, δθ' ὑπέρβη λάιων οὐδὸν  
 χρησόμενος τότε γάρ φα κυλίνδετο πήματος ἀρχὴ<sup>80</sup>  
 Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.  
 Ταῦτ' ἀρ' δαιδὸς δειδε περικλυτός αὐτὰρ Ὀδυσσεὺς  
 πορφύρεον μέγα φᾶρος ἔλων χερσὶ στιβαρῆσι  
 κακὸν κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα·<sup>85</sup>  
 αἰδετο γάρ Φαίηκας ὑπ' ὁφρύσι δάκρυα λείβων.  
 η τοι δτε λήξειεν ἀείδων θεῖος ἀοιδὸς,

78. δτ'] La Roche δ τ'. See critical note on Od. 5. 357. 81, 82.] ἐν ἔνταις  
 τῶν ἐκδόσων οὐκ ἐφέροντο διὸς ἀθετοῦνται Schol. H. This notice seems incom-  
 plete; no sufficient reason being given for a general δοθῆσαι of the lines.

φησιν δργίζεσθαι δὲ τὸ δεῖπνον ἀλλά  
 φησιν, Ἡδη τὸ Τροϊας εἰσορῶν ἔδασια  
 Δέδουκας. It would seem also that after  
 Hector's death there was no room for  
 such an event. Nitzsch refers to the  
 Aethiopis of Arctinus, as showing that  
 Odysseus was then friendly to Achilles.  
 May it not be further argued, that no  
 quarrel of chiefs would have inspired  
 any cheerful recollection of the oracle  
 (78 foll.), after the discouraging ex-  
 perience of the μῆνις Ἀχιλλῆς? The  
 oracle was given before the war. v. 81.

77. ἐκπάγοις, i. e. which dismayed  
 the bystanders by their fierceness, 'but  
 Agamemnon rejoiced.'

78. νόῳ, i. e. secretly.

79. χρέων, 'giving response,' as  
 χρέωσε δ' ἀνθρώποις Διὸς νημερία  
 βουλήν h. Hom. Ap. 132.

80. Πυθὼν was the oldest name of the  
 place in Phocis where Apollo's oracle  
 was established. In h. Hom. Ap. 362  
 foll. the name was derived from πύθεσθαι  
 because of the 'rotting' carcase of the  
 Python which lay there, ινταυθοὶ νῦν  
 πύθενται χθονὶ βασιλεύειν .. ἐξ οὐ νῦν  
 Πυθὼν κιλησκεται. Others derive it  
 from πύθεσθαι, where the quantity of  
 the vowel suggests a difficulty. Δελφοὶ  
 was properly the name of the people;  
 the word first occurs h. Hom. 28. 14  
 Δελφῶν ἐς πίστα δῆμον. Voss (says  
 Nitzsch) dates it from about B.C. 650.

O. Müller would explain λάνος οὐδός  
 of a subterranean treasure-house, see  
 the description of the building of the  
 temple by Trophonius, h. Hom. Ap.  
 295 foll., from which Nitzsch dissents.

81. τότε, 'then,' namely, when  
 Agamemnon consulted the oracle. The  
 war with Troy was just beginning, the  
 κακὸν τρικυμία was just rolling on  
 (κυλίνδετο), soon to sweep so many  
 lives away. The story appears in a dif-  
 ferent shape on the authority of Demetrius  
 Phalereus (quoted by Schol. E. H.  
 M. Q. R. on Od. 3. 267), Μενέλαος ἀμα  
 τῷ Ὀδυσσεῖ ἐλθὼν ἐς Δελφοὺς τὸν θεὸν  
 ἥρτο περὶ τῆς μελλούσης ἔσεσθαι ἐς  
 Ἰλίου στρατείας.

85. κακὸν κεφαλῆς εἴρυσσε. The φᾶρος,  
 a square piece of cloth, was put on so  
 as to cover the left arm and shoulder.  
 The right arm was bare, and a long  
 corner hung down from the right  
 shoulder. This corner Odysseus threw  
 over from behind, and 'drew it down  
 over his head.'

87. δτε λήξειν, 'each time he  
 stopped.' For this iterative force of  
 the optative with δτε or a relative  
 pronoun cp. Od. 11. 584 foll., 591 foll.;  
 12. 237-241; Il. 10. 489 foll. At  
 every pause in the story Odysseus  
 poured a thank-offering to the gods, in  
 remembrance of their constant care of  
 him.

δάκρυ' δμορξάμενος κεφαλῆς ἀπὸ φᾶρος ἔλεσκε,  
καὶ δέπας ἀμφικύπελλον ἐλῶν σπείσασκε θεοῖσιν  
αὐτὰρ δτ' ἀψ ἀρχοίτο καὶ δτρύνειαν ἀείδειν  
Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,  
ἀψ Ὀδυσεὺς κατὰ κράτα καλυψάμενος γοάσκεν.  
ἔνθ' ἀλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
Ἀλκίνοος δὲ μιν οὸς ἐπεφράσατ' ἡδ' ἐνήσεν  
ἥμενος ἀγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἀκουσεν.  
αἰψα δὲ Φαιήκεσσι φιληρέτμοισι μετηῆδα·

‘Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·  
ἡδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἔισης  
φόρμιγγός θ’, ἢ δαιτὶ συνήροβς ἔστι θαλείγ·  
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν  
πάντων, ὡς χ' ὁ ἔινος ἐνίσπῃ οἴσι φλοισιν,  
οἰκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἀλλων  
πύξ τε παλαιμοσύνη τε καὶ ἀλμασιν ἡδὲ πόδεσσιν.’

‘Ως ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἄμ' ἐποντο.  
καὸ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν,  
Δημοδόκου δ' ἔλε χείρα καὶ ἔξαγεν ἐκ μεγάροιο  
κῆρυξ· ἥρχε δὲ τῷ αὐτὴν ὅδὸν ἦν περ οἱ ἄλλοι  
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

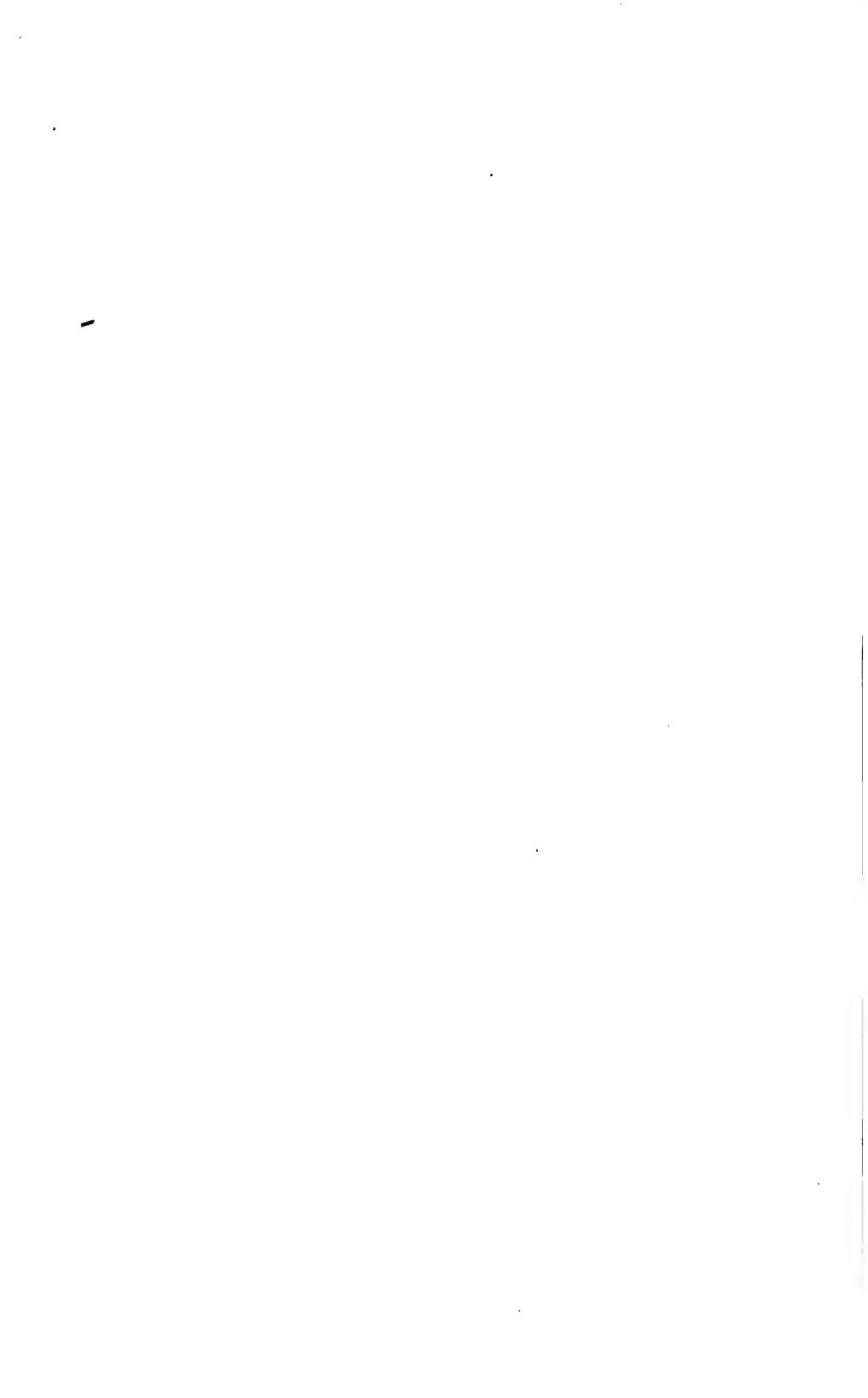
92. διψ] δ 'Αριστοφάνης αἰψ] 'Οδυσεὺς γράφει Schol. H. 98. δαιτός] This is the reading of Aristarchus: others inverted the position of δαιτός and θυμὸν Schol. H. 99. θαλείγ] Eustath. remarks that some wrote ἐταίρη for θαλείγ. It seems more likely that ἐταίρη was a gloss upon συνήροβς from Od. 17. 271. 103. παλαιμοσύνη] Al. παλαιμοσύνη. οὗτα δίχα τοῦ σ γράφειν φασὶ τὸν Ἀρισταρχὸν Eustath., who adduces the analogous form Παλαίμων. 105.] See on sup. 67. Here Schol. H. gives on κρέμασεν the words οὗτας αἱ Ἀριστάρχου.

99. συνήροβς = 'linked with'; cp. δν  
δέ τε φόρμιγξ | ήνει τὸν ἄρα δαιτὴ θεοὶ<sup>τοίσσαν ἐταίρην</sup> Od. 17. 271.

107. ἥρχε . . ἄλλοι = 'praecebat illi  
eam ipsam viam quam ceteri ibant.' For  
αὖτε, signifying 'the same,' cp. Od. 10.  
263 τὸν δ' ἀψ ἡγάγεια αὐτὴν ὅδὸν ἥρχ-  
σασθα, 16. 138 αὐτὴν ὅδὸν . . ἔλθω,  
Il. 12. 225 ἐλευσθεός αὐτὸν κέλευθα.  
Cp. Soph. Ant. 929 ἐπι τῶν αὐτῶν  
ἀνέμων αὐτὰ ψυχῆς μηταί τίρδε γ' ἔχουσι,  
where however it is possible that αὐταὶ  
[? αὐταὶ] tacitly borrows the article  
from the preceding τῶν αὐτῶν.

108. δέθλια means here the 'games,' i.e. the tests of prowess. So in Od. 21. 4 the bow and axe-heads, by which the manhood of the suitors was to be tested, are called δέθλια καὶ φόνου ἀρχή, cp. 24. 169. In Od. 21. 117 the signification of the word is uncertain: Telemachus, in alluding to this trial of strength, speaks of himself as οἴος τ' ἡδη περὶ δέθλια κάλ' ἀνελέσθαι, where some render the words, 'to lift up the tests,' sc. the instruments of the trial—bow and axe-heads (cp. πελέκεας . . δρυῆ-  
σεσθαι Od. 21. 261); and others take





βάν δ' ἦμεν εἰς ἀγορὴν, ἀμα δ' ἔσπετο πουλὺς δμιλος,  
μυρίοι ἀν δ' ἵσταντο νέοι πολλοί τε καὶ ἑσθοί.110  
ῶρτο μὲν Ἀκρόνεώς τε καὶ Ὡκύαλος καὶ Ἐλατρεὺς  
Ναυτεύς τε Πρυμνέύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεύς  
Ποντεύς τε Πρωφρέύς τε, Θόων, Ἀναβησίνεώς τε  
Ἀμφίαλός θ', νῦν Πολυνήσου Τεκτονίδαο.115  
ἀν δὲ καὶ Εύρύαλος βροτολοιγῷ Ἰσος Ἀρηΐ  
Ναυβολίδης, ὃς ἀριστος ἦν εἰδός τε δέμας τε  
πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.

116. *Ναυβολίδης*] The common reading is *Ναυβολίδης θ'*, which Le Roche rightly alters on the authority of Cod. Venet. 613; remarking, 'Solo patris nomine Homerus homines obscuros appellare non solet, sed tantum eos qui auditoribus aliunde erant noti, quales sunt Πηλέιδης, Ἀτρείδης, Τυδείδης, Μενοιτιάδης, alii, quod ad Naubolidem minime pertinet . . . in delendo θ' praeierunt me Bekk. 2. et Grashof.' Nauck adopts this reading.

them in the commoner sense of 'carrying off the prize'; cp. δέθλια *Iσ'* δε-λόντες Il. 23. 736. This is very likely the original meaning, as it is the usual one, of the word; cp. δέθλια ποσσὸν δρόστο Il. 9. 124, δέθλια ἡρείκαντο ib. 127. And the apparent confusion between the contest and the prize is not peculiar to Homer, but we see it in such a common idiom as 'Ολύμπια νικᾶν'. In Latin, too, 'certamen' bears a double meaning, i. e. generally of the contest, and occasionally of the prize, as, apparently, Ov. Met. 13. 129 'tanti certaminis heres:' so, too, 'palma' stands usually for the prize and sometimes for the winner, as 'iam tertia palma Diores' Aen. 5. 339.

As we have *μηρία*, *μῆρα* and *μηροί* with doubtful differences of signification, so we find δέθλιον, δέθλον [δέλον], and δέθλος [δέλος] with a like uncertainty. δέθλον in Od. 11. 548, and δέθλα often (as, e. g. Il. 23. 259) have the meaning of 'prize;' while in Od. 24. 89 δέθλα seems to stand for 'contest.' This double meaning is not found with δέθλοι [δέλοι], which uniformly signifies 'contest' or 'toil.' The gender of δέλων inf. 160 is still uncertain, for though the addition of οἴλα τε there might seem to imply the neuter, yet such phrases as κτῆσον σπασσεν | οἴλα τε φοιτῇ διὰς εἴθυμος ἔνωκεν (Od. 14. 63) show that οἴλα τε may be used quite adverbially; cp. Od. 3. 73; 9. 128; 11.

536, so that δέλων may well be the genitive from δέθλος [δέλος]. The Schol. Harl. on Od. 4. 242 draws the distinction thus, δέθλος ἀργενικῶς μόνος δέλγων, τὸ δέλον δὲ καὶ τὸ ἐπινίκιον καὶ δέλγων. On the line inf. 160, see Lehr, Aristarch. p. 149, note, who quotes, as a parallel, Il. 7. 238 βῶν | διαλέντη .. τὸ μοι ἔστι with the interpretation δτι προτάξας τὸ θηλυκὴ οὐδέτερον (neuter) ἐπιγρεγετο τὸ μοι ἔστι πρὸς τὸ σημανόμενον, ὃς τὸ νεφέλη δέ μι .. τὸ μὲν οὐ ποτε (Od. 12. 74), showing that it is not to be supposed that Aristarchus confounded δέθλον and δέθλος. See the note generally for the post-Homeric use of the words. The etymology is extremely uncertain. Curtius considers the α as a mere prefix, δ-εθ-λον, and would refer the εθ to the same root as Lat. *vad(d)s*, as in *vadari*. Bergk, Rhein. Mus. 1864, p. 603, proposes to connect δέθλον (as if δέρθλον) with δείρω.

117. Almost all Phaeacian names are taken from circumstances of seafaring life, with the exception of Alcinous, Arete, Laodamus, Polybus, and Rhexenor. Προφρέυς is properly the 'look-out man' who passes the word to the steerer; yet it probably has no such special significance here, but, like Ποντεύς and Πρυμνέύς, is derived at haphazard from sea-terms. The etymology of Ναυβολίδης would seem to be βολίς, a plummet for sounding.

ἀν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοι,  
Λαοδάμας δ' Ἄλιος τε καὶ ἀντίθεος Κλυτόνηος·  
οἱ δὲ ἡ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι.

120

τοῖσι δ' ἀπὸ γύνσης τέτατο δρόμος· οἱ δὲ ἄμα πάντες  
καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο.

τῶν δὲ θέειν δχ' ἀριστος ἔην Κλυτόνηος ἀμύμων  
δσσον τ' ἐν νειφῷ οὐρον πέλει ἡμίνοιν,  
τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δὲ ἐλίποντο.  
οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο

125

τῇ δὲ αὐτὶ Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.  
ἀλματὶ δὲ Ἀμφίαλος πάντων προφερέστατος ἦεν  
δίσκῳ δὲ αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,  
ποδὶ δὲ αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοι.

130

αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,  
τοῖς ἅρᾳ Λαοδάμας μετέφη παῖς Ἀλκινόοι.

‘Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἰ τιν' ἀεθλον

121. ἀπὸ νύσσης, ἀπὸ τῆς ἀφεγγρίας  
Schol. B. Q. i. e. from the starting line; exactly equivalent to our word, ‘the scratch,’ cp. *νύσσω*. It seems impossible to take δρόμος of the ‘course’; it rather is ‘the running was kept up at full speed.’ Cp. *τὸν ἐν ίσαι μάχῃ τέτατο* Il. 12. 436, *τέτατο κρατερή οὐμίνη* Il. 17. 543, and especially Il. 23. 373 ἀλλ' ὅτε  
δὴ πύματον τέλεον δρόμον ἀκέεις ἔτοι | ἀψὲ ἐφ' ἀλὸς πολῖτης, τότε δὴ ἀρετὴ γε  
ἐκάστουν | φαίνεται’, ἀφαρ δὲ ἴστοις τάθη  
δρόμος, ὥκε δὲ πέντε | αἱ Φηρυγάδα πο-  
δωκέες ἔκφερον ἵπποι, compared with ib.  
758 τοῖοι δὲ πᾶν νύσσης τέτατο δρόμος,  
ώκε δὲ πέντε | ἔκφερεν Οὐλιάδης.

122. πεδίοιο, local genitive, ‘over the plain.’ So we have πεδίον joined with such verbs as διεσθαι, λέγειν, ἐπισενεσθαι, ἔρχεσθαι, θέειν, ἀπύξεσθαι, διώκειν, ἔλεγειν, etc.

124. δσσον... ἡμίνοιν. Parallel with this passage is Il. 10. 351 ἀλλ' ὅτε  
δὴ δὲ ἀπέγειρε δσσον τ' ἐν οὐρᾳ τέλονται |  
ἡμίνοιν αἱ γάρ τε βωῶν προφερέστεραι  
εἰσιν | ἐλαύνειν νεισοῦ Βαθεῖτος πηγῆν  
ἄφρορος, etc. From this it has been inferred that οὐρᾳ ἡμίνοιν signify the distance by which mules are in advance of oxen at the end of a furrow, having begun abreast of them. But in Il. 23.

431 we have, as another measure of distance by which one competitor outstrips another, δσσα δὲ δίσκου οὐρᾳ πα-  
τωμαδίον τέλονται, | δὲ τ' αἴγηδες ἀφῆκεν  
ἀηρ, i. e. ‘a quoit's range.’ It is better, then, not to complicate the question with the relative difference in speed between mules and oxen, but to follow the Schol. on Il. 10. 351 οὐρᾳ τὰ ὄρα  
καὶ πέρατα τῆς αβλακοῦ ἦν τὸ δράμειον  
ζεῦγος τέμενι. ἄλλως δούν ἀροτρώσα  
ἡμίνοις ἐπὸδ μίαν δρυμὴν ὑπογράφειν δύ-  
ναται, δὲ τοι πλέθρον. This expression, ‘mules' range in ploughing, finds an exact parallel in our measure of length ‘furlong,’ i. e. ‘furrow-long.’ Such popular measures of distance are ‘bow-shot,’ ‘stone's-throw,’ etc., and somewhat similar are the conventional uses of ell, cubit, hand, barleycorn, fathom, etc.

125. ὑπεκπροθέων, ‘slipping forward in advance.’ This is parallel to the use of ἐκφέρειν in Il. 23. 373, 758 quoted above.

λαοὺς ἵκετο, ‘reached the crowd of people,’ who were standing at the νύσσα to watch the runners coming back down the second lap of the διάλος.

127. ἀπεκαίνυτο. See on Od. 4.  
725.

21. V loop: also 'turn & course' that returns to the starting-point (45°)
24. Mules used for ploughing as well as oxen - and preferably because they ploughed faster (It 55) & "As far as in fallow ground the 'pace' of a pair of mules about". A furrow was a fixed standard of length - "it was probably the length of each man's share in the common field. It will ploughed by mules - a day also became a standard of distance (the length a furrow being constant), over (pp-rupes) sketch, space. Ridgway Horneric Lanes System T. H. S. G. 222 f.
30. of the few contexts I visited for later time, the casting species is not mentioned here, where it replaces by 'boring', a sport more suitable to 'unreliable Phaeacians'



οἰδέ τε καὶ δεδάηκε φυῆν γε μὲν ὡς κακός ἔστι,  
μηρούς τε κυνήμας τε καὶ ἀμφω χείρας ὑπερθεν  
αὐχένα τε στιβαρὸν μέγα τε σθένος οὐδέ τι ἥβης  
δενεται, ἀλλὰ κακῶι συνέρρηκται πολέεσσιν.  
οὐ γὰρ ἐγώ γέ τι φημι κακώτερον ἀλλο θαλάσσης  
ἀνδρα γε συγχεδαι, εἰ καὶ μάλα καρτερὸς εἴη.'

Τὸν δ' αὐτὸν Ἔρυαλος ἀπαμείβετο φόνησέν τε·  
‘Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.  
αὐτὸς νῦν προκάλεσσαι ἴων καὶ πέφραδε μῦθον.’

Αὐτὰρ ἐπεὶ τὸ γέ ἀκουστὸν ἀγαθὸς παῖς Ἀλκινόῳ,  
στῇ δὲ ἐστοντος ἴων καὶ Ὁδυσσῆα προσέειπε·

‘Δειρὸς ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων,  
εἴ τινά που δεδάηκας ἔσικε δέ σ' ἰδμεν ἀέθλους.  
οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος ὅφρα καὶ ἔστιν,  
ἥ δ τι ποσσὸν τε φέξῃ καὶ χερσὶν ἔγγισιν.  
ἀλλ' ἄγε πείρησαι, σκέδασον δὲ ἀπὸ κήδεα θυμοῦ·  
σοὶ δέ δόδος οὐκέτι δηρὸν ἀπέσσεται, ἀλλά τοι ἥδη’

142. αὐτὸς νῦν] See note on text, sup. 68. οὗτε Ἀρισταρχος, οὗτε Ἀριστοφάνης,  
οὗτε Σηρόδοτος ἐπίσταται τούτον τὸν στίχον Schol. H. οὗτος δ στίχος ἐν ταῖς  
Ἀρισταρχείαις οὐ φέρεται ibid. 144. στῆ] γρ. βῆ Schol. M.

134. οἶδε τε καὶ δεδάηκε, so Od. 4. 493  
ἴδμεναι οὖδε δαῆρα. If these words are  
not actual synonyms, the combination  
may mean, ‘knows by having learned.’  
Ameis quotes Plaut. Trin. 850 ‘quem  
ego nescio neque novi.’

135. ὑπερθεν, a fixed quasi-epithet of  
χεῖρες, as attached to the upper part of  
the trunk. Cp. Il. 5. 122 γυνὶ δὲ ἑρ-  
κεν ἔλαφρᾳ, πόδας καὶ χείρας ὑπερθεν, Il.  
13. 75 μαιμάσι τὸν ἑρερθεν τέλεσε καὶ χεῖρες  
ὑπερθεν, Od. 12. 248; 22. 173, 406, and  
so, doubtless, Aesch. Ag. 1594 τὸ μὲν  
ποδήρη καὶ χερόν ἀκροῦς κτένας | ἔρυνται  
διωθεν, taking διωθεν with κτένας χερῶν.  
Conversely we have μηροῦ | εἰρύνεται  
κτῆμα τὸν ἑρερθεν τέλεσε Il. 4.  
146, κεφαλαὶ τε πρόσωπα τε νέρθε τε  
γούνα Od. 20. 352.

136. μέγα τε σθένος. Here μέγα is  
strictly an epitheton ornans—‘his great-  
ness of strength.’ Some take this clause  
as if it were the summing up of the  
foregoing details, but it is simpler to  
couple it directly with φυῆν, and to re-  
gard μηροῦ τε . . . στιβαρόν as an apposi-

tional exegesis of φυῆν. The athletic  
form of Odysseus is similarly described  
Od. 18. 67 φάνε δὲ μηροῦ | καλούς τε  
μεγάλους τε, φάνε δέ οἱ εὐρέες ἀμοι, |  
στῆδε τε στιβαροῦ τε βραχίονες.

In what follows, οὖδε . . . δεύεται, the  
meaning is, ‘he is not past the prime of  
life;’ συνέρρηται means ‘he is broken  
down.’

139. συγχεδαι, ‘to unstring,’ ‘weaken,’  
is generally used of the mind, as H. 9.  
612 θυμὸν συγχ., Il. 13. 808 νόσον. Here  
it is used of the body. Livius Andro-  
nitus, in his translation of this line, ren-  
ders συγχεδαι by ‘macerare.’

142. πέφραδε μῆθον, ‘make known  
thy will.’ See crit. note.

146. ἔσικε = ‘par est.’ This is the  
primitive praise of γυμναστική. The  
common form of the infinitive is ἰδμεναι,  
but ἔσικε occurs also inf. 213 and Il.  
11. 719.

147. δόφρα καὶ ἔστιν, ‘as long as he  
lives.’ So ησαν Od. 2. 119, ἔστος I.  
289.

150. δέ is here the paratactical equi-

νησὶ τε κατέριπται καὶ ἐπαρτέες εἰσὶν ἔταιροι.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεὺς

‘Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;

κῆδεά μοι καὶ μᾶλλον ἐνī φρεσὶν οὐ περ δεῖθλοι,

ὅς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμβύησα, 155

νῦν δὲ μεθ' ὑμετέρη ἀγορῆ νόστοιο χατίζων

ῆμαι, λιστόμενος βασιλῆα τε πάντα τε δῆμον·’

Τὸν δ' αὖτ' Εύρυαλος ἀπαμείβετο νείκεσέ τ' ἄντην

‘οὐ γάρ σ' οὐδὲ, ξεῖνε, δαῆμονι φωτὶ ἐίσκω

ἀθλῶν, οἵτι τε πολλὰ μετ' ἀνθράποισι πέλονται, 160

ἀλλὰ τῷ διὸ θέατρον πολυκληῆδι θαμίζων,

ἀρχὸς ναυτάων οἵτι τε πρηκτήρες ἔσοι,

158. νείκεσέ τ' ἄντην] γρ. φάνησέν τε Schol. M. 161. θέατρον] γρ. θαμά Schol. H.

valent to γάρ. It introduces a reason for throwing off all care.

δαῆμον, as ταῦτη elsewhere = ‘the home-ward voyage.’

154. καὶ μᾶλλον. This combination does not express any higher degree of precedence: καὶ is the emphatic addition often prefixed to adverbs of intensity, as καὶ μᾶλα καλόν Od. 1. 318.

156. μεθ' ὑμετέρη ἀγορῆ, ‘in the midst of your assembly.’ The preposition with the dative generally is used with plurals, but here with a collective noun, as in μετ' ἀνθρώπων ἀριθμῷ Od. 11. 449.

158. ἀντην, ‘to the face.’

159. οὐ.. οὐδεῖ. See on Od. 3. 28. The repetition of οὐ points the force of the negative to the single word δαῆμον. In γάρ we have a sneering reference to the confession in l. 154.

160. δαλῶν, οὐλῆτε. See note on sup. 108.

161. Transl. ‘But to such an one as plies with a many-benched ship, captain of a crew that are traders, and is either in charge of a freight or vigilant over a home-cargo of greedily gotten gains; no athlete's mould is thine.’

162-164. For πρηκτήρες cp. Od. 3. 72 καὶτε πρῆτην. It is quite needless to adopt Cobet's conjecture πρηγήρες. In φόρτον τε .. καὶ the conjunctions are disjunctive. Compare for similar instances Il. 15. 273 τὸν μέν τ' ἡλίβατος πέρην καὶ δάσκος ὅλη εἰρύσατο, ib. 634

ἡ τοι δὲ μὲν πρότροποι καὶ ὑπαντίσαις βίσσουσιν | αὐτὸν διαστιχεῖται, and see Od. 2. 374. φόρτος is the freight which a merchant takes out with him, to exchange for the δάσα which he wishes to bring back: this meaning will be very appropriate to δάσα, which properly means that which is connected with the object of, a voyage. Eustath. merely interprets the word by ἔφοδα, which would mean the necessaries for the journey. The signification of home-cargo is further established by Od. 15. 415 foll., where the Phoenicians are represented as landing on the Syrian isle, with a rich cargo, μνῆτες ἔγραπτες δάσματα 416; they abide there a whole year 455, getting together a cargo, ἀνταν δάσαν 445, till the ship was laded ἤχθετο 47. According to this rendering κερδεῖς θέρη makes the natural exegesis to δάσαν, the profit gained by the home-cargo. On φόρτον μνήματα cp. Wolf, Proll. in Homer, § 89 ‘nullus usus scripti in rebus domesticis et mercaturae,’ with note, ibid. ‘At Odyss. θ. 163 in navi commemoratur φόρτον μνήματα. Nam conserat aliquis, si poterit, Romanos homines a memoria. Nos antiquum usum sequimus Odyss. φ. 95. Neque curamus Eustathii explic. διαματεῖς ήτοι διασημάταρ διὰ γραμμάτων καὶ ἀλλα, λογιστής, ἐπιμελητής. Tametsi haec satis produnt veterum Interpp. sententiam. Ceterum ridenter si hoc legerent institores et propriae

62. An insult if "Phaeacians" were Phoenicians, as has been claimed.  
Champault (Phéniciens et Grecs en Italie) would abridge the objection by making  
the Phaeacians a great Transportation Co! . The Phaeacians are seafarers, ancient  
warlike (§ 270)).



φόρτου τε μνήμων καὶ ἐπίσκοπος ἡσιν δδαῖων  
κερδέων θ' ἀρπαλέων οὐδὲ ἀθλητῆρι ἔοικας.'

Τὸν δ' ἄρ' ὑπόδρα ιδῶν προσέφη πολύμητις Ὀδυσσεὺς 165  
'ξεῖν', οὐ καλὸν ἔειπες ἀτασθάλῳ ἀνδρὶ ἔοικας.  
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν  
ἀνδράσιν, οὕτε φυῖν οὕτε ἀρ φρένας οὕτε ἀγορητύν.  
ἄλλος μὲν γὰρ εἶδος ἀκιδνύτερος πέλει ἀνὴρ,  
ἄλλα θεὸς μορφὴν ἔπεισι στέφει, οἱ δέ τ' ἐσ αὐτὸν 170

163. ἐπίσκοπος] Ἀριστοφάνης ἀντὶ τοῦ ἐπίσκοπος ἐπίστροφος Schol. E. Q. [ἡσιν]  
ὑπάρχοι Schol. E. γρ. εἴσι καὶ εἰσέρχῃ Schol. H. lege εἴσιν δὲ τοιν ἵρχεται Buttm.  
ἥσιν has the authority of Eustath. Cod. Harl., etc. and Herodian on Il. 10. 38.  
δδαῖων] γρ. ἐτράποι Schol. P. 167.] Nauck calls attention to Il. 4. 320 ἀλλ' οὐ  
τοις δῆμα πάντα θεοὶ δύονται ἀνθρώποισιν. It would certainly improve the sense here  
to write δῆμα πάντα for πάντεσσι. 169. γάρ] With Bekk. instead of γάρ τ', the τε  
being added unnecessarily to lengthen the syllable γάρ.

nostri. Ex quo ordine ego ipse aliquando audivi mulierem quandam illiteratissimam nec cetera valentem ingenio, cum enumerationem faceret mercium, quas variis in oppidis conditas haberet, adeo longam ut fortasse cum μνήμονι Phoeniciae navis certare potuisset.' Nitzsch reminds us of the political meaning of μνήμων and its compounds, quoting Aristot. Pol. 7. 8. Τοιοῦτοι δὲ ιερομνήμονες καὶ ἐπιστάται καὶ μημόνες καὶ τούτοις ἀλλα ὑνόματα συνεγγύοι. The Amphyctyonic ιερομνήμονες were those who 'had charge' of the religious ceremonies connected with the League. μεμνῆσθαι is to keep in mind not necessarily a thing past, but sometimes a thing present; Il. 23. 361 παρὰ δὲ σκοπὸν εἰσεν . . ὁ μεμνήσθω δρόμοι καὶ ἀληθεῖρη ἀνοίκων. According to Curtius, αἰεν-μνήτης, i. e. αἰεν-μνή-της, contains the same root.

167. οὕτως, 'so true is it that;' like Lat. adeo, e.g. Liv. 27. 9. 1 'adeo ex parvis saepe magnarum momenta rerum pendent,' ib. 5. 38. 4 'adeo non fortuna modo sed ratio etiam cum barbaris stabat.' χαρίεντα is sometimes taken as a predicate, with each of the substantives in the following line, 'so true it is that the gods give not in perfection to all men, either form or mind or eloquence;' but a comparison of Il. 4. 320; 13. 729 foll., seems to settle the general meaning as equivalent to οὐ πάντα πάντεσσι χαρί-

εντα διδοῦσιν. Cp. Liv. 22. 51 'non omnia nimirum eidem dii dedere.'

170. μορφὴν . . στέφει. Two doubts may arise about this construction: whether μορφὴν is accusativus objecti, or a quasi-cognate accusative; and whether ἔπεισι is a remoter object or an instrumental. On the first point we are led to the conclusion that μορφὴν is the quasi-cognate accusative, 'puts a crown of grace upon,' as if στέφει were equivalent to περιτίθει. For, inf. 175, χάρις ἀμφιπεριστέφεται is the same construction converted into the passive; such too is the ordinary construction with στέφειν as in Il. 18. 205 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεῶν, and with similar words, e.g. inf. 569 ὅρος πάλει ἀμφικαλύψειν. As to the second point, it might seem doubtful if στέφει can govern a dative of the remote object, as Nitzsch gives it, 'puts grace upon his words,' and the alternative might suggest itself, 'puts grace upon him by means of his words'; yet this rendering if applied to 175 would be forced in the extreme; besides which, there is in ἔπεισι per se no idea of grace or eloquence, and again, an unexpressed dativus commodi (οἱ) would be awkward. Therefore we must prefer to make ἔπεισι a dative of remoter object, but at the same time to regard στέφει as standing for περιστέφει, an abbreviation which would be softened by ἀμφιπεριστέφεται following. Cp. Od.

τερπόμενοι λεύσσουσιν, δ' ὁ δοφαλέως ἀγορεύει,  
αἰδοῖ μειλιχίη, μετὰ δὲ πρέπει ἀγρομένοισιν,  
ἐρχόμενον δ' ἀνὰ δοτυ θεὸν ὃς εἰσορθωσιν.  
ἄλλος δ' αὖ εἶδος μὲν ἀλγκιος ἀθανάτοισιν,  
ἄλλ' οὗ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν,  
ώς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οὐδέ κεν ἄλλως  
οὐδὲ θεὸς τεύξει, νόον δ' ἀποφάλιός ἔσσι.  
ῶρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν

175

175. ἀμφιπεριστέφεται]. Perhaps better written with ἀμφί separate, see Lehrs, Aristarch. 395.

10. 410 ὃς δ' ὅτε διηραντοι πόρεις . .  
διμιθίσσουσι μητέρας ὃς ἡμὲ κείνοις . .  
δικρίβνετες ἔχωντο, where ἔχωντο  
governs ἡμὲ in virtue of διμιθίσσουσι  
preceding. So again εἰρεῖ governs  
the accusative of a person addressed,  
as equivalent to προσειπεῖν, though no  
προσειπεῖν be near, e. g. Il. 17. 651 καὶ  
τότ' ἀρ' Αἴας εἴτε βοῆν ἀγαθὸν Μενέ-  
λαον. Compare for the sense of our  
passage Od. II. 367 σοὶ δ' ἐπὶ μὲν  
μορφῇ ἐπέον.

οἱ δὲ . . ἀγρομένοισιν. This is one of  
those sentences in which the clauses  
are divided and counterchanged: see  
on Od. 4. 192; so that οἱ δὲ τ' . . λεύ-  
σσουσι forms one clause with αἰδοῖ  
μειλιχίη, and δ' δοφαλέως ἀγορεύει  
joins on with μετὰ δὲ πρέπει ἀγρομέ-  
νοισιν. This interpretation, in which  
Nitzsch agrees, is satisfactorily borne  
out by the parallel passage in Hes.  
Theog. 81 ὅντινα τηρήσωσι Διὸς κούραι  
μεράλιο . . δ' δοφαλέως ἀγορεύειν |  
αὐτῷ τε καὶ μέρα νείκος ἐπισταμένον  
κατέπιασε . . ἐρχόμενον δ' ἀνὰ δοτυ θεὸν ὃς  
ιλάσκονται | αἰδοῖ μειλιχίη, μετὰ δὲ πρέπει  
ἀγρομένοισιν. It is also required by  
the natural meaning of αἰδοῖ μειλιχίη,  
which is, 'with submissive reverence';  
for αἰδοῖ does not take the meaning  
of dignity; the nearest approach to  
which is found in h. Hom. Cer. 214 ἐπὶ<sup>τοῦ</sup>  
τοῦ πρέπει διμασίου αἰδὼν | καὶ χάρις, ὃς  
εἰ πέρ τε θεματοπόλεις βασιλέων. The  
other way is to remove the comma after  
ἀγορεύει and to translate αἰδοῖ μειλιχίη  
'with winning modesty.'

171. Of δοφαλέως ἀγορεύει, 'his  
address goes surely on to its point,'  
we have 'Socrates' interpretation, Xen.  
Mem. 4. 6. 15, where, after mentioning

how Socrates' method (διὰ τὸν μάλιστα  
διμολογουμέναν ἐπορέστο νομίζων ταῦτη  
τὴν δοφάλεων εἶναι λόγου) carried per-  
suasion with it, Xenophon adds, ἐφη  
δὲ καὶ Οὐμπρος τῷ Ὁδωνος ἀναβείνει τὸ  
δοφαλή ἥγηρα εἶναι, ὃς ἵκανόν αὐτὸν  
ὄντα διὰ τὸν δοκούντον τοῦ ἀνθρώπου  
δέγει τὸν λόγους. This δοφάλεια is  
something better than fluency; and  
the Homeric gauge of oratory was  
far too true to make fluency the  
highest meed of praise. Cp. Il. 3.  
213 foll.

176. ἄλλως . . τεύξει, i. e. 'change  
it,' sc. for the better; if, that is, he had  
to produce another specimen. Cp.  
Od. 20. 211 νῦν δ' αἷ μὲν γίγνονται  
δόθεσθαι, οὐδέ κεν ἄλλων | αὐτῷ γ' γ-  
τησοταχάνοιτο βασιν γένος εὐρυετάσσα,  
Il. 14. 53 ή δη ταῦτα γ' ἔτοιμα τετεύ-  
χαται, οὐδέ κεν ἄλλων | Ζεὺς ἐνθρημέτης  
αὐτὸς παρατεκτήναιτο. So also, as a  
possible interpretation of Od. II. 613  
μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνή-  
σαιτο, i. e. 'change the pattern.'

177. δοφάλιος. The derivation of  
this word is most uncertain; it is com-  
monly compounded of ἀπό-θρελος, while  
others refer it to a root φα, 'to blow,' or  
to ἀνάφεσθαι, 'to cheat.' Atenrieth pro-  
poses to refer the latter part of the  
word to the same root as φίω and  
φάω, so as to mean, 'grown out of  
shape.'

178. ὥρινάς μοι θυμόν. The asyn-  
deton is significant. Odysseus has  
been carried by his warmth to the  
extreme limits of the freedom which  
as a stranger he would wish to allow  
himself, and he hastens to excuse him-  
self to the company. The asyndeton  
expresses his anxiety to make amends



86. αὐτῷ φίγη: shows the prosecution. A man laid aside his  $\chiλοῦ$   
when he exalted himself. for running 8500, for digging pits, for killing  
- - - v 249

εἰπὼν οὐ κατὰ κόσμον· ἔγώ δὲ οὐ νῆις δέθλων,  
ώς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν δίω  
ἔμμεναι, δόφρ' ἡβῃ τε πεποίθεα χεροῖ τ' ἔμησοι.  
νῦν δὲ ἔχομαι κακότητι καὶ ἀλγεσι· πολλὰ γὰρ ἔτλην,  
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.  
ἀλλὰ καὶ ὡς κακὰ πολλὰ παθὼν πειρήσομ' δέθλων.  
θυμοδακῆς γὰρ μῆθος· ἐπάτρυνας δέ με εἰπών.

185

\**H* φα καὶ αὐτῷ φάρει ἀναίξας λάβε δίσκον  
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ

182. *ἔχομαι*] The Etym. Mag. gives, with evident reference to this passage, *ἔχομαι*: τὸ λυτοῦμαι: νῦν δὲ ἔχομαι κακότητη, πλεονασμῷ τοῦ θ διχθομαι. Cp. Od. 18. 256; 19. 129.

and to resume the demeanour of courtesy.

179. *νῆις*, 'untrained,' as Il. 7. 198. In the next line *μυθεῖαι* describes the somewhat artificial and pompous manner in which the suggestion was expressed. 'I am not untrained in contests, as thy highfrown imputation runs, but I trow I was for prowess among the first, when I was sure of my mettle and strength of hand.'

181. As *πειρόθεα* is pluperf. so *ἔμμεναι* must also be a past tense; cp. Il. 5. 638 ἀλλούν τινά φασι βίην Ήρακλητίην | εἶναι .. δε ποτε δεῦρ' ἐλθόν .. ἔξαλπατε πόλιν.

182. *ἔχομαι*. So ἔχεται κακότητη Od. 17. 318, κακοῖς ἔχεις πολέσσουν 18. 123, διχέσσουν ἔχομαι 19. 168.

183. ἀνδρῶν .. πείρων. The participle belongs properly to *κύματα*, as in the phrase *τέλαγος τάρμεν* Od. 3. 175, and is extended by zeugma to *πτολέμους*, with which we should rather expect such a word as *τολυπένων*. The line occurs, Od. 13. 91, 264; Il. 24. 8.

186. αὐτῷ φάρει. For an interesting note on this idiomatic use of the *sociative dative* see Monro, H. G. § 144. Quoting such ordinary uses as *ἴσωσι καὶ δρμασι πέμψει* Od. 4. 8; *τῇ γῇ δουλεύονται, to be enslaved country and all*, Thuc. 1. 81, he shows that the addition of *αὐτῷ*, meaning 'without change,' 'just as they were before,' emphasises this *sociative* sense. Other instances are found in Od. 14. 77 *αὐτοῖς διθελοῖσιν*, 29. 219 *αὐτῆσι βάσσουν*, 21.

54 αὐτῷ γωνιτῷ, Il. 8. 290 αὐτοῖσιν διεσφιν, 9. 542 αὐτήσιν βίζσοι καὶ αὐτοῖς διθεσι, 8. 24 αὐτῷ γαίρ αὐτῇ τε θαλάσση, 20. 482 αὐτῇ πήληκι. Sometimes the preposition *σύν* is added as well, as αὐτῇ σύν φύρμαγγι Il. 9. 194; cp. also Il. 14. 498; Od. 13. 118.

In *αὐτοβοεί*, *αὐτοχειρίγ*, etc., we see traces of the same construction.

187. *πάχετον*. In Od. 23. 191 we have *θάμνος .. πάχετος δὴ ήντε πλῶν*, where the Schol. suggests that *πάχετος* is the accusative of a neuter noun, 'in thickness,' on the strength of which Bothe would write *πάχετος* here. But on the present passage the Schol. and Et. Mag. consider *πάχετον* as a syncopated form of *παχύτερον*, thus assimilating the word to *μείζονα*. It is better to regard it however as of the positive degree, a collateral form of *παχύς*, analogous in formation to *πειρόμετος*. The difficulty which this interpretation leaves is the presence of an adjective in the positive degree between two comparatives. *μείζονα* however is not co-ordinate with *στιβαρώτερον*, to which alone ἡ αὐτῷ belongs; it simply means, 'greater' than those among which it lay; *μεγιστον* was not necessary because the others were of uniform size. The *δίσκος* (*δικεν*, 'to throw') seems generally, as here, to have been made of stone; the *σόλος* (cp. Il. 23. 826) of iron, brass, or wood: but the descriptions of the two instruments do not harmonise. See Nitzsch, ad loc. The Phaeacians had already thrown their *δίσκοι*, and Elatreus had won.

ἡ οἵῳ Φαίηκες ἔδίσκεον ἀλλήλοισι.

τὸν δὰ περιστρέψας ἤκε στιβαρῆς ἀπὸ χειρὸς,  
βόμβησεν δὲ λίθος· κατὰ δὲ ἐπτηξαν ποτὶ γαῖῃ

190

Φαίηκες δολιχήρετμοι, ναυτίκλυντοι δύνδρες,  
λᾶος ὑπὸ φιπῆς· ὁ δὲ ὑπέρπτατο σήματα πάντων  
ρίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη  
ἄνδρὶ δέμας ἐικῦνα, ἔπος τὸ ἔφατ' ἐκ τὸ δύνδρας·

‘Καὶ κ' ἀλλὰς τοι, ξεῖνε, διακρίνει τὸ σῆμα  
ἀμφαφών ἐπεὶ οὐ τι μεμιγμένον ἔστιν δυλῶ,  
ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ' δεθλον·  
οὐ τις Φαιήκων τόδε γ' ἔξεται οὐδὲ ὑπερήσει.’

195

‘Ως φάτο, γήθησεν δὲ πολύτλας δῖος Ὄδυσσεος,  
χαίρων οὐνεχές ἐταῖρον ἐνηέα λεῦσσ’ ἐν ἀγώνι.

200

192. σήματα] τινὲς δὲ βῆματα Schol. V. πάντων] Al. πάντα. See Schol. on Il. 23. 843 μετενήκεστα δὲ δὲ τῆς 'Οδυσσεος, καὶ ἐκεῖ εὐλόγους ἔστιν 'ὑπέρβαλε σήματα πάντων' πλείων γάρ διπλεύσωσι. The reading of Codd. Vimdd. 133. 56 gives πάντων as the reading here too, for which reason Amelis and La Roche receive it into the text. 198. τόδε γ'] τόδε γ' ἔξεται 'Ἀρίσταρχος Schol. M. Al. τὸν γ' οὐ τόνδε'. 200. ἐνηέα] τὸν προσηγή δὲ Ζάνιλος [? Zenodotus] . . . ἡ νομα ὑπέλαβεν Schol. A. on Il. 17. 204.

193. περιστρέψας, 'with one whirl.'  
Cp. Il. 19. 130 οὐ εἰπὼν ἔρριψεν δὲ  
οὐρανοῦ δοτερθεντος | χειρὶ περιστρέψας.

194. There is an intentional sarcasm in the high-sounding epithets applied to the Phaeacians in contrast with their abject terror at the whiz of the quoit. Cp. for a similar case of irony, Il. 5. 862 τύσσον ἔβραχ' 'Ἄρης, δάσος πολέμοιο.

195. σήματα, 'marks,' were, very likely, pegs stuck in the ground to mark the distance at which each quoit fell, the quoit itself being taken up.

193. ἔθηκε is interpreted by Il. 23. 358 σήμηρε δὲ τέρματ' Ἀχιλλεύς.

τέρματα are the various distances at which each quoit falls, so that the σήματα register the τέρματα.

195. καὶ κ' ἀλλὰς . . διακρίνεις, 'even a blind man could distinguish.' So Od. 6. 300 καὶ δὲ κάτις ἡγίσατο.

196. The meaning of δύληρος is the mass of marks that showed where the other quoits had fallen, and as the Phaeacians were fairly matched against one another, the marks were tolerably close together.

197. θάρσος τόνδε γ' δεθλον, 'be of good heart as to this trial of strength at any rate.' δεθλον is an accusative of reference with θάρσει, as μῇ μοι θάνατόν γε παράδε Od. 11. 488.

198. τόδε γε. Adopting the reading of Aristarchus (see crit. note) we may suppose τόδε to refer back to σῆμα, or, more likely, to be a neuter, referring generally to λίθον or δίσκον or whatever was thrown. So νεφέλη δέ μηδημιθεθῆκε . . τὸ μὲν οὖ τοτέ ἔρωε Od. 12. 75. If τὸν γ' οὐ τόνδε be read, the reference to λίθον or δίσκον is of course clear.

ὑπερῆσει, 'throw beyond it.'

200. ἐνηέα, always used of close friends. Cp. Il. 17. 204 τοῦ δὴ ἐταῖρον ἔπειρες ἐνηέα τε κρατερόν τε. Benfey supposes the word to have been originally ἐνηῆτη and so to be connected with ἀηῆτη. Curtius is inclined to support Düntzer in referring it to root *a-* seen in *dίω*, 'to understand' or 'listen to,' others again would derive it from root *a-*, 'to blow' or 'breathe' as if the meaning of the epithet came from the metaphor of a favourable wind.





## 8. ΟΔΥΣΣΕΙΑΣ Θ. 201-213. 327

καὶ τότε κουφότερον μετεφάννες Φαιήκεσσι·

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ' ὑστερον ἄλλον  
ἥσειν η τοσσοῦτον δίομαι η ἔτι μᾶσσον.

τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,  
δεῦρ' ἄγε πειρηθῆτω, ἐπεί μ' ἔχαλώσατε λίην,  
η πὐξ ἡὲ πάλῃ η καὶ ποσὶν, οὐ τι μεγαίρω,  
πάκτων Φαιήκων πλήν γ' αὐτῷ Λαοδάμαντος.

ξεῖνος γάρ μοι δδ' ἔστι· τίς ἀν φιλέοντι μάχοιτο;

ἄφρων δὴ κεινᾶς γε καὶ οὐτιδανὸς πέλει ἀνήρ,

οὐς τις ξεινοδόκῳ ἔριδα προφέρηται δέθλων

δῆμφ ἐν ἄλλοδαπῷ· ἔο δ' αὐτοῦ πάντα κολούει.

τῶν δ' ἄλλων οὐ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω,  
ἀλλ' ἔθελω ἴδμεν καὶ πειρηθῆμεναι ἀντην.

205

210

202. Τοῦτον νῦν ἀφίκεσθε] γρ. δὲ καὶ ἀφίκεσθε Eustath. This implies a reading τούτον. Cp. Schol. E. τοῦδε τοῦ δίσκου πρῶτον ἀφίκεσθα τις, as Buttm. gives it.

That the word means 'kind' or 'true' admits of no doubt.

ἐν ἀγώνι, 'in the lists,' so inf. 260 καλὸν δ' ἔρωνας δύναν. ἀγών, like δυρά, means primarily nothing more than 'assembly,' from δύνε, compare λύτρο δύγάν Il. 24. 1, and see Lehrs, Aristarch. p. 149. Ἀγώνιςκρατος πρὸς ἀγώνας, συναγωγή. Il. 8. 298 θεῖον ἀγών, coll. 16. 500; 18. 376 θεῖος δύγάν. Δε κανων δύγάν cp. Il. 16. 239, 500.'

201. κουφότερον, 'more gaily'; hitherto his countenance had worn an anxious look, cp. sup. 149, now he challenges them to beat him in a second throw.

202. τάχα δ' ὑστερον, here τάχα is 'presently,' and ὑστερον is not equivalent to δεύτερον, nor is it an adjective joined with ἄλλον, but an adverb expressing a point of time: it goes however closely with ἄλλον, cp. 9. 351 καὶ ὑστερον ἄλλος ἵκοιτο | διθύρων.

203. τοσσοῦτον, 'as far,' neuter adverb, parallel with μᾶσσον = 'further still.'

204. τῶν δ' ἄλλων refers proleptically to an exception first mentioned in v. 207 πλὴν γ' αὐτοῦ Λαοδάμαντος. The words τῶν ἄλλων here are repeated there in the phrase τάκτων Φαιήκων. Of the five (Od. 6. 62) sons of Alcinous, three (8. 118), probably the unmarried ones, were aspirants in these games;

Odysseus declines 'only Laodamas,' emphasizing the 'only' by αὐτοῦ. Laodamas stood prominently before him as having (sup. 145) on the part of the Phaeacians delivered the challenge. If then guestship were a good reason for not entering the lists even with Laodamas, who was the challenger, it would be understood to bar the other two.

206. η καὶ ποσὶν, the reason for the qualifying addition of καὶ before ποσὶν is given inf. 230.

208. τίς δν.. μάχοντο; 'Who would care to strive with his entertainer?' For a similar tone of question introduced by the optative with ἀν̄ see Od. 4. 443.

209. οὐτιδανός = 'good for nothing,' 'profitless,' whether to others or to one's own self. Here in the latter sense, as explained by the words (211) οὐ δ' αὐτοῦ τάχα κολούει, 'he cuts short all his own welfare.'

210. With ἔριδα δέθλων compare ἔριδος δύγάν Soph. Aj. 1163.

211. κολούει (κώλος, 'docked,' 'shortened') is further connected with κυλλός and, perhaps, according to Curt. with κύλειρο.

212. ἀθερίζω is connected etymologically with θερ-απένω, θρῆ-σκος.

213. θέμεν, see on sup. 146. 'But

πάντα γὰρ οὐ κακός εἴμι, μετ' ἀνδράσιν δοσσοὶ δεθλοι.

εὐ μὲν τόξον οἰδα ἐνέδοον ἀμφαφάσσασθαι·

215

πρῶτος κ' ἀνδρα βάλοιμι διστεύσας ἐν δύμλῳ  
ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἔταιροι  
ἄγχι παρασταῖεν καὶ τοξαζολα φωτῶν.  
οἶος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ

δῆμφος ἐν Τρώων, δτε τοξαζοίμεθ' Ἀχαιοῖ.

220

τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,  
δοσοὶ νῦν βροτοί εἰσιν ἐπὶ χθονὶ σίτον ἔδοντες.  
ἀνδράσι δὲ προτέροισιν ἐριζέμειν οὐκ ἐθελήσω,  
οὕθ' Ἡρακλῆι οὕτ' Εὐρύτῳ Οἰχαλιῆι,  
οἵ δα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων.

225

I am ready to make his acquaintance,  
and to match myself against him.' The  
unexpressed object to *ἴθεν* is found in  
*τῶν ἄλλων τίνα, sup. καὶ λέγεν, γράσει*  
τάχα.

214. πάντα, 'thoroughly well skilled  
am I'; οὐ κακός is a litotes to express  
positive excellence.

216. Rapidity and accuracy in shooting  
are what Odyssens claims for himself.  
For, though he was surrounded  
by comrades, all of them engaged in  
shooting at the enemy, he would be the  
first (*πρῶτος*) to pick off his man,  
singling him out in the midst of a close  
throng.

ἐν δύμλῳ. Cp. Eustath. τὸ δὲ, εἰ καὶ  
μάλα πολλοὶ ἔταιροι, καὶ ταχυτοξότην τὸν  
Ὀνυσσέα εἶναι δηλοῖ, δε εἰ καὶ πάντα<sup>ν</sup>  
πολλοὶ περὶ αὐτὸν εἰσιν, διλλα πρῶτος  
αὐτὸς βαλεῖ τὸν δυσμενῆ.

218. τοξαζολα is used with personal  
gen. as Od. 22. 27. Cp. Soph.  
Aj. 154 τῶν γὰρ μεγάλων ψυχῶν λεῖ.

219. The bow, as Nitzsch observes,  
was used by Philoctetes as his battle-  
arm, whereas Odysseus used it only  
in contests of skill, or exceptionally in  
the fight, so that Philoctetes might  
well be expected to surpass him. Cp.  
Il. 2. 719.

222. οἳτον θῶντες, 'men,' as dis-  
tinguished from gods, who feed on  
ambrosia, and from wild beasts, and  
perhaps from ogres and the like who  
are uncivilized and plant no corn.  
Compare δρόντης καρπῶν θῶνται Il. 6.  
143. δε θυγάτρος τ' εἴη καὶ θοι Δημή-

τερος δεῖγμος Il. 13. 322. Cp. Od. 9.  
191.

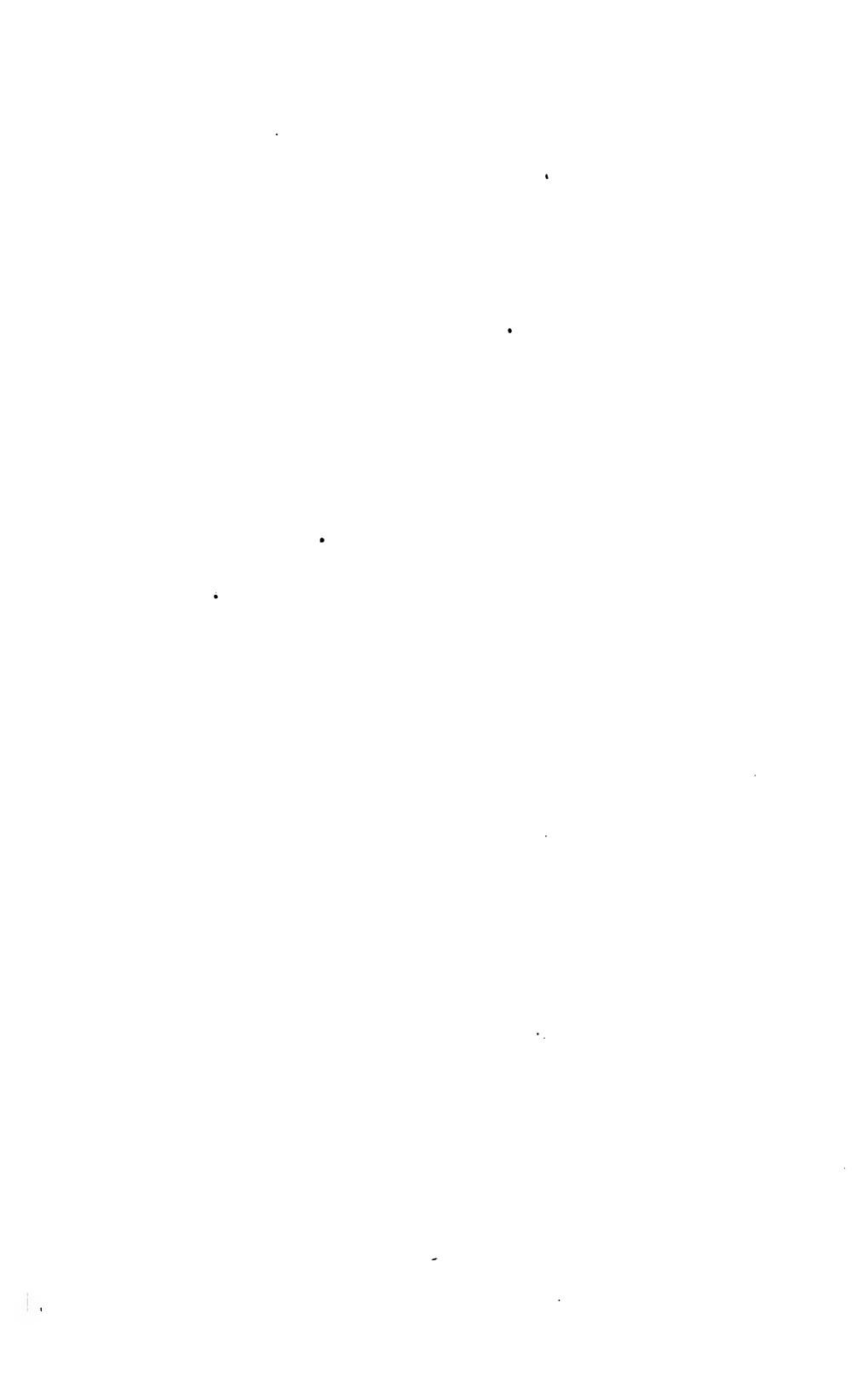
223. οὐκ θελήσω, 'I would not care.'

225. ἐρίζεσκον only means 'matched  
themselves'; which interpretation can  
alone suit (223) προτέροισιν ἐριζέμειν.  
And of the two men mentioned Eurytus  
alone actually contended with immortals.  
Nitzsch notices that, according to  
Homer (cp. Od. 11. 606), Heracles is  
represented with the bow. The club  
and the lion's skin were first assigned  
to him by Peisander of Rhodes (Ol.  
33); or by Stesichorus, somewhat later.  
See Amphitryon's praise of the advan-  
tages of archery in battle, Eurip. Herc.  
Fur. 190 foll.

The bow of Eurytus descended  
through his son Iphitus to Odysseus,  
in whose hands its fame did not suffer.  
Thus Odysseus stands in the same re-  
lation to Eurytus as Philoctetes to Hera-  
cles. This part of the story is rehearsed  
in Od. 21. 13. The epithet Οἰχαλιάς  
refers to Oechalia, a Thessalian town  
on the Peneus. There were several  
towns of the same name, in Euboea, in  
Aetolia, and in Messenia, which all laid  
claim to Eurytus as their countryman.  
But the claim lies only between the  
Thessalian and Messenian town in the  
present passage; see Il. 2. 596, 730.  
The form of the story in Od. 21. 14 foll.  
seems to suggest a preference for the  
Messenian locality.

περὶ τόξων, 'about archery.' So  
ἐριζέσκω περὶ λόγων Il. 12. 423, ἐριζέσκω  
περὶ μύθων Il. 15. 284.





τῷ φα καὶ αἷψ' ἔθανεν μέγας Εὔρυτος, οὐδ' ἐπὶ γῆρας  
ἴκετ' ἐνὶ μεγάροισι χολωσάμενος γὰρ Ἀπόλλων  
ἔκτανεν, οὕνεκά μιν προκαλίζετο τοξάζεσθαι.  
δουρὶ δ' ἀκοντίῳ δύον οὐκ ἄλλος τις διστρ.

οῖοισιν δεῖδοικα ποσὶν μή τις με παρέλθῃ  
Φαιήκων λίην γὰρ ἀεικελώς ἐδαμάσθην  
κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα  
ἥεν ἐπηετανός τῷ μοι φίλα γυῖα δέλυνται.'

‘Ως ἔφαθ’, οἱ δὲ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
Ἀλκίνοος δέ μιν οῖος ἀμειβόμενος προσέειπε.

‘Ξεῖν’, ἐπεὶ οὐκ ἀχάριστα μεθ’ ἡμῖν ταῦτ’ ἀγορεύεις,  
ἀλλ’ ἐθέλεις ἀρετὴν σὴν φαινέμεν, ή τοι δηδεῖ,  
χωρίμενος δτι σ’ οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς

232, 233.] Bekk. omits the words between ἐπεὶ οὐ and ἐπηετανός.

226. αἷψ' ἔθανεν, cp. Il. 6. 130 οὐδὲ  
γάρ οὐδὲ Δρίαντος νήὸς κρατερὸς Λυκόβρο-  
γος | δῆρ ἦν, δις φα θεοῖσιν ἐπουρανίοισιν  
ἔριξεν.

229. ἀκοντίῳ extended to διστρ forms  
a zeugma.

δύον οὐκ, i. e. ‘farther than.’

230. οἶοισι used adverbially = ‘only.’  
ποσὶν is here used for ‘racing,’ as  
τέλεων (225) for archery.

232. κομιδὴ, ‘I had not sufficient  
provision on shipboard.’ But perhaps  
κομιδὴ means more generally ‘com-  
fort,’ including supply of food under it; cp.  
Il. 8. 186; 23. 411, where κομιδὴ<sup>1</sup>  
is used of the feeding and tending  
of horses, Od. 14. 124, where it is used  
of men, and Od. 24. 245, where it  
signifies the ‘care’ taken of a garden.  
We might then translate, ‘I had no  
constant comfort on shipboard.’ Odys-  
seus is referring to the period preceding  
his actual shipwreck, during which  
time want of food and comfort had so  
reduced him, that when he had to swim  
for his life, he was all the more ‘surely  
spent in many waters.’ But seeing that  
the ship was properly provisioned before  
starting, Od. 5. 265 foll., there seems to  
be something wrong here. Perhaps he  
means that his shipwreck had shortened  
his enjoyment of the good things on  
board, and had consigned him to the  
tender mercies of the κύματα πολλά.

The Schol. E. Q. T. has a strange note  
on the passage—εἰπάντες κύμασιν ἤριστο  
τὴν ναυαγίαν προσθεῖς δὲ τὸ ‘ἴπει οὐ  
κομιδὴ κατὰ νῆα’ τὴν τῆς θεοχαλωτας  
ἐκάλυψε βλάβην. But this fact he had  
betrayed—if he ever meant to conceal it  
—already, Od. 7. 270.

236. ίπει is answered by ‘no gram-  
matical apodosis (cp. Od. 3. 103), but  
the virtual apodosis begins inf. 244  
ἀλλ’ ἀγε.

237. ἀλλ’ ἀθλας, ‘but art willing to  
let us see thy prowess which keep  
thee company.’ Two clauses depend  
with equal closeness upon ἀθλας, the  
one giving a reason, χωρίμενος.. νείκεσσεν,  
and the other a consequence (not a  
purpose) ὅς δύ, κ. τ. λ., ‘in such manner  
that no one would think slightlying of  
thee;’ for the willingness had already  
passed into act, and the specimen of  
prowess there given was not to be  
gainsaid. Somewhat similar is Il. 14.  
91 μῦθοι δύ οὐ κει διῆρ γε δα διόμα  
πάμπαν ἀγοιτο | δι τις ἐκίσταιτο κ. τ. λ.  
Others, as Bothe, would render ὅς δύ ..  
δνοιτο, ‘quemadmodum nemo virtutem  
tuam vituperaverit qui,’ etc., making  
the words describe the method of the  
chiding (νείκεσσεν). So apparently Eu-  
stath. μέμψεται μὲν γάρ τις ίσως τὸν  
‘Οδυσσέα καθ καὶ δ λαοδάμας οὐ μὴν  
φρεγήρης ἐκίνειος διῆρ δνοιος καὶ δ φρεσὶν  
ἀργια βάζειν.

νείκεσεν, ὡς ἀν σὴν ἀρετὴν βροτὸς οὐ τις δυοῖτο  
ὅς τις ἐπίσταιτο ἥσι φρεσὶν ἄρτια βάζειν.

240

ἀλλ' ἄγε νῦν ἐμέθεν ἔννιει ἔπος, δόφρα καὶ ἀλλω  
εἴπης ἡράων, δτε κεν σοῖς ἐν μεγάροις  
δαιιθῇ παρὰ σῆ τ' ἀλόχῳ καὶ σοῖς τέκεσσι,  
ἡμετέρης ἀρετῆς μεμνημένας, οἰα καὶ ἡμῖν  
Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἔρέτι πατρῶν.  
οὐ γάρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταῖ,  
ἀλλὰ πασὶ κραυπιῶς θέομεν καὶ νηστὶν ἔριστοι,

245

240. ἐπίσταιτο]. Schol. V. gives in lemma ἐπίσταμαι, probably a later reading  
*metri gratia.* 241. ἀλλῷ] γρ. ἀλλος Schol. P.

240. *ἄρτια βάζειν*, ‘to speak with sound judgment.’ *ἄρτιος* is equivalent to *sanus*, and hence is either ‘sound’ as here, or ‘sincere’ as in Od. 19. 248 δτι οἱ φρεσὶν ἄρτια βάζῃ. The final vowel of ἐπίσταιτο is lengthened in asis before the digamma.

243. *δαινός*. In Od. 19. 328 we find δαινόη. Amcis suggests δαινύεις, which Monro, H. G. § 18 accepts; preferring in Od. 19. 328, to read δαινή.

244. οἰα.. πατρῶν, ‘what prowess Zeus bestoweth, on us, from our fathers’ times right on.’ This use of ἑνί with the dative may be illustrated by Od. 13. 60 γῆρας .. καὶ θάστας τά τ' ἐπ' ἀνθρώποις πέλονται, 8. 554 ἐπὶ πᾶσι τιθέται .. τοιχῆς [δύομα]. But most apposite to the sense is Od. 14. 227 αὐτῷ διὸ τὸ φέλ' ἔστε τά τον θεὸς ἐν φρεσὶ θήκεν, | ἀλλος γάρ τ' ἀλλοισιν ἀπὸ ἐπιτέρπεται ἔργοις. Nitzsch considers that the idea which the following description is intended to convey is that of a people devoted to peace. So the Schol. τὸν εἰρηνικὸν βίον δηλοῖ διὰ τούτων τὸν τῶν Φαιάκων. But there is a certain colour of luxury in it all, which was a common theme of the Sophists. Heracleides of Pontus is quoted by Schol. H. Q. on Od. 13. 119, as giving a very severe estimate of the character of the Phaeacians, whose one quality, according to him, was an absorbing selfishness, συγειδότας γάρ ἐντοῖς φιλοδούταν καὶ ἀπολαυστικὸν τρόπον, καὶ δεδιότας μη τις αὐτοῦ ἀλλος ἐπελθὼν ἐκβάλλει διὰ τῆς χώρας, δῶν ταῦτα ὁποκρίνασθαι, φιλοξενεῖ τε πρὸς τοὺς παρόντας ταχεῖαν τε πατέρεμψιν πρὸς τοὺς

ἐλθόντας κ. τ. λ. We have of course a reflection of this feeling in Horace’s ‘pinguis Phaeaque’ Ep. I. 15. 24; and (ib. 2. 28-31) ‘Alcinoique | in cute curanda plus aequo operata iumentus, | cui pulcrum fuit in medios dormire dies, et | ad strepitum citharae cessatum ducere curam.’ Bothe, in defending the genuineness of the passage which has been called in question, gives a very sensible view of the conditions of Phaeacian life: ‘terram illi beatam incolentes, tutique ab hostium incursionibus, nihil habent quod serio agant praeter rem nauticam, eamque ipsam facilissimam. Igitur tempus epulis continuis transigunt, citharoedos requirunt, saltatione delectantur; denique molli vestitu gaudent, balneisque et sommo vel, si mavis, amori operam dant. Tales profecto describere Phaeaces debuit poeta si modo sibi constare voluit, cum praesertim famam de illis acceptam antiquissimam referat, neque eos exemplar nobis virtutis ac temperantiae exponat . . . . Apage igitur Catones qui luxum senioris temporis hisce verbis commendari patant.’

247. *ἄρτιοτα*, supply εἰμέν from the preceding line. Here the omission of the substantive verb occurs in a clause coupled to a preceding one containing a finite verb. Cpr. Od. 7. 89 σταθμοὶ διργύρεοι ταχαίτεροι τοτεσσανούσθ, | ἀργείρεοι δὲ δέροι [= ἐπῆρ] ἀπερθέοισι, 20. 208 τίθησι καὶ οἱ Ἀΐδαι δόμοισι, II. 16. 768 αἱ τε πρὸς ἀλλήλας ἐβαλον ταντήσσας ὅστε | ἡχὴ θεσπεσίη, πάταγος δέ τε δηγυμνηνέαν, 17. 688 πῆμα θεὸς Δαρασσεῖ





## 8. ΟΔΥΣΣΕΙΑΣ Θ. 248-259 331

αἰεὶ δ' ἡμῖν δαίς τε φᾶλη κίθαρές τε χοροί τε  
εἴματά τ' ἔγημαιβά λοετρά τε θερμὰ καὶ εύναι.  
ἀλλ' ἄγε, Φαιήκων βητάρμονες δσσοι ἀριστοι,  
παίσατε, ὡς χ' δ ἔεινος ἐνίσπη ὁλοι φίλοισιν,  
οἴκαδε νοστήσας, δσσον περιγιγνόεθ' ἀλλων  
ναυτιλίη καὶ ποστὶ καὶ ὁρχηστιὶ καὶ ἀσδῆ.

Δημοδόκῳ δέ τις αἵψα κιών φόρμιγγα λίγεισιν  
οἰστώ, ἥ που κεῖται ἐν ἡμετέραισι δόμοισιν.' 255

‘Ος ἔφατ’ Ἀλκίνοος θεοείκελος, ὁρτὸ δὲ κῆρυξ  
οἴστων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.  
αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν  
δῆμοι, οἱ κατ’ ἀγῶνας ἐν πρήστεσκον ἔκαστα,

**[251. παισατε]** ἐπτελῶς δὰ τὸ μέτρον Ἀττικῶν δὲ διητὶ τῷ παιζατε Schol. Q. Ζηνόδοτος παισατοί εἶνε, οὐ παιῶν Schol. H. Q. The lemma of E. has also παιζατε. La Roche quotes from Cram. An. Ox. 4. 419, 8 to the effect that παίζω is the regular future of παιζων.

κυλέοντες | πίκη δὲ Τράπων. For the omission of εἰμι cp. Il. 20. 434; 21. 108, 482; Od. 18. 64; of τσοι Il. 2. 201; 8. 423; Od. 4. 206; 18. 126: of εἰμέν, Il. 8. 205; 9. 225; Od. 2. 60; 6. 203: of ἑστέ, Il. 1. 335; 7. 281; Od. 10. 463: of ἥν, Il. 1. 404; 3. 214; Od. 7. 87, 90; 12. 235: of ἥσαν, Il. 2. 217; 4. 90; 11. 692: of γῆ, Il. 1. 547; 5. 481; Od. 15. 394: of ἕσται, Il. 18. 278.

249. ἔπημοβά, ‘changes of raiment.’ The force of έπι implies that they are worn successively. Cp. ἔπημοβοι χτενῶν Od. 14. 513.

εἴναι need mean nothing more than plenty of sleep in warm and comfortable beds; though the notion of φιλότης καὶ εἴνη may be included: cp. also Od. 11. 249. Eustath. seems to lean to this, saying, δηλοί γάρ οὐχ ἀπλῶς κούτας, ἀλλὰ καὶ τι πλότον, εἰ χρή σεμνῶς φράσε τὸ σεμνόν [! τὸ δεσμόν].

250. βητάρμονες. παρὰ τὸ δὲ δρυνίδιον βαίνειν Schol. B.

251. παισατε, from παιζων, as Od. 6. 106; 23. 147. There was a v. l. παιζατε, see crit. note, and Schol. V. interprets παισατε by πλήσατε, as if referring it to παισατε. This dance of the Phaeacians was figured on the throne of the Amyclaeon Apollo by Bathycles of Magnesia, whose date is placed by

Thiersch in Ol. 29, and by Siliig, with greater probability, in Ol. 40. Compare καὶ παιάνων χορὸς ἐστιν ἐπὶ τῷ θρόνῳ καὶ δῶμα ὁ Δημόδος Pausan. 3. 18. 7. Even the later of the two dates assigned would be evidence that the Homeric poems were popularly known before the Peisistratidean recension, and that the Odyssey then contained the episode of the Phaeacians.

252. αἰσυμνῆται, not exactly ‘umpires,’ but regulators of games, ‘masters of the lists.’ They were δῆμοι, public officers, not servants attached to the king’s household: distinguished from other public officers (such as the *publici iurypates*, called in Od. 19. 135 δημοεργοί, cp. Od. 1. 109) by the designation οἱ παῖς.. Ιαστα, where the tense πρήστεσκον shows that their regular duties, and not only what they did on this particular occasion, are meant. The Schol. derives the word from αἰσιον and νέμειν, Curtius, with greater probability, gives αἰσο-μη-τη-, from αἴσιον and root με, ‘one who thinks about, or attends to, the rights of the competitors.’ The ν is in accordance with Aeolic usage; compare δνομα and δννμα. Döderl. seeks to connect the latter part of the word with δημεῖν. On the αἰσυμνητεία or αἰσπετητηραρνίς of the Aeolians, Ionians, and Mityleneans, see Aristot. Pol. 3. 10.

λείηναν δὲ χορὸν, καλὸν δ' εῖρυναν ἀγῶνα.

260

κῆρυξ δ' ἐγγύθεν ἥλθε φέρων φόρμιγγα λίγειαν

Δημοδόκῳ· δ' ἔπειτα κί' ἐς μέσον ἀμφὶ δὲ κοῦροι  
πρωθῆβαι ἵσταντο, δαήμονες ὀρχηθμοῖο,  
πέπληγον δὲ χορὸν θείον ποσίν. αὐτὰρ Ὀδυσσεὺς  
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ.

265

Αὐτὰρ δὲ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν  
ἀμφὶ Ἀρεος φιλότητος ἐυστεφάνου τ' Ἀφροδίτης,

260. *χορός* here is the ground on which they danced, as again in 264; *ἄγων*, the ring of spectators, as already in 200, 238. It is called *καλός* either from its commodious size, or from its diversified and animated look.

264. *πέπληγον*. Cp. Virg. Aen. 6. 644. 'pars pedibus plaudunt chorae.'

267. As to the question of the genuineness of this Lay of the Net of Hephaestus, repugnance to the low morality of the Lay would influence ancient critics and scholiasts to reject it as an interpolation. Yet we may infer that Aristarchus, Rhianus, and Herodian accepted it, from their having commented on it, as we know by their interpretations and readings of 288, 299, 307, 352, and 355, while no mention has been made of their rejecting it. And Apion, as we know from the reference in the Schol. on Aristoph. Pax 788, maintained it *πρὸς τὸν διερούντα*. (He was contemporary with Tiberius and Claudius.) Ancient criticism then on the whole acknowledges the genuineness of the Lay. In the next place it cannot be denied that, the theme once taken for granted, the manner in which the tale is told is worthy of Homer. As Mr. Gladstone says, 'The general character of the colouring, diction, and incident is Homeric enough.' And (as he argues at length) the low morality of the tale is owing to the fact that the heroes of it are gods and not men. Indelicacy in Homer is reserved for legends of the gods, in agreement with the tendency which the Pagan religion already powerfully showed, to become itself the primitive corrupter of morality, or, to speak perhaps more accurately, to afford the medium through which the forces of evil and the downward inclination

would principally act for the purpose of depraving it. In support of this, 'in the Iliad there appear to be but two passages which can fairly be termed indecent. One is the account of the proceeding of Juno, with the accompanying speech of Jupiter, Il. 14. 322-328 and 346-353. . . The other passage is that which in a few words contains the sensual advice given by Thetis, as a mother, to her son Achilles, in his grief, by way of comfort, Il. 24. 130. . . Homer would have put no such language as this into the mouth of one of his matrons.' In addition, the affinity of the lay to Homeric mythology is strengthened by the 'undesigned coincidence,' that it gives point to the otherwise unexplained trait mentioned Il. 21. 416 *τὸν δὲ [Ἀρη] ἀγε χειρὸς ἀλούσα Διὸς θυγάτηρ Ἀφροδίτη*. Lastly, the lay fits perfectly into the place in which it stands. It occasions no interruption nor discord. It is appreciably in harmony with Phaeacian light-heartedness. The more serious contests have already been relieved by the skilled grace of the dancers, and the minstrel who sang the grave lay of Odysseus' variance with Achilles must tune his lyre to a merrier theme. And whereas thrice that day his art comes into requisition, of his serious lays—the first and last—we are satisfied merely to be told the subject; but in that vein which is most characteristic of the Phaeacians, we crave and we are gratified with an actual specimen of his minstrelsy. What is to be said on the other side? It is true, in the first place, that the minstrel has been fetched for the purpose of playing to the dancers; just as in the *χορός* on the shield of Achilles, Il. 18. 590-606 *μετὰ σφιν ἐμέλωτο θείος δαῖδες | φορμίσαντες*, Od. 1. 421 *οἱ δὲ εἰς ὀρχηστὴν τε καὶ ἴμερο*.

In Millenium spirit, as in the Pilgrimage de Charlemagne.

Murray Greek Epistles 244. The Millenium spirit has defiled its own beautiful world. It has taken  
the image of god, as it were, in thine eye.

Mock-heroic "2nd part" 00. frequent: 318 highly described in language / named  
from Priam's palace, c 342 Ilemonachus anege συρδελίον κοράπης, or Ilios'  
"òrnia πύργος.

- ἐνοτεφάρου: κοτεφάνη large metal frontlet or diadem, larger than the  
diadem. H. does not use ὀρέγανος crown.

71. "Hλιος": clear case of personification, esp. in where he demands satisfaction  
from Zeus for the slayings of "cattle"

ώς τὰ πρῶτα μίγησαν ἐν Ἡφαιστοιο δόμοισι  
 λάθρῃ πολλὰ δ' ἔδωκε, λέχος δ' βῆσχυνε καὶ εύνὴν  
 Ἡφαιστοιο ἀνακτος· ἀφαρ δέ οἱ ἀγγελος ἥλθεν 270  
 Ἡλιος, δ σφ' ἐνόησε μιγαζομένους φιλότητι.  
 Ἡφαιστος δ' ως οὖν θυμαλγέα μῦθον ἀκουσε,  
 βῆ ρ' ἵμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βισσοδομεύων,

268. 'Ἡφαιστοιο δόμοισι' [Ἡφαιστοιο ἀνακτος] Schol. H. 271. [Ἡλιος] ἄπαξ δὲ εἰρηται 'Ἡλιος' [Ἡέλιος γάρ δει φησιν Ιακὼς Schol. H. ἐνταῦθα τρισυλλάβων λέγει τὸν θεόν Schol. P. V. Nauck suggests 'Ἡέλιος, δ νόησε.'

εσσαν δοιδήν | τρεψάμενος τέρποντο, Hes. Scut. Herc. 280-282 οἱ δὲ ὑπὸ φορμίγγων ἀναγον χορὸν ἴμερόντα, | ἔντειν δ' αὐτὸν ἐτέρασθε νέοι κάμασον ὧν' αὐλοῖν, | τοίγε μὲν αὖ παιζόντες ὧν' ὀργηθῆμεν καὶ δοιδῆ κ. τ. λ.; and this lay is a voluntary and superadded contribution to the hilarity of the day. It is true also that as to the mythology, 'there is something rather more marked in the personal agency of the Sun than the poems elsewhere present; and undoubtedly Apollo is made to assume a tone wholly singular and unsupported by what is told of him in the rest of the poems (335). It is true too that Odysseus, in inviting Demodocus to his third lay, passes over all this in silence, whilst he alludes to the first and previous one (489);—for the reason, no doubt, that the first was kindred in subject to the one which he wished to elicit. This is all that can be said against the lay, and it is not much. Arguments from verbal peculiarities can be raised here; but so they can upon any book of the Odyssey, and they have no real weight: such are (267) the rarity of *δῆμφι* with the genitive; the similarity of the beginning to the opening of the Hymn to Dionysus: the title 'Ἡλιος' (271) for the sun, appearing elsewhere in the form 'Ἡέλιος': the use of the uncommon word *μιγάζεσθαι*, and lastly, the designation of the gods (325, 335) as *δωτῆρες ἔσσων* (cp. Il. 24. 528). When all has been said we must submit to be ruled by the consideration that the lay as a whole, and in the place in which it stands, is neither unworthy of Homer nor unlike him. (Several of the above remarks have been taken from Gladstone, Homer and the Homeric Age, vol. 2. pp. 461-464, and Welcker's Kleine Schriften, vol. 2. p. 32.)

Ἐρμῆν 334, ἀ πατερον 284

δῆμφι only here and in Il. 16. 825 joined with the genitive; but compare τοῦ δὲ δημοτηρομένα Od. 4. 820. 'Ἀφροδίτη. Cp. Schol. H. Q. T. δλας δὲ 'Ομηρος οὐκεν οἰδεν Ἡφαιστον, 'Ἀφροδίτη συνοικεῖν, Κάριτι δὲ αὐτὸν συμβιούντα Δημόδοκος δὲ τῇ λόῃ μιβοτοιδι. This Charis (Il. 18. 382) is by Hesiod (Theog. 945) called Aglaia; and we must frankly acknowledge the existence of separate myths about the partner of Hephaestus. This difference is one upon which the Chorizontes establish an argument as to the long period which separates the composition of the Odyssey from that of the Iliad. But Nitzsch remarks, very pertinently, that the same idea lies at the bottom of both forms of the legend, viz. the union of a goddess of grace with the god who was the representative of the highest development of art.

269. πολλὰ δ' ἔβωκε. Schol. B. strangely anticipates the story by rendering this, δ 'Ἄρης μοιχάγρα ἔβωκε πολλὰ. The reference is rather to the presents given by Ares to Aphrodite to win her consent.

270. ἀφαρ. With this word begins the direct narration of the story; the preceding clauses are under the government of ὡς.

271. Ἡλιος. The same form occurs in Hymn. 31. 1. Curtius, comparing the Cretan form of the word, viz. *ἀβέλιος*, with the Laconian *ἀβάρ*, i. e. *ἀφαρ* or *ἀνα*, proposes to refer *ἀβέλιος* to root *ἄβε*, 'burn.' From *ἀνα* comes Lat. 'ausosa' ('aurora'), and the Roman gentile name 'Auselius' ('Aurelius'), on which Paul. Diac. says, Epit. 23 'Aureliam familiam ex Sabinis oriundam a Sole dictam putant, quod ei publice a populo Romano datus sit locus in quo sacra facerent Soli qui ex hoc Auseli dicebantur.'

ἐν δ' ἔθετ' ἀκμοθέτερφ μέγαν ἀκμανα, κόπτε δὲ δεσμοὺς  
ἀρρήκτους ἀλύτους, δφρ' ἔμπεδον αὐθὶ μένοιεν.

275

αὐτὰρ ἐπεὶ δὴ τεῦχε δόλον κεχολωμένος "Ἄρει,  
βῆ β' ἴμεν ἐς θάλακον, δθι οἱ φίλα δέμνι ἔκειτο,  
άμφι δ' ἄρ' ἔρμισιν χέει δέσματα κύκλῳ ἀπάντη·  
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἔξεκέχυντο,  
ἡντ' ἀράχνια λεπτὰ, τά γ' οὐδὲ κέ τις οὐδὲ ἰδοιτο,  
οὐδὲ θεῶν μακάρων· περὶ γάρ δολεντα τέτυκτο.  
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦει  
εἴσατ' ἴμεν ἐς Λήμνον, ἐντίψεινον πτολέθρον,  
ἢ οἱ γαιάων πολὺ φιλτάτη ἔσκεν ἀπασέων.

280

οὐδ' ἀλασκοπιὴν εἶχε χρυσήνιος "Ἄρης,

285

284. *ἴσκεν*] The MSS. and lemm. of Schol. E. H. P. Q. vary between *ἴστην* and *ἴσκεν*. In Schol. H. P. Q. we read γράφεται ἵπλετο πασέων. 285. *ἀλασκοπιὴν*] So

275. αὐθὶ μένοιεν, 'might bide where they were,' sc. Ares and Aphrodite; unless we make δεσμοὶ the subject of μένοιεν.

276. δόλον, 'snare' or 'trap': applied in this sense to the wooden horse, inf. 494; to bait for fishes Od. 12. 252, and to a mouse-trap, Batrach. 116.

278. ἔρμισιν (*ἔρμα*), properly 'supports,' here = 'bed-posts.'

Χέει, 'dropped,' and inf. ἔξεκέχυντο, expressgraphically the subtle and pliable nature of the net. The verb χέει suggests the same set of ideas as the adjective *ὑγρός*, as in Pind. Pyth. 1. 9 *ἀρέσ* .. *ὑγρὸν νῶτον αἰωρεῖ*.

279. καθύπερθε μελαθρόφιν, the second and more explicit word is the exeregeis of the first. A similar form of exegesis is found in Od. 4. 348 οὐκ ἀν ἔγαγε | ἀλλα παρέξ εἴνοιμι παρακλιδόν, Il. 2. 668 *τριχθά.. φυγθεὶς καταφυλαδόν*. μελαθρόν is the roof-beam or rafter, as Schol. T. *κυρίας τὸ μέσον τῆς στέγης* εἴλον τὸ ὑπατον. He derives it from μέλας because it became blackened by the smoke. See on Od. 11. 278.

280. τὸ .. ἴπλοτο, for this particular repetition of the negative, Nitzsch compares Ar. Ach. 1079 οὐ δεινὰ μὴ ἔτιναι με μηδ' ἕπορδας; But οὐδέ here = *nequidem*, the chains could not so much as be seen.

281. Join περὶ .. δολεντα, 'exceeding cunning.'

282. πάντα, probably adverbial, 'completely'; as sup. 214.

283. εἴσατ' Λίμνην, 'made show of going.' So Ovid, on the same subject, A. A. 2. 579 'fingit iter Lemnon.' Lemnos was the island where Hephaestus alighted after his fall from heaven, Il. I. 590, where he was received by the Sintians, called inf. 294 *ἄγριόρων*. They were originally (Strabo 12. 3. 20) a Thracian people, and were called in later times Σασῶν. From Il. 14. 230, 281 we infer that Δῆμος was the name of the city as well as of the island, and that it belonged to the Thoas of Argonautic fame. In the Schol. to Apoll. Rhod. 1. 604 Lemnos is called *ἄπολις*, referring to the towns Myrina and Hephaestia. The soil of Lemnos is thoroughly volcanic, and there was a burning-mountain in it called Moschylos. The Sintians, as their connection with Hephaestus would suggest, seem to have been smiths by trade; and there was an import of metals to the island, Il. 7. 467 *νῆτες δὲ Λήμνου παρέστασαν οἶνον ἄγουσαι .. ἐνθερ ἄρ' οἰνίσοντο κάρη κορώντες* 'Αχαιοι, | δλλοι μὲν χαλκῷ, δλλοι δὲ αἴθωνι σιδήρῳ.

285. ἀλασκοπιὴν, 'kept no blind man's watch.' So Dünzter, 'non caecis





ώς ἔδει Ἡφαιστον κλυτοτέχνην νέσφι κιόντα·  
 βῆ δ' ἵμεναι πρὸς δῶμα περικλυντοῦ Ἡφαιστοιο,  
ἰσχανόν φιλότητος ἐυστεφάνου Κυθερέης.  
 ἡ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος  
 ἐρχομένη κατ' ἄρ' ἔγεθ'. δ' δ' εἶσα δώματος ἦει,  
 ἐν τ' ἀρά οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνύμαζε· 290  
 'Δεῦρο, φῦλη, λέκτρονδε τραπείομεν εὐνηθέντε·  
 οὐ γὰρ ἔθ' Ἡφαιστος μεταδήμιος, ἀλλά που ἥδη  
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφάνους.'  
 'Ως φέτο, τῇ δ' ἀσπαστὸν ἔείσατο κοιμηθῆναι. 295  
 τῷ δ' ἐς δέμνια βάντε κατέδραθον ἀμφὶ δὲ δεσμοὶ<sup>εὐνηθέντε</sup>  
 τεχνήντες ἔχυντο πολύφρονος Ἡφαιστοιο,  
 οὐδέ τι κινήσαι μελέων ἦν οὐδὲ ἀναέραι.  
 καὶ τότε δὴ γίγνωσκον, δτ' οὐκέτι φυκτὰ πέλοντο.

most MSS. La Roche gives ἀλαὸς σκοπῆν as the reading of Aristarchus. ἀλαὸν σκοπῆν seems to have been the reading of Zenodotus. Nauck proposes ἀλιὸν σκοπῆν. 288. ἰσχανόν] A reading ἰσχάνων is quoted in Et. Mag. p. 478. 46, etc. Κυθερέης] γρ. Ἀφροδίτης Schol. P. 292. φῦλη] Al. γύναι. εὐνηθέντε] The MSS. vary between the dual and plural. La Roche gives the decision in favour of the former. 294. ἀγριοφάνους] 'Huc Porsonus Apollonii et Hesychii ἀγριοφάνους refererat' Bekk. 299. πέλοντο] Πανός πέλοις[το] γράφει Schol. H.

oculis vidit.' The words contain an oxymoron, the attributive part of the compound contradicting the other part. But Ahrens (Philol. 27. 255) would make ἀλαὸς here another form of ἀλέας (ἀλέος) = 'vain,' connected with δάλω, so that ἀλαοσκοπῆ would mean 'a fruitless watch.' The phrase occurs only here in the Odyssey, but is found in Il. 10. 515; 13. 10; 14. 135.

χρυσήνος. The horses of Ares are called χρυσάμπτικες Il. 5. 358. 288. ἰσχανόν, 'eager for,' lit. 'clinging to.' So Il. 23. 300 μέγα δρόμον ἰσχανθεσαν.

292. τραπείομεν. The 2nd aor. sub-junct. pass. of τέρπω. The change from παρ- to τρα- being the same as from καρδία to κραδία. For the termination see note on ἐπιβείομεν Od. 6. 262. This was the interpretation of Schol. H., Apoll. Lex. and Hesych, according to which λέκτρονδε is to be joined with εὐνηθέντε, uniformly with Il. 3. 441. ἀλλ' ἂγε δὴ φιλότητι τραπείομεν εὐνη-

θέντε. The phrase λέκτρονδε εὐνηθέντε is then equivalent in construction to θάντονδε καθίζαντο Od. 5. 3. But some commentators, referring τραπείομεν to τέρπω, joined it directly to λέκτρονδε. Bekker, with Ameis, puts a colon after λέκτρονδε, taking it in close connection with δένο. Ameis compares Musaeus 248 δένρῳ μοι εἰς φιλότητα.

294. Σίντιας, see sup. 283.  
 ἀγριοφάνος is equivalent to βαρβαρό φάνος Il. 2. 867.

299. δτ' οὐκέτι φυκτὰ πέλοντο, 'when there was no more chance of escape.' Cp. ἔτει οὐκέτι' ἀνεκτὰ πέλονται Od. 20. 223. The emphasis thrown on τότε δτ' seems to declare for the reading δτ[ε], but many modern editors prefer δ τε, i. e. δτι τε, comparing Od. 3. 166; 12. 295.

With φυκτά in the sense of an abstract noun = 'escape' cp. ίσα = 'equality.' Od. 2. 203, δριστα = 'success,' Od. 3. 129. The reading (see crit. note) πέλοντο for πέλοντο perhaps

ἀγχίμολον δέ σφ' ἡλθε περικλυτὸς ἀμφιγυνήεις,  
αὐτὶς ὑποστρέψας, πρὶν Λήμνου γαῖαν ικέσθαι·

'Ηέλιος γάρ οἱ σκοπιὴν ἔχειν εἰπέ τε μῦθον.

[βῆ δὲ ίμεναι πρὸς δῶμα, φίλον τετιημένος ἡτορ.]

ἔστη δὲ ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρε·  
σμερδαλέον δὲ ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι·

'Ζεῦ πάτερ ἡδὲ ἄλλοι μάκαρες θεοὶ αἰὲν ἔντες,  
δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδησθε,  
ώς ἐμὲ χωλὸν ἔόντα Διὸς θυγάτηρ Ἀφροδίτη  
αἰὲν ἀτιμάζει, φιλέει δὲ ἀλδηλὸν Ἄρην,  
οὐνεχ' δὲ μὲν καλός τε καὶ ἀρτίπος, αὐτὰρ ἐγώ γε  
ἡπεδανδς γενθμην' ἀτὰρ οὐ τι μοι αἴτιος ἄλλος,

303.] Omitted in most MSS., and evidently borrowed from Od. 2. 298. 307. γε-  
λαστά] The reading of the MSS. and of Aristarchus and Herodian. ἔργη ἀγέλαστα  
Apoll. Lex.; Et. Mag. 224. 47; Eustath. which Nauck follows. 310. ἀρτίπος]  
γρ. ἀλειμός Schol. P.

shows that δε for δη was known to the Scholl.

300. ἀμφιγυνήεις. This epithet is commonly rendered 'lame of both feet,' from γνύς, γνύδος. Hephaestus was lame from his birth, Il. 18. 397; cp. κυλλονοδοιον ib. 371, and χελεύεων ὑπὸ δὲ κνῆμα ρώντο δραμαί ib. 411. But, inasmuch as the word is generally found in connection with κλνθός, or περικλυτός, or κλντοτέχνη, it has been proposed to attach the sense to it of *ambidexter*, i. e. having a strong effective arm on either side, 'Hephaestus of the two stout arms,' in which case it will be referred to γνύον.

305. γέγωνε, imperf. tense; cp. Il. 14. 469; 24. 703. See Monro, H. G. § 27.

307. ἔργα γελαστά (see crit. note), 'deeds of mockery'; or, perhaps, 'deeds to raise your laughter,' as inf. 326. But this is hardly the tone of indignation which we should expect, nor does it so well suit οὐκ ἐπιεικτά, which means 'unyielding,' and so 'hard,' 'cruel,' like σχέλιος. Cp. μένος οὐκ ἐπιεικτόν Il. 5. 892, σθένος 8. 32, πένθος 16. 549.

309. δίδηλος is generally taken as meaning in Homer 'annihilating,' 'making unseen,' *ἀφανίσων*, distinct from the later signification, 'unseen,' 'invisible' (*ἀ-δεῖν*). It is used as an

epithet of fire Il. 2. 455; of ἔργα Il. 5. 872 (with v. l. καρπερά ἔργα); of Athena, as a term of abuse applied to her by Ares, Il. 5. 880; of Ares himself, here and Il. 5. 897; of Melanthius, Od. 22. 165; and of δυλος μητήρων Od. 16. 29; on most of which passages the Scholl. interpret by δίδηλοιος. Savelberg (Zeitschr. für Gymn. 1865) regards δίδηλος as a compound of δι or διτ (Skt. *ati*), an intensive prefix, and δαίνειν, δέ-δηρα, so that the meaning would be 'fiercely burning.' The form δι for διτ is found, according to Savelberg, in δι-γάλος, αἰγῆς. Dünzter, on the present passage, connects the latter part of the compound with δηλέσσαι. Others attempt to combine in the word two meanings derivable from α-δεῖν, making the Homeric signification to be 'that on which one cannot look,' because it is too horrible; and 'that on which one cannot look,' because it is 'invisible,' the common meaning in later authors.

310. ἀρτίπος. With the termination cp. δελλόντος Il. 8. 409. It is noticeable that in the composition ο is dropped, as the word is equivalent to δρός τος πόδας. See Monro, H. G. 124 b.

311. ἡπεδανδς, 'weakly;' a word of uncertain derivation.





ἀλλὰ τοκῆε δύω, τῷ μὴ γείνασθαι ὄφελον.

ἀλλ' ὅψεοθ', ἵνα τῷ γε καθεύδετον ἐν φιλότητι,

εἰς ἐμὰ δέμνια βάντες· ἔγῳ δ' ὀρέων ἀκάχημα.

οὐ μέν σφεας ἔτ' ἔολπα μίνυνθά γε κείμενον οὕτω, 315

καὶ μάλα περ φιλέοντε τάχ' οὐκ ἐθελήσετον ἀμφώ

εῦθειν· ἀλλὰ σφωε δόλος καὶ δεσμὸς ἐρύξει,

εἰς δὲ κέ μοι μάλα πάντα πατήρ ἀποδώσει ἔεδνα,

δοσα οἱ ἐγγυάλιξα κυνώπιδος εἰνεκα κούρης,

οὐνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἔχθυμος.<sup>3</sup>

320

‘Ως ἔφαθ’, οἱ δ’ ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ  
ἡλθε Ποσειδάνων γαιήχος, ἡλθ’ ἐριονης

Ἐρμείας, ἡλθεν δὲ ἀναξ ἐκάρεργος Ἀπόλλων.

θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.

ἔσταν δ’ ἐν προθύροισι θεοὶ, δωτῆρες ἔδων

325

312. γείνασθαι] τὸ γενίσθαι [?], διὸ δὲ Schol. H. Al. γίνεσθαι. 318. ἀνο-  
δούσει] So most MSS, but a few read ἀνοδόσιν with Schol. A. on Il. I. 129, which  
La Roche and Nauck adopt. 325. ἔδων] Apparently a gen. plur. neut. from  
ἔω, but subject to a variable breathing, as ἔῖος (for which Zenodotus wrote ἔօδο).  
Buttm. thinks that the rough breathing is a corruption from the smooth, but Lehrs  
reserves the smooth breathing for those forms in which ν follows ε, according to  
the rule given (lex de spir. ad Ammon.) τὸ ε πρὸ τὸν δ, η, δανόνεται, τρὸ τὸν οψι-

312. τῷ . . ὄφελον = ‘qui utinam me nunquam genuissent.’

313. He says that when they find out how they have been entrapped, they will not care to lie there one moment longer (*μίνυνθά γε*), in spite of their mutual fondness; before long (*τάχα*) they will have no fancy for lying abed and asleep, and would be glad to get away, ἀλλὰ σφωε, etc.

317. σφεῖ, dual acc., see note on Od. 4. 62.

318. ἀνοδόσια. The balance of MSS. authority is in favour of ἀνοδόσει, but it should be noted that εἰς δὲ naturally is followed in Homer by the subjunctive, as in Il. 2. 332; 5. 466, etc. In Il. 3. 409 εἰς δὲ . . ποιήσεται, and Il. 21. 133 εἰς δ | κε . . πίστετε, the verbs are probably not futures of the indicative but the regular short forms of aorist subjunctive.

320. ἔχθυμος is generally taken as the equivalent of ἔχεφρον Od. 4. 111, etc., meaning ‘prudent.’ But it is against Homeric usage to make θυμός

expressive of the ‘moral sens,’ the constant meaning of it being ‘heart,’ or ‘affections.’ Therefore ἔχθυμος may be taken as = ‘having warm feeling,’ and so οὐκ . . ἔχθυμος will be ‘heartless.’ Were it not for the use of the compound ἔχεφρον, we should prefer to render ἔχθυμος ‘quae cupiditatem cohibet,’ agreeably with the interpretation of Schol. B. πραγοῦσα δρέφει καὶ ἐπιθυμίας. And perhaps the later compounds ἔχεντις Aesch. Ag. 149, and ἔχεμος may serve to confirm this meaning.

322. ἐριονης (ἐρι-δυνημ) is only used in this form here and in Il. 20. 34. The usual word is ἐριονιος.

323. ἐκάρεργος is generally taken as equivalent to ἐκηβόλος, ‘working,’ i.e. shooting ‘from afar.’ Others compare it with the Lat. *aererruncus*, from ἐκάτ and *errare*.

324. θηλύτεραι, see on Od. 11. 386.  
αἰδοῖ = ‘out of shame.’

325. ἔδων (see crit. note) seems to be gen. plur. from ἔω, Ιονικὴ τὸς, with

δοθεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσι  
τέχνας εἰσορόωσι πολύφρονος Ἡφαίστου.  
ώδε δέ τις εἴπεσκεν ίδων ἐς πλησίον ἀλλον·

‘Οὐκ ἀρετῷ κακῷ ἔργα κιχάνει τοι βραδὺς ὥκην,  
ώς καὶ νῦν Ἡφαιστος ἐὼν βραδὺς εἰλεν Ἀρηα  
ώκυτατόν περ ἐόντα θεῶν οἱ ὅλυμπον ἔχουσι  
χωλὸς ἐὼν, τέχνησι τὸ καὶ μοιχάγρι ὀφέλλει.’

‘Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγύρευον·  
Ἐρμῆν δὲ προσέειπεν ἀναξ, Διὸς υἱὸς, Ἀπόλλων

‘Ἐρμεία, Διὸς υἱὲ, διάκτορε, δῶτορ ἔαων,  
ἥ βά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς  
εῦδειν ἐν λέκτροισι παρὰ χρυσέη Ἀφροδίτη·’

Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργειφόντης  
‘αἱ γὰρ τοῦτο γένοιστο, ἀναξ ἑκατηβόλ’ Ἀπολλον  
δεσμοὶ μὲν τρὶς τέσσοις ἀπέρονες ἀμφὶς ἔχοιεν,  
νῦμεις δ' εἰσορόφτε θεοὶ πᾶσαι τε θέανται,  
αὐτὰρ ἐγὼν εῦδοιμι παρὰ χρυσέη Ἀφροδίτη·’

‘Ως ἔφατ’, ἐν δὲ γέλως ὥρτ’ ἀθανάτοισι θεοῖσιν.  
οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ' αἰεὶ

λοῦται. So Ebeling, Lex. Hom. s. v. La Roche H. T. 234 gives the passage somewhat differently, but sums up thus, ‘die beste Ueberlieferung schreibt ἔησος und ἔαων.’ [333-342.] ἐν ἐνιοις ἀντιγράφουσιν φέρονται Schol. H. The grounds given are διὰ τὸ ἀπρέπειαν ἐμφάνισεν. Schol. Vind. 56 adds ἐν ἐνιοις ἀθεοῦσται.

variable breathing. We should expect the word to come from a neuter plural τὰ ἔα, the gender seeming settled by Il. 24. 528 πίθοι .. δέρησαν ολα δέδωσι κακῶν, δλλοι δὲ ἔασιν. But ἔα would give a gen. ἔων. Döderl. prefers to make it a feminine gen. in the usual form of the 1st declension, supplying δέσσον from δεσῆπες. Here translate, ‘givers of blessings.’

328. ιδέων, aorist, ‘with a glance at.’ This line occurs in Il. 2. 271; Od. 10. 37, etc.

πλησίον must be taken substantively.

329. ἀρετῇ, ‘prosper,’ cp. Od. 19. 114.

332. τό, ‘wherefore.’ So in Il. 3. 176; 7. 239; 12. 9; 17. 404.

339. αἱ γὰρ τοῦτο. Not only γένοιτο,

but ἔχοιεν, εἰσορόφτε, and εῦδοιμι are all governed by αἱ γάρ.

τοῦτο γένοιτο expresses in advance, and in skeleton as it were, what is developed in the succeeding clause. In this particular case, τοῦτο γένοιτο chiefly points onwards to ἔγων .. εῦδοιμι. The previous words δεσμοί .. θέανται being undesirable circumstances, which would not properly be wished for by themselves, but only for the sake of ἔγων εῦδοιμι.

340. The words δεσμοὶ μὲν are answered by αὐτὰρ ἔγων.

344. οὐδὲ Ποσειδάωνα. Here οὐδὲ has the force of its separate constituents οὐ δέ or δλλ’ οὐ. Analogous to this are Il. 5. 138 λόσσα .. δν βά τε ποιμὴ | χράνοις μὲν τ’ .. οὐδὲ δαμάσσοι, and 24. 25 ἄλλοις μὲν πᾶσιν ἐπινδανειν, οὐδὲ ποτ





“Ηφαιστον κλυτοεργὸν δπως λύσειν “Αρηα·  
καὶ μιν φωνῆσας ἔπεια πτερόεντα προσηύδα·

345

‘Λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ώς σὺ κελεύεις,  
τίσειν αἰσιμα πάντα μετ’ ἀθανάτοισι θεοῖσι·’

Τὸν δ’ αὗτε προσέειπε περικλυτὸς ἀμφιγυήεις·

‘μή με, Ποσείδαν γαιήσοχε, ταῦτα κέλευε  
δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγύασθαι.

350

πῶς ἀν ἐγώ σε δέοιμι μετ’ ἀθανάτοισι θεοῖσιν,  
εἴ κεν “Αρης οἶχοιτο χρέος καὶ δεσμὸν ἀλύξας·’

Τὸν δ’ αὗτε προσέειπε Ποσειδάνων ἐνοσίχθων·

“Ηφαιστός, εἰ περ γάρ κεν “Αρης χρέος ὑπαλύξας  
οἶχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω·”

355

Τὸν δ’ ἡμείβετ’ ἔπειτα περικλυτὸς ἀμφιγυήεις·  
‘οὐκ ἔστι οὐδὲ ἔοικε τέδν ἔπος ἀρνήσασθαι·’

352. δέοιμι] The interpretation *εὑρίσκομι* of Schol. V. points to a reading δέοιμι, which implies the omission of *σε*, or the insertion of it between *πῶς* and *ἀν*. In Schol. H. M. Q. T. V. we find ὁ δὲ ‘Αρισταρχος πῶς ἀν εὐθίνοιμ [γράφει], for which we must substitute πῶς ἀν σ’ εὐθίνοιμ, or suppose, with La Roche, that εὐθίνοιμ is not the reading but the explanation of Aristarchus. It should be noticed that H. and M. omit [γράφει]. The lemma of E. gives πῶς ἀν ἐγώ σε, φέροτε, μετ’ ἀθανάτοισι δέοιμι; 353. δεσμὸν] ‘Porsonous de H. ad vers. 353, “Schol. χρέος et χρέως. ‘Αρισταρχος δὲ δεσμὸν γρ. sc. pro δεσμόν”’ Buttm. Here Q. reads δεσμόν. La Roche remarks that probably this Schol. refers neither to 353 nor 355, but to 359, giving δεσμόν as the Aristarchean reading for the v. I. δεσμῶν.

“Ἄρη, in which passage however it is in correlation with *μέν*. Poseidon is represented as the most venerable of the gods of Olympus, next to Zeus; he was besides uncle to Ares.

347. αὐτὸν.. τίσειν, ‘that he himself shall pay all just requital in public presence of all the gods.’

351. δειλός. Nitzsch maintains that in Homer δειλός must signify ‘poor’ and ‘weak’, and so follows one interpretation of the Schol. αἱ πρὸς τοὺς δειλόδους καὶ δοθεῖται ἐγγύαι δειλαὶ καὶ αἴται καὶ μηδὲν δυνάμεναι, ὃν μὴ δυναμένων τῶν τοιούτων διεφέλειν δικηματα δι δοθίνειας. This makes δειλῶν refer to Hephaestus. ‘Even the surety that a weak man gets is but a weak security to hold in hand,’ this with direct reference to the next line πῶς σε δέοιμι; but the combination of δειλός with οὐριδάρος in Il. i. 293 suggests that we may give the meaning of

‘sorry,’ ‘wretched’ to δειλός, and then follow the alternative interpretation of the Schol. αἱ δηὲρ τῶν δειλῶν καὶ κακῶν ἐγγύαις καὶ αἴται κακαὶ εἰσι, τὴν τίσιν δὲρερ τῶν τοιούτων μηδενὸς τηρεῖν δυναμένου. Translate then, ‘Even surely for a sorry fellow is a sorry thing to hold in hand.’ Cp. Eustath. ἐγγύη μέν δὲδούς ἐγγύαται δ’ ὁ λαμβάνων. So Hephaestus asks, ‘If Ares, who is a slippery fellow, refuse to pay, what is the good of your promise! I cannot put you in chains till the debt is paid.’ Poseidon answers, ‘In case of Ares not choosing to pay, I will pay myself.’ Δέοιμα means really ‘put thee in chains,’ and must not be diluted to some such meaning as ‘keep a hold on thee.’ Apoll. and Hesych. give δεσμένοιμ (see crit. note).

353. χρέος ‘engagement.’ So μοιχάρια sup. 332.

358. οὐκ .. ἔοικε, ‘non licet neque decet.’

Ὄς εἰπὼν δεσμὸν ἀνίει μένος Ἡφαίστοιο.

τῷ δ' ἐπεὶ ἐκ δεσμοῦ λύθειν, κρατεροῦ περ ἔντος,

360

αὐτίκ' ἀνατίξαντε δὲ μὲν Θρῆκηνδε βεβήκει,

ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδῆς Ἀφροδίτη,

ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυητεῖς.

ἔνθα δέ μιν χάριτες λοῦσαν καὶ χρῖσαν ἐλαῖῳ

ἀμβρότῳ, οὐα τεοὺς ἐπενήνοθεν αὖτε ἔντας, *Καὶ τούτους* 365

ἀμφὶ δὲ εἴματα ἔσσαν ἐπήρατα, θαῦμα ιδέσθαι.

Ταῦτ' ἄρα δοιδὸς δειδε περικλυτός αὐτὰρ Ὁδυσσεὺς  
τέρπετ' ἐνὶ φρεσὶν ὃσιν ἀκούων ἡδὲ καὶ ἄλλοι  
Φαῖηκες δολιχήρετμοι, ναυσίκλυτοι ἀνδρεῖς.

Ἄλκινοος δ' Ἀλιον καὶ Λαοδάμαντα κέλευσε  
μουνάξ δρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.  
οἱ δ' ἐπεὶ οὖν σφαιραν καλὴν μετὰ χερσὶν ἐλοντο,  
πορφυρέην, τὴν σφιν Πόλυνθος ποίησε δαΐφρων,  
τὴν ἔτερος ρίπτασκε ποτὶ νέφεα σκιέντα

370

361. ἀνατίξαντε δὲ μὲν . . . ή δ' ἄρα.  
For this construction of a nominative participle followed by a distribution of the subject cp. Od. 19. 230 ὁιοι χρύσεοι δόντες δὲ μὲν λάε νεβρον ἀπάγχαν, | αὐτὰρ δὲ ἐκφρύγεις μεματος ἡστατε πόδεσσι, 24. 483 δρασ ποτὲ ταμώτες δὲ μὲν . . . ημέτ δ' αὐ, II. 12. 400 τὸν δὲ Αλας καὶ Τεῦκρος δμαρήσαντ, δὲ μὲν . . . Alas δέ.  
Similar are II. 3. 211; 10. 224. An analogous construction without the participle is found Od. 7. 129 ἐν δὲ δῶν κρῆται, ή μὲν . . . ή δὲ ἐτρασθεν, cp. Od. 12. 73.

362. φιλομμειδῆς. The doubling of μ represents the absorption of σ, as the original form of the word is φιλο-σμειδῆς from Skt. root *smiti*, as in *smiti-ta-m*, 'a smile.' In Hes. Theog. 200 the form φιλομηδέα (*ὅτι μηδέτων λέφαδνθη*) is given, but the line is rightly rejected by Gaisford.

363. ἐς Πάφον. Cp. Virg. Aen. I. 419.

365. ἐπενήνοθεν. La Roche, Hom. Stud. 68. 16, adopts the results of Buttmann's criticism, Lexil. 130 foll. which refers ἐπενήνοθεν to a theme ἐπένθω or ἐνέθω, with the meaning 'is laid upon.' Curtius, G. E. p. 226, refers both ἐπήνοθεν and ἐνήνοθεν to the same

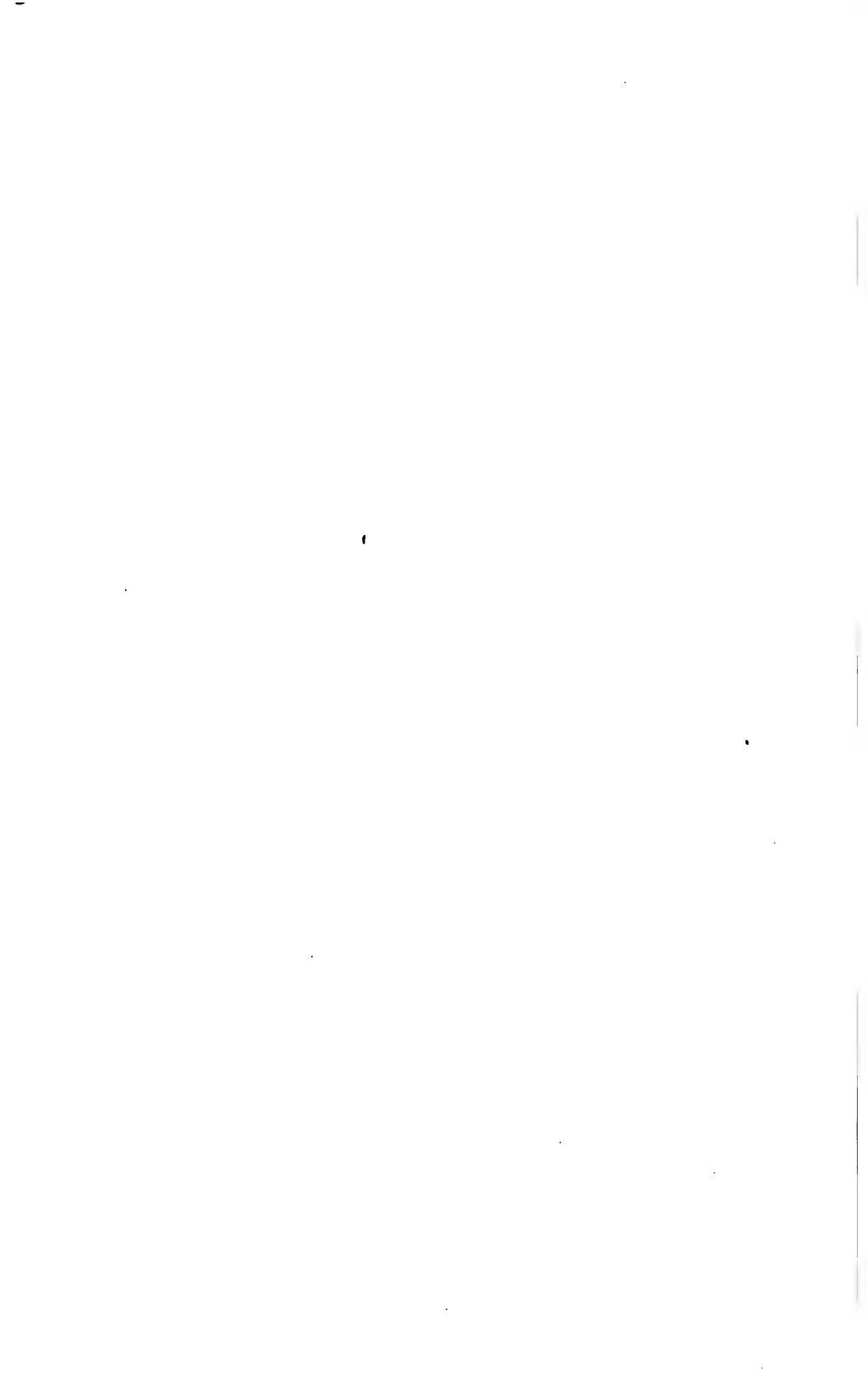
root (? *aθ*) as ἀνθο-*s*. Ameis, ad loc., derives ἐπ-εν-ήνοθεν, with its sister compounds *κατ-εν-ήνοθεν* and *παρ-εν-ήνοθεν* (the latter an Alexandrine form), from an obsolete *εν-θω* belonging to a root *εν*, 'to shine.' Translate, '[such divine splendors] as deck (or 'as cover') the everliving gods.' *ολα* is not used merely adverbially, but takes up generally the idea suggested by the emphatic epithet *ἀμβρότῳ*. Others take *ολα* as equivalent to 'in such manner as' (cp. Od. 9. 128; 11. 364), and make *ἄλλοι* the subject to ἐπενήνοθεν, 'it is shed over' the gods.

372. σφαιραν. A good deal of information about the ball-play of the ancients is collected in Athen. I. 25, and more in Pollux, Onomast. 9. 7. The game here described, where the ball is tossed up and caught before the leapers reach the ground, was called *ἡ οδραία*. Eustath. ad loc.

374. τὴν ἔτερος. Here begins the apodosis to ἐπεὶ οὖν. The antithesis to ἔτερος is δέ 84.

βίητασκε has an anomalous *a* for *e*: compare *κρίντασκε* II. 8. 272, *δρασίασκε* h. Ar. 403, *βοίσασκε* (al. *βοί-ζασκε*) Hesiod. Theog. 835; cp. II. 15. 23.

61. Beykipvde, Threw, the home of Aras, was rich in flocks and not lacking in income (1222  
172)



## 8. ΟΔΥΣΣΕΙΑΣ Θ. 375-387

341

ιδνωθεὶς δπίσω δ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς  
 ρηδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἱκέσθαι.  
 αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ιθὺν πειρήσαντο,  
 ὀρχείσθην δὴ ἐπειτα ποτὶ χθονὶ πουλυβοτείρῃ  
 ταρφέ' ἀμειβομένῳ κοῦροι δ' ἐπελήκεον ἄλλοι  
 ἐστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει.

375

δὴ τοῦ δρ' Ἀλκίνοον προσεφῶνες δίος Ὁδυσσεύς

380

'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 ήμὲν ἀπελῆσας βητάρμονας εἶναι ἀρίστους,  
 ἦδ' ἀρ' ἐτοίμα τέτυκτο σέβας μ' ἔχει εἰστορόντα.'

\*Ως φάτο, γῆθησεν δ' ἵερὸν μένος Ἀλκινόοιο,  
 αἴψα δὲ Φαιήκεσσι φιληρέτμοισι μετηρύδα·

385

'Κέκλυτε, Φαιήκων τηγήτορες ἥδε μέδοντες'

377. *ἀν' ιθύν*] οἱ ταλαιοὶ ὡς ἐν μέρος λόγου λαμβάνοντι [sc. *ἀνίθην* as an adverb] Eustath. 380. *ἐστεῶτες*] The reading of Aristarch. See La Roche, H. T. 272. Al. *ἐσταύτες*. *κόμπος*] γρ. δύπνος Schol. P.

375. *ἀερθεῖς*. The player who was about to catch the ball leaped up (*dérhoθη*) to meet it in the air. Eustath. *ἀναπηδήσας καὶ ἔτι μετάρος ἀν μετέλαμβανε*.

377. *ἀν' ιθύν*. Both Eustath. and the Scholl. seem to have doubted whether to write *ἀνίθην* as an adverb, or two words as in the text. In Od. 4. 434 *τᾶσσαν τὸν ιθύν* must mean 'for every enterprise;' and many commentators assign the meaning of *ὅρμη* to *ιθύν* in the present passage, comparing the phrase *ἀν' ιθύν* with *ἀνὰ κράτος, ἀνὰ τάχος*, and rendering 'with might and main.' But after the description of the special kind of ball-play where the ball was thrown into the air, it seems more natural to take *ἀν' ιθύν* as meaning 'straight upwards;' and the translation fits in very well with the passage generally quoted as corroborating the other interpretation, viz. Il. 21. 303 *πρὸς βόον δίσσοντος ἀν' ιθύν*, which is at least as likely to be 'adverso flumine,' 'up stream,' as 'vigorously' or 'eagerly.'

379. *ταρφέ'* *ἀμειβομένῳ*, 'with frequent change,' sc. from side to side. This introduces a new feature in the ball-play. The ball was no longer only thrown up and caught, but the players began dancing, and as they

danced, the ball flew from one to the other, all in time to the music. When Nausicaa plays ball with her maidens, throwing it from one to the other, the amusement is described as *μοληῆ* Od. 10. 101, *ἀμειβεσθαι* is used in a similar sense of a voltigeur leaping from the back of one horse to another, *ἀνὴρ ἴππωνις κελητίζειν εὖ εἰδέν.. δ' ἀπεκέδον δοφαλές αἰεὶ | θρόνοκαν ἄλλοι τὸν δέλλοιν ἀμειβεσθαι*. The adj. *ταρφές* does not occur in the sing. in Homer, but *ταρφός* is found in Aesch. S. c. T. 535.

*ἐπελήκεον*, an imperf. from *ἐπελήκων*, the present in *ω* formed through *λεληκα* from root *λακ-εῖν*, which Curtius connects with Lat. 'loqui.' Here it is rightly interpreted by Schol. T. as *ἐπεκρότον*, 'beat time, lit. 'made a noise in accompaniment:' that the noise was made with the feet is inferred from the words *πολὺς δ' ὑπὸ κόμπος ὀρώρει*.

383. *ἀπελῆσας*, Schol. *ἐκαυχήσω*, cp. Il. 23. 872. *ἀπελαῖ* is used in a similar sense, Il. 14. 479; 20. 83.

384. *ἡδ' ἀρ' ἐτοίμα τέτυκτο*, 'and lo! thy words are fulfilled.' *ἐτοίμος* is from the same root as *ἐτέος* and *εἶναι*. Cp. Il. 14. 53 ἡ δὴ ταῦτα γ' ἐτοίμα τετεύχαται. With the tense *τέτυκτο* compare *ἐτέλεστο* Od. 1. 225, and inf. 571.

δ ἔεινος μάλα μοι δοκέει πεπνυμένος εἶναι.

ἀλλ' ἄγε οἱ δῶμεν ἔεινήιον, ως ἐπιεικές.

δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες

390

ἀρχοί κραίνουσι, τρισκαιδέκατος δὲ ἐγὼ αὐτός·

τῶν οἱ ἔκαστος φᾶρος ἐπλυνὲς ἡδὲ χιτῶνα

καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.

αἰψια δὲ πάντα φέρωμεν ἀολλέα, δφρ' ἐνὶ χερσὶ

395

ἔεινος ἔχων ἐπὶ δόρπον ἵη χαίρων ἐνὶ θυμῷ.

Εύρυαλος δέ ἐστι αὐτὸν ἀρεστάσθω ἐπέεστι

καὶ δώρῳ, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν·

\*Ως ἔφαθ', οἱ δὲ ἄρα πάντες ἐπήνεον ἡδὲ ἐκέλευον,

δῶρα δὲ δρόσεμεναι πρέσσαν κήρυκα ἔκαστος.

τὸν δὲ αὐτὸν Εύρυαλος ἀπαμείβετο φάνησέν τε

400

\*Ἀλκίνοες κρείον, πάντων ἀριδείκετε λαῶν,

τοιγάρ τέλον ἔεινον ἀρέσπομαι, ως σὺ κελεύεις.

δῶσσω οἱ τέδε δορ παγχάλκεον, φέπτι κώπη

ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος

394. δολλέα] δολρά Schol. V. Al. δολλέες, probably to avoid hiatus. 404. πολεῖν] Schol. H. and lemma of V. give πολεῖν [? κολεῖν].

390. δέδεκα γάρ. Schol. E. Q. δῆλον δὲ ἐκ τούτων διτί δρυστοκρατία τίς ἔστιν, ἔξει δὲ ἐν αὐτῷ δὲ Ἀλκίνοος. In Od. I. 394 there are said to be τολλοὶ βασιλῆες in Ithaca; the word signifying, as here, dependent princes. Others compare the constitution of Phaeacia with the twelve districts under the central authority of one king, as established by Theseus at Athens.

393. τάλαντον. Only here in the singular. The word signifies some definite amount 'weighed out,' and we may suppose it to have been not very large, as in Il. 23. 269 two talents of gold represent the *fourth* prize in a horse race.

396. ἐ αὐτόν. This refers to Odysseus; the combined form of the reflexive pronoun ἐντοῦ is unknown to Homer. The emphasis is on αὐτόν, meaning fully, 'him in his personal feelings,' while the full meaning of δρεσοδόθω is 'get him to be reconciled to himself,' the last words representing the force of the middle voice. Düntzer, followed

by Nauck, would read αὐτός here, which gives a good meaning but is not necessary.

397. οὐ τι ἔνος, literally, 'he spoke no right word;' virtually equivalent to, 'the word he spoke was by no means right.' Similarly, Od. 14. 509 οὐδὲ τί τῷ παρὰ μοῖραν ἔνος τητερός ἔεινες. No doubt the phrase in Hdt. 5. 50 οὐδέντα λόγον εἴνετα λέγεις is imitated from the Homeric expression.

398. οἱ δὲ ἐκέλευον, i.e. the chieftains to whom the proposal was made, as the next line shows, not the whole assembled company. Similarly where the same line occurs, Od. 7. 226, ἐκέλευον means 'gave their voices for it'; κελεύειν may be used either in reference to what is to be carried out by others, or (as here) to what is to be carried out by joint action. The form is varied in Il. 4. 380 οἱ δὲ ἐθελον δύμεναι καὶ ἐπύνεον ὡς ἐκέλευον.

404. κολεόν, subject to διμφιεζόντα. Cp. Il. 23. 560 θύρηκα... τέρι χεῦμα φαεινού κασσιτέροιο | διμφ-

yo There is no warrant for the opinion that these 12 prince acted ~~successively~~ with  
Alcino or that the "command" day devolved upon them. They former a council (§ 52)

08. Δ362 εἰς τι κακὸν ρῦν / εἰς οὐρανόν τε δὲ πάντα θεοὶ μεταμόρφωσις θεῖεν

09. δέινόν: νεανίς δέννον, glosses by Menychius Kakodóyon. Cf. δένναγω Hdt. 9.4.  
δέννος (eubt.) Hdt. 9.107

ἀμφιδεδίνηται· πολέος δέ οἱ ἀξιον ἔσται·'

405

‘Ως εἰπὼν ἐν χερὶ τίθει ἔιφος ἀργυρόηλον,  
καὶ μιν φωνήσας ἔπει πτερεντα προσηύδα·

‘Χαῖρε, πάτερ ὁ ἔινε· ἔπος δ' εἴ πέρ τι βέβακται  
δεινὸν, ἀφαρ τὸ φέροιν ἀναρπάξασι δελλαι·  
σοὶ δὲ θεοὶ ἀλοχόν τ' ἰδέειν καὶ πατρίδ' ἵκεσθαι  
δοῖεν, ἔπει δὴ δηθὰ φύλων ἀπὸ πῆματα πάσχεις.’

410

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις ‘Οδυσσεύς·  
‘καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὀλβία δοῖεν,

θεδινηγα, Π. II. 30 περὶ κουλεὸν ἡν  
ἀργυρέον, and sup. 175 χάρις ἀμφισερι-  
στέφεται ἑτεσσι. ἀμφιδεδίνηται, ‘en-  
closes it;’ cp. Od. 19. 50 δινοτῆν  
ἐλέφαντι, of a chair, where the mean-  
ing is somewhat different, referring to  
the rounded legs.

*τεινόριτον ἐλέφαντος.* Homer is  
acquainted with ivory, but not with  
the elephant that produces it. Cp.  
Pausanias I. 4 ἐλέφαντα γάρ (sc. ivory)  
ὅν μὲν ἐς ἄργα καὶ ἀνδρῶν χρεῖας, εἰσο-  
ἵεται παλαιοῦ ὅλοι πάντες εἰδότες· αὐτὰ δὲ  
τὸ θηρία, τρὶς ἡ διαβῆναι Μακεδόνας ἐπὶ  
τὴν Ἀσίαν, οὐδὲ ἐνρίσαντες ἀρχήν, πλὴν  
ἰεῖσθαι τε αὐτῶν καὶ Λιβύων καὶ δοτοις  
πλησιόχωροι τούτοις. δηλοῖ δὲ καὶ  
“Ομηρος, δε βασιλεῦσι κλίνας μὲν καὶ  
οἰκίας τοῖς εἴδαιμονεστέροις αὐτῶν ἐλέ-  
φαντι ἐποίησε κεκοσμημένας. θηρὸν δὲ  
ἐλέφαντος μῆμην οὐδεμίας ἐποίησατο,  
θεασάμενος δὲ καὶ πεποιημένος ἐμημ-  
νευσεν ἀν πολὺ γε πρότερον, ἐμοὶ δοκεῖ,  
ἢ Πηγμαλία τε ἀνδρῶν καὶ γεράνων μάχη.

The names for ivory and the elephant  
do not seem to be common to Sanskrit  
and Greek. Solomon's fleet is recorded  
to have gone to Ophir (perhaps at the  
mouth of the Indus), and to have  
brought back among other treasures  
ivory, the name for which appears in  
Hebrew as *shen habbim*, the latter word  
being probably copied from the Sanskrit  
*ībha*. See Max Müller, Lect. on Lan-  
guages, vol. i. chap. 5. Ivory is  
described in Homer as in use for  
chamber-decoration, Od. 4. 73; as  
material for a scabbard (as in the  
present passage); for a key, Od. 21.  
7; for the ornamentation of reins, Il.  
5. 583; of a couch, Od. 19. 55; of a  
bedstead, Od. 23. 200; of the head-  
gear of a horse, dyed or painted red, Il.  
4. 141. It is not necessary to suppose,

with some commentators, that the  
Greeks could only have had access to  
fossil ivory: it is far more likely that  
the Phoenician traders brought it into  
Greek ports from the East; unless  
indeed we find it difficult to suppose  
that they could have brought such  
monstrous teeth for sale, without  
spreading the story about the huge  
beast that carried them.

405. πολός.. τόντα. This is some-  
times taken to mean simply ‘he shall  
find it a thing of price;’ which is likely  
enough, as men in those days did not  
hesitate to estimate presents by their  
actual value. Or, perhaps, Euryalus  
means to say that the gift will amply  
make up for the affront: thus ἀξιον is  
not prospective but retrospective, mean-  
ing not ‘shall be worth much to him,’  
potentially or actually; but ‘shall  
compensate him for much,’ for much  
injury sustained, and so, for the injury  
sustained from me, be it small or  
great.

408. πάτερ δὲ γένε. With this  
arrangement of words cp. ἔρεβος ὁ  
φαινότατος Soph. Aj. 395, Μυκηνίδες ὁ  
φλας Eur. Or. 1246, and even Plato,  
Euthyd. 271 C. θαυμαστὸν δὲ Κρίτων,  
where, however, Stallb. reads θαυμασία,  
ἢ Κρίτων. Cp. also Od. 4. 20.

409. φέροιν... δελλαι. Cp. Hor  
Od. I. 26. 1 ‘Tristitiam et metus |  
tradam protervis in mare Creticum |  
portare ventis.’ Apoll. Rhod. I. 1334 δὲ  
διέμοισι | δάσοις μυτλασίῃ, Theocr.  
22. 167 ἵσκον τολάδε πολλά· τὸ δὲ εἰς  
ὑγρὸν φέχετο κύμα | πνοῇ ἔχουσαν ἀνέ-  
μοιο.

410. Cp. sup. 243. When did  
Alcinous first find out that Odysseus  
had a wife? In Od. 7. 312 his great  
desire was to give him Nausicaa to wife.

μηδέ τί τοι ἔφεσθε γε ποθῇ μετέπισθε γένοιτο  
τούτου, δέ δή μοι δῶκας, ἀρεστάμενος ἐπέεσσιν.'

415

<sup>1</sup>Η ρα καὶ ἀμφ' ὅμοισι θέτο ἔφος ἀργυρόθηλον.  
δύστετό τ' ἡλίος, καὶ τῷ κλυτῷ δῶρα παρῆν·  
καὶ τά γ' ἐσ 'Αλκινοοι φέρον κήρυκες ἀγανοί·  
δεξιάμενοι δέ ἄρα παῖδες ἀμύμονος 'Αλκινοοι  
μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα.  
τοῖσιν δέ τὴν ηγεμονεύει τερδὸν μένος 'Αλκινοοι,  
ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.  
δή ρα τότε 'Αρήτην προσέφη μένος 'Αλκινοοι·

420

'Δεῦρο, γύναι, φέρε χηλὸν ἀριτρεπέ', ή τις ἀρίστη·  
ἐν δέ αὐτῇ θὲς φᾶρος ἐνπλυνὲς ἥδε χιτῶνα.  
ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἴηνατε, θέρμετε δέ τὸν  
ἄφρα λοεσσάμενός τε ἰδῶν τὸν κείμενα πάντα  
δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,  
δαιτὶ τε τέρπηται καὶ ἀοιδῆς ὅμονον ἀκούων.

425

425. Ιτε δ' αὐτῇ] Bekk. (Hom. Blätt. 273) seems justified in reading here, as in 441, αὐτῇ for αὐτῇ. The Schol. B. Q. gives καὶ αὐτῇ δὲ πρόσφερε τὸ φᾶρος, pointing thereby a contrast between the action of the queen on her part, and that of the chieftains. Fasī, Nauck, and Hentze-Améis adopt Bekker's reading, but La Roche retains αὐτῇ in the first passage. 429. ὅμονος] Bothe, followed by Nauck, needlessly reads οἶμον, because ὅμονος is διπλαῖς εἴρ.

417. This means that by sunset all his presents had come in. The day which is described here as closing in is the one which begins with the opening line of the present book. But after this the absorbing interest of Odysseus' stories keeps all the household and guests up till the time given in Od. 13. 17.

With παρήσεις cp. Il. 1. 213 μαὶ ποτέ τοι τρὶς τόσα παρέσσεται δῆλαδ δῶρα.

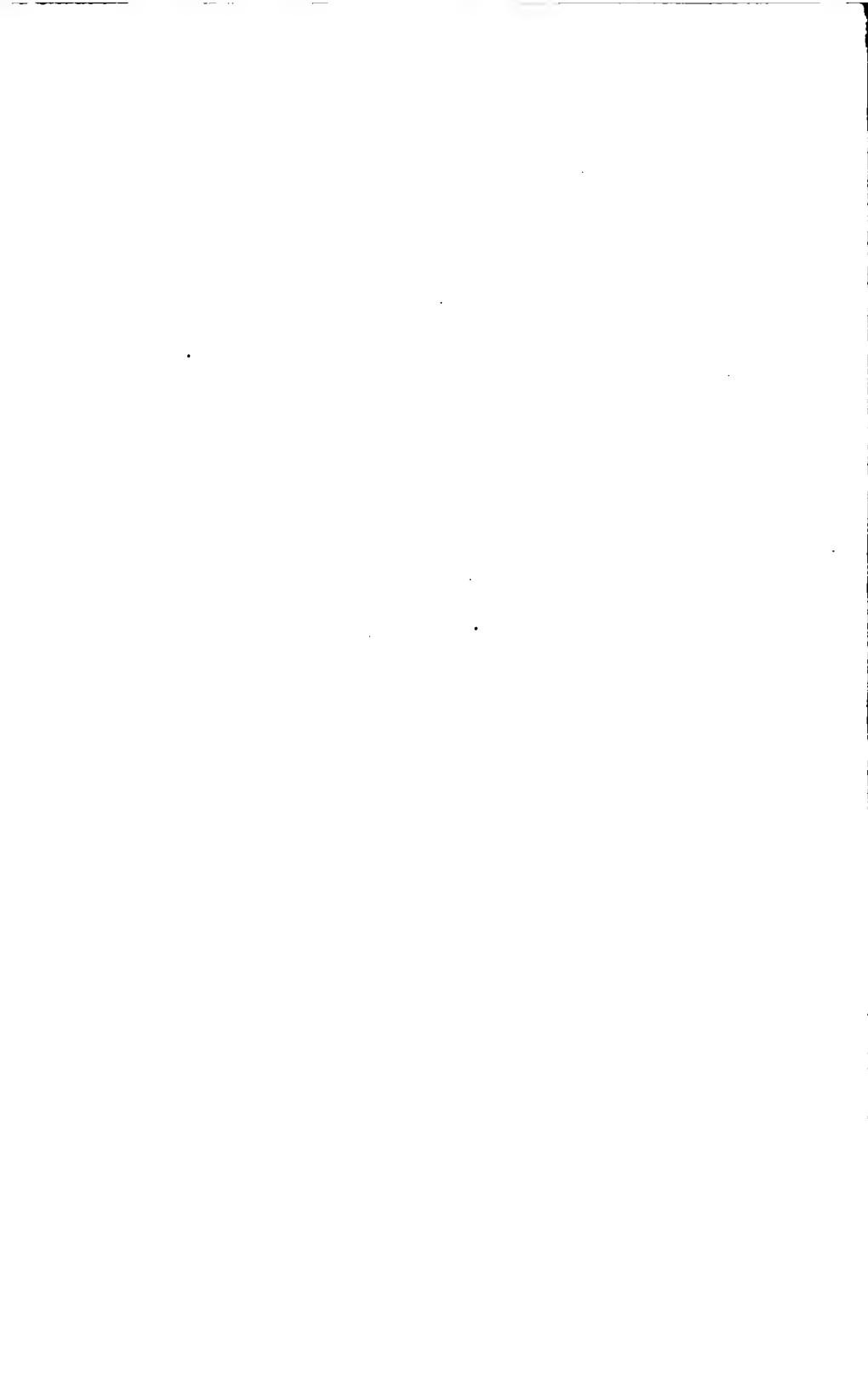
421. τούσιν δέ. This makes a contrast to the group of the heralds, Arete and her sons; while they were busy with the stowage of the presents, Alcinous led the way for the others (i.e. for Odysseus and the Phaeacian chieftains) to seats of honour in the house.

425. If αὐτῇ be read (see crit. note) the meaning will be—besides the gifts of others do thou put in as thine own gift, etc. So inf. 441.

426. ἀμφὶ.. ἵηνατε. The Schol. B.

joins ἀμφὶ οἱ, interpreting it ἔνεικα αὐτῷ, 'for him,' which is impossible. Nitzsch joins ἀμφὶ with ἵηνατε, which will not apply to v. 434. It can only go with ἥρπῃ, meaning 'warm for him a cauldron over the fire,' ἀμφὶ referring specially to the legs of the tripod which bestride the fire. Cp. the imitation in Soph. Aj. 1404 τοι δέ ἕψιβατος τρίποδὸς δημίτρον.. θεῖσθε. Here the τρίποδος is stand and cauldron in one, see 437.

429. ὅμονος. This word occurs only here in the Odyssey, and nowhere in the Iliad. Curtius regards it as equivalent to ὕψιστος from ὕψη, as in ὕψεις, with which he might have compared the Hesiodic πάντεις διοικῆς. E. Burnouf, Litt. Grecque, vol. i p. 41, remarks, 'Quand les populations aryennes quittèrent tour à tour le centre asiatique, elles emportèrent avec elles les antiques usages qui furent communs à tous les peuples de cette



35. τρίποδ: a kettle with three legs; an ordinary kettle is τεφρύς

37. δακτύλιον: a coil of a stone road (σ. 99, L 288)

43. A special kind was seen as a kind of seal.

## 8. ΟΔΥΣΣΕΙΑΣ Θ. 430-444. 345

καὶ οἱ ἔγὸν τόδ' ἀλεισον ἐμὸν περικαλλὲς ὀπάσσω, 430

χρύσεον, δφρ' ἐμέθεν μεμυημένος ἡματα πάντα  
σπένδῃ ἐνὶ μεγάρῳ Διί τ' ἀλλοιοί τε θεοῖσιν.'

‘Ως ἔφατ’, Ἀρήτη δὲ μετὰ δμωῆσιν ἔειπεν  
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν δτι τάχιστα.

αὶ δὲ λοετροχόν τρίποδ’ ἵστασαν ἐν πυρὶ κηλέψ,  
ἐν δ’ ἄρ’ ὅδωρ ἔχεαν, ὑπὸ δὲ ἐνύλα δαιὸν ἐλοῦσαι.

γάστρην μὲν τρίποδος πῦρ ἀμφεπε, θέρμετο δ’ ὅδωρ.  
τόφρα δ’ ἄρ’ Ἀρήτη ἔειν φερικαλλέα χηλὸν

ἔξεφερεν θαλάμοιο, τίθει δ’ ἐνὶ κάλλιμα δῶρα,  
ἐσθῆτα χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν’ 440

ἐν δ’ αὐτῇ φάρος θῆκεν καλόν τε χιτώνα,  
καὶ μιν φωνήσασ’ ἔπεια πτερόεντα προσηγόρευεν·

‘Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ’ ἐπὶ δεσμὸν ἥηλον,  
μῆ τις τοι καθ’ ὅδον δηλήσεται, δππτότ’ ἀν αὐτε

race: il en est un qui se retrouve à l'origine de toutes leurs traditions; c'est celui de sacrifier dans le feu, et d'accompagner par un chant cette cérémonie sacrée. Ce chant, mesuré et rythmé, c'est *l'hymne*, *ὕμνος*, *mot qui en grec n'a pas de signification étymologique*, mais qui, sous sa forme sanscrité *sūmna*, signifie la bonne ou la belle pensée, c'est à dire, l'expression de la pensée par excellence. La présence de ce mot dans la langue grecque la plus ancienne preuve que les Aryas de l'Oxus composaient des hymnes avant le départ des migrations qui peuplèrent la Grèce comme de celles qui conquirent l'Indus et le Gange.'

For the conjunction of *διατί.. δικούσων* see Eustath. *ἵν γάρ εἰσει* διατί τε τέρπηται καὶ δοῦθή δ δει τοιητῆς καινότερον κατὰ περίφρασον ἐσχημάτισεν.

435. λοετροχόν, ‘for filling the bath.’

436. ἐν δέ.. ὑπὸ δέ, both adverbial = ‘within’ and ‘below.’

441. See on sup. 425.

443. *τὸν πῶμα*, ‘look to the lid.’ In a similar sense εὖ δέ τις δρματος δρμός Ιδὼν πολέμου μεδίσθω II. 2. 384; and, as an exact parallel, Theocr. 15. 2 δρη δέφρον, Εἴνεια, αὐτῷ. Cp. Cic. ad Att.

5. I ‘antecesserat Statius, ut prandium nobis videret.’

*Θεορόν*. The famous knot of Gordius, which Alexander cut with his sword, is always spoken of by Plutarch as *δεσμός* (Vit. Alex. 18). Duntzer quotes Herodot. 3. 123, referring to the securing of *λάρνακες* with a knot (*καραδήσας*). The fastening of a wine-jar seems to have been by means of a string (*κρήδεμων* Od. 3. 392).

*αὐτός* is emphatic in the line: Arete leaves him to do the tying for himself.

444. δηλόρετα, sc. the contents of the box: ‘should spoil them for thee.’

*δωπότ’ ἀν αὐτε*. There seems no reason why αὐτε should not here signify ‘by and by,’ the meaning coming out of the antithesis to the present circumstances that αὐτε naturally suggests. Cp. εἰ περ ἀν αὐτε φεβάνεισθα II. 5. 232, δέτ’ ἀν αὐτε νεύμεθα 7. 335, εἰ δέ κεν αὐτε θεοί δάσσοτε 9. 135. But most modern commentators have preferred to render αὐτε ‘again,’ and to import into the passage a new meaning from this interpretation. See Lex. Homeric. Ebeling, s. v. where αὐτε is here interpreted by ‘rurus,’ ‘denuo,’ ‘ut dormivisti cum ab Aeoli insula navigares. Videtur enim recte Köchly (De Odys.

εῦδησθα γλυκὸν ὅπνον ἵδν ἐν νηὶ μελαίνῃ·

445

Αὐτὰρ ἐπεὶ τὸ γ' ἀκουσε πολύτλας δῖος Ὀδυσσεὺς,  
αὐτίκ' ἐπήρτυε πῶμα, θωῶς δ' ἐπὶ δεσμὸν ἦλε  
ποικίλον, ὃν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,  
αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει  
ἔστι βάσαμίνθον βάνθ· δ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450  
θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν, w. θάμιζεν  
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἡγκόμοιο·  
τόφρα δέ οἱ κομιδῇ γε θεῷ ὡς ἔμπεδος ἦεν.  
τὸν δ' ἐπεὶ οὖν δμωαλ λούσαν καὶ χρίσαν ἐλαίῳ,  
ἄμφι δέ μιν χλαῖναν καλὴν βάλον ἥδε χιτῶνα, 455  
ἔκ βάσαμίνθον βὰς ἀνδρας μέτα οἰνοποτῆρας  
ἥιε· Ναυσικάα δὲ θεῶν ἀπὸ κάλλος ἔχουσα  
στῆ φα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
θαύμαζεν δ' Ὀδυσῆα ἐν δφθαλμοῖσιν ὁρᾶσα,  
καὶ μιν φωνήσαο· ἐπεια πτερόντα προσηγόρευε· 460

‘Χαῖρε, ξεῖν', ἵνα καὶ ποτ' ἐδὼν ἐν πατρίδι γαίῃ

Carm. 1. 31) statuisse haec transposita esse atque post apoglos legenda esse, scire igitur Areten quae nos Od. 10. 31 demum legimus; cf. W. Ribbeck, neue Jahrb. 91. 311. Etiam Antonium (Rhein. Mus. 19. 440) offendat quod haec Aeoli utrem respicere videntur. But it is far simpler to take it of the contrast between *then* and *now*—the sort of thought we mean to express when we say ‘this time to-morrow we shall be crossing the sea.’

448. δέδαε, the factitive reduplicated aorist, like *κεκαδεύην*, *λελαθεῖν*, ‘made him learn it in his mind.’ What she taught him was the particular complicated (*ποικίλον*) knot in which to tie the fastening.

449. αὐτόδιον, ‘straightway,’ like the Lat. ‘e vestigio.’ Observe that in compound the initial aspirate of δδός is dropped. Cp. *ἀντήλιος*, *Κράτιστος*, *ἀντιλιάτης*, etc. This may possibly be due to Aeolic origin.

451. οὐ π... θάμιζεν, ‘he was not wont to be so cared for;’ this is a *litotes*. θαμίζεν is commonly used with an accessory participle in Greek; as Plat. Rep. 328 A ὁ Σάκρατος, οὐδὲ θαμίζεις ἡμῖν

καταβαίνων εἰς τὸν Πειραιᾶ, but also absolutely, as Soph. O. C. 672 ἀηδῶν .. θαμίζοντα μάλιστα.

452. ἐπεὶ δὴ = ex quo. See Od. 4. 13.

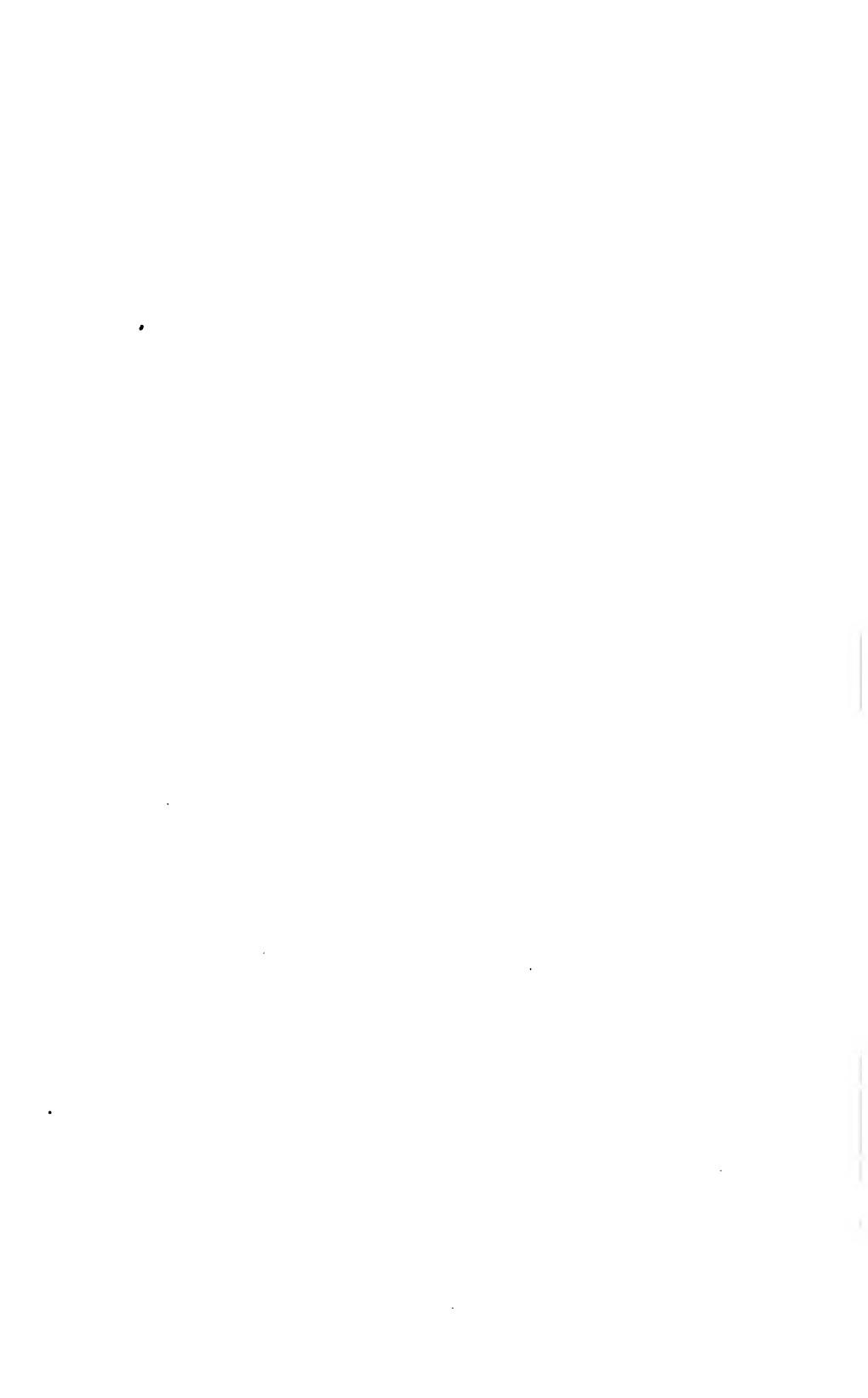
453. τόφρα δέ, ‘but all that time,’ sc. the whole period of his sojourn with Calypso.

Θεῷ οὐ. This accords with the style in which Calypso had treated him. She had promised θήσειν δέδαντος καὶ δηγήρων θματα πάντα. For the idea of the uninterrupted comfort which the gods were supposed to enjoy cp. the phrase Od. 6. 309 τῷ δ γε οἰνοπούδες ἐφίμενος δέδαντος οὐ. This reference to the promise of Calypso is made by Schol. B.

The sense of ἔμπεδος is ‘constant,’ as we say, ‘regular;’ cp. Isaï. 33. 16 ‘Bread shall be given him, his water shall be sure.’

461. Χαῖρε, ξεῖν', ἵνα, ‘may it be well with thee, stranger, in order that,’ etc. She wishes him well for his own sake, but the wish is quickened by affection (Od. 6. 240), which now takes the form of a hope that she may live in his memory as his benefactress. The trait





μνήση ἔμεν, δτι μοι πρώτη ἵωάγρι' ὀφέλλεις.'

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς.

'Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινοοί,  
οὗτο νῦν Ζεὺς θεῖη, ἐρίγδουπος πόσις Ἡρῆς,  
οἴκαδέ τ' ἐλθέμεναι καὶ νοστιμον ἡμαρ ιδέσθαι  
τῷ κέν τοι καὶ κεῖθι θεῷς ὃς εὐχετοφύμην  
αἱὲς ἥματα πάντα σὸν γάρ μ' ἐβιώσασ, κούρη.'

465

'Η ρά καὶ ἐς θρόνον ἴζε παρ' Ἀλκίνοον βασιλῆα.  
οἱ δ' ἥδη μοίρας τ' ἔνεμον κερδῶντό τε οἶνον.

470

κῆρυξ δ' ἐγγύθεν ἥλθεν ἄγων ἐρίηρον ἀοιδὸν,  
Δημόδοκον λαοῖσι τετιμένον εἶσε δ' ἅρ' αὐτὸν  
μέσσων δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,  
νώτου ἀποπροταμών, ἐπὶ δὲ πλεῖστον ἐλέλειπτο,  
ἀργιβόδοντος ὑδος, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή.'

475

'Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, δόρα φάγησι,

verifies in one particular way a favourite saying of the later Greeks, e. g. Arist. Eth. Nic. 9. 7 τὸς εὐεργετήσας θώμεσθαι εἴναι τὸς παθόντας ἀν κομιούμενος τὰς χάριτας.

462. *ἵωάγρια*, as Nitzsch reminds us, bears quite a different sense in the Iliad, as Il. 18. 407, where it signifies the price paid to a conqueror for sparing the life of a defeated foeman; here it is the debt of gratitude for having saved life by timely intervention. But 'the price of life' will express both meanings.

465. οὕτω means, 'even as thou wishest,' referring to v. 461 : the infinitives ἐλθέμεναι (sc. ἡμέ) and θέσθαι form an exegesis to this.

467. τῷ, 'in that case;' sc. should I succeed in returning home.

καὶ κεῖθι, 'even there;' an exact answer to the words of Nausicaa, sup. 461 καὶ ποτ' ἐδίπλα τῷ πατρίδε γαίῃ.

468. ἐβιώσαο, 'didst give me my life:' more graphic than the Schol. εἰς τὸν βίον εἰσγάγεις, though with nearly the same meaning. In the Greek of Plato we find both ἀναβίωσασθαι and ἀναβιώσκεσθαι with a transitive force.

472. λαοῖσι τετιμένον. The words

probably stand as an interpretation of the name Demodocus.

475. νότου, which had been served to him as a mark of honour. This line and the next are instances of interlaced clauses, since ἀργιβόδοντος νότος connects itself with νότου ἀποπροταμών, and again θαλερὴ δὲ . . . ἀλοιφή with ἐπὶ δὲ πλεῖστον ἐλέλειπτο. Odysseus cuts off from the chine a portion first for Demodocus: 'howbeit the portion remaining upon the chine, after cutting that off was still larger, and on either side of the chine was rich fat.' The words ἐπὶ . . . ἐλέλειπτο are intended to show the excellency of the chine in the way of size; and θαλερὴ . . . ἀλοιφή in the way of fatness. It is not intended to satisfy us that Odysseus still had enough supper left for himself.

477. τῷ. See on Od. 5. 346. Here again the clauses are interlaced, for καὶ μὲν προστίθεμαι connects itself with δόρα φάγησι, δόρα governing προστίθεμαι as well. Odysseus, in saying, 'that I may do homage to him, though sad at heart,' alludes chiefly to the tears which had been drawn from him by the first lay of Demodocus (84), and perhaps also partly to the anxiety

Δημοδόκῳ, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.

πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοῖ

τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας  
οἵμας μοῦσ' ἐδίδαξε, φίλησε δὲ φύλον ἀοιδῶν.<sup>480</sup>

“Ως ἄρ’ ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν  
ἥρῳ Δημοδόκῳ· δὸς δὲ ἐδέξατο, χαῖρε δὲ θυμῷ.

οἱ δὲ ἐπ’ ὀνείαθ’ ἔτοιμα προκείμενα χεῖρας ἵαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητός ἐξ ἔρον ἔντο,

δὴ τότε Δημόδοκον προσέφη πολύμητις Ὁδυσσεύς.

‘Δημόδοκ’, ἔξοχα δή σε βροτῶν αἰνίζομ’ ἀπάντων  
ἢ σέ γε μοῦσ’ ἐδίδαξε, Διὸς παῖς, ἢ σέ γ’ Ἀπόλλων.

λίγην γὰρ κατὰ κόσμον Ἀχαιῶν οἴτον δείδεις,

ὅστος ἔρξαν τ’ ἐπαθόν τε καὶ δοσού ἐμόγησαν Ἀχαιοί,<sup>490</sup>

ὡς τε που ἡ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.

ἄλλ’ ἂγε δὴ μετάβηθι καὶ ἵππου κόσμον δεισον

491. ἡ αὐτός] γράφεται καὶ, ἢ αὐτός, ἀντὶ τοῦ καθά Schol. H.

which his deferred departure was causing him, for Alcinous had promised that he should go that very day (7. 317).

488. ἡ σέ γε... Ἀπόλλων. Cp. Hes. Theog. 94 ἐκ γὰρ Μουσῶν καὶ ἱερβάλων Ἀπόλλωνος | ἀνδρες δοῦσι δασιν ἐπὶ χθόνα καὶ κιθαρισταί, and the same statement in the Hymns. In Il. 1. 603 Apollo is described as playing on the lyre and the Muses as singing; but here it is not the music we have to consider. The minstrel was *par excellence* the historian of early times; and thus he is indebted to Apollo, the god of prophecy (who would know the past as well as the present or the future), for his ability to tell about the wooden horse, ὅτε που ἡ αὐτὸς παρεὼν ἢ ἄλλου δεούσας. The Muses too, according to Hesiod and the Hymns, were the daughters of Mnemosyne; and the etymology of their very name seems to point in the same direction. See on Od. 1. 1. Nägelsbach, taking the same view (Hom. Theol. p. 114), reminds us how Calchas, under the inspiration of Apollo, knew the past as well as the future, and how the same is said of the Aeschylean Cassandra, Ag. 1196 foll.

489. οἴτον, ‘the woe, or ‘fate,’ is

generally referred to *οἴσσω*, on the analogy that connects *fors* with *fero*, while others derive it from the interjection *οἴ!* The next line is a description of this *οἴσσω*. Bekker, without MSS. authority, rejects v. 490, and Dünntzer both regards *ἔρξαν*, as followed by *ἐπαθόν* and *ἐμόγησαν*, suspicious, and objects to the repetition in *Ἀχαιοί*.

491. With *ἄλλου* supply *παρεόντος* of *παρεών* preceding.

492. μετάβηθι, ‘pass over:’ i.e. ‘change the theme.’ The theme from which he is to change must be interpreted, from the lines immediately preceding, to be not the Lay of Ares and Aphrodite, but the first (75), namely the νάικος Ὁδυσσῆος. The one would relate to the beginning, the other to the end, of the ten years siege. The subjects here mentioned would be included within the range of the later Μηρά Ίλιας, from which according to Aristot. de Poet. the following tragedies were composed:—Οσλων κρίσις, Φιλοκτήτης, Νεοπτάλεμος, Εύριπος, Πτωχεία, Λάκωναι, Τάιον πέρσις, Ἀπόλλους, Σίνεα, Τρράβες.

ἴσσων κόσμον means literally the ‘preparation’ or ‘outfit’ of the horse; i.e. the ‘stratagem.’ The mechanist





δουρατέον, τὸν Ἐπειδός ἐποίησεν σὺν Ἀθήνῃ,  
ὅν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὁδυσσεὺς,  
ἀνδρῶν ἐμπλήσας οἵ ρ' Ἰλιον ἔξαλάπαξαν.  
αἽ κεν δῆ μοι ταῦτα κατὰ μοῖραν καταλέξης,  
αὐτίκ' ἔγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν  
ώς ἄρα τοι πρόφρων θέδες ἀπασε θέσπιν ἀοιδῆν·

“Ως φάθ’, δ’ δ’ ὅρμηθεὶς θεοῦ ἡρχετο, φαῖνε δ’ ἀοιδὴν,  
ἔνθεν ἐλὼν ώς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν  
βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,  
Ἀργεῖοι, τοὶ δ’ ἡδη ἀγακλυτὸν ἀμφ’ Ὁδυσῆα  
εἴσατ’ ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·  
αὐτοὶ γάρ μιν Τρῷες ἐς ἀκρόπολιν ἐρύσαντο.  
ώς δ μὲν ἐστήκει, τοὶ δ’ ἀκρίτα πόλλα ἀγόρευον

494. δόλον] Ἀρίσταρχος καὶ Ἀριστοφάνης, δόλφ, φασὶν Schol. H. 497. αὐτίκ’  
ἐγὼ τάσιν] γρ. αὐτίκα καὶ τάσιν Schol. H.

was assisted by Athena, as the goddess of handicraft, cp. Il. 15. 411 τέκτονος . . . οὐ μέ τε πάσιν | εὖ εἰδῆ σοφῆς ὑποθημούντων Ἀθήνης. In the present passage σύν is ‘with help of.’ Odysseus is said to have led (ἤγαγε) the horse into the citadel, because the stratagem was his which caused the Trojans to lead it in. So Athena says, Od. 22. 230 σὺ δ’ ἡλα βουλῇ Πράμου τόλις.

494. ἤγαγε. Schol. T. ἂδ τούτον καὶ πτολίωρθο δ’ Ὁδυσσεῖς τὸ μὲν γάρ κατασκεύασμα ἕπειν καὶ Ἀθρῶν ἦν, τὸ δὲ ἡγχειρῆματα Ὁδυσσεῖς. Köchly, Diss. 2. 19, speaks of the phrase ἐς δικρόπολιν ἤγαγε, as ‘pessime ex v. 504 detursum,’ and ἀνδρῶν δημάτροις as ‘paene ridiculum, si quidem 9. 209, 212; 18. 45 me-mineris.

495. Διον. See on this word Oscar Meyer, Quaestt. Hom. Bonn 1868, who connects Φίλιον with Skt. *vīśu*, ‘a fortress,’ signifying in the Vedas ‘arcem caelestem, nubibus circumdatam :’ so that, according to him, the story of the war at Troy is but one of many ways of describing the great sun-myth, and the struggle of the powers of light with those of darkness.

499. δρυηθεὶς θεοῦ, ‘stirred by the god.’ Cp. inf. 539 ὄροπε. The Schol. gives an alternative interpretation, δὲ θεοῦ ἐμπνευσθεὶς ἢ ἀπὸ θεοῦ τὴν δρυηθεὶς μάνεντος θεοῦ γάρ ἡν αὐτοῖς ἀπὸ θεοῦ

προοιμάζεσθαι. The second rendering, though spoiled by the explanatory clause, really expresses the ablative force of the gen. Literally the words mean ‘starting from (the inspiration of) the god.’

φαῖνε δ’ ἀοιδὴν. With this phrase compare ἐπος πεφάνσκειν Od. 22. 131. φροῦρι and φαῖνον are both from the same root.

500. ἔνθεν ἔλαν. ‘Having taken it up at that point [which tells] how.’ Cp. Plat. Rep. 489 Εἰ δοκούσωμεν δὴ καὶ λέγομεν ἔντεθεν διαμητόθεντες. See also on Od. 1. 10 s. v. διμόθεν.

501. ἀπέκλασον, ‘they were sailing away, but only went as far as Tenedos.

κλόστροι, of which the material was wood, Il. 24. 450, etc. Canvas tents were a later invention.

502. τοὶ δέ, ‘while those others (antithesis to οἱ μέν), in company with Odysseus, were by this time seated.’ Odysseus is not only the contriver but the leading man of the plot.

503. ἀγορῇ, as the next line shows, is not the market-place, but the ‘assembly.’

505. διεργά. This epithet, as applied to words, from its radical meaning of ‘without separation,’ may signify either ‘endless’ (as Il. 2. 796), or, secondly, ‘without decision,’ or, thirdly, ‘indiscriminate,’ and this either of one person saying contradictory things, or of many

ἡμενοι ἀμφ' αὐτόν τρίχα δέ σφισιν ἡνδανε βουλή,  
ἡὲ διαπλῆγαι κοῖλον δόρυ νηλέι χαλκῷ,  
ἢ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,  
ἢ ἔδαν μέγ' ἅγαλμα θεῶν θελκτήριον εἶναι,  
τῇ περ δὴ καὶ ἐπειτα τελευτήσεσθαι ἔμελλεν· 510  
αἰσα γὰρ ἦν ἀπολέσθαι, ἐπὶν πόλις ἀμφικαλύψῃ  
δουράτεον μέγαν ἵππον, δθ' εἴλατο πάντες ἄριστοι  
Ἄργειων Τρώεσσι φένον καὶ κῆρα φέροντες.  
ἥιειδεν δ' ὡς δότυ διέπραθον υἱες Ἀχαιῶν  
ἰππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515  
ἄλλον δ' ἄλλῃ δειδε πόλιν κεραΐζεμεν αἰπήν,  
αὐτὰρ Ὁδυσσῆα προτὶ δώματα Δηιφόβοιο  
βήμεναι, ἥντ' Ἀρηα, σὺν ἀντιθέφ Μενελάῳ.  
κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα  
νικῆσαι καὶ ἐπειτα διὰ μεγάθυμον Ἀθήνην. 520

506. *ἡμενοι ἀμφ' αὐτόν*] So Schol. P. Lemma of H. gives *ἄγχ' αὐτοῦ*. 507. *δα-  
τῆγαι*] The reading of Aristarchus, Schol. H. Al. [? Zenodotus] διατηγῆται. Eustath. quotes both readings.

persons contradicting each other. Virgil's description of this very debate—  
Aen. 2. 39 'Scinditum incertum studia  
in contraria vulgus'—unites two of  
these meanings; *incertum* expressing  
the 'want of decision,' and *studia con-  
traria* the 'different views.' *ἄκρη*  
corresponds rather to the last;—the  
contradiction between the views of dif-  
ferent speakers.

506. *αὐτόν*, sc. *τὸν ἵππον*.

ἥνδανε, 'was finding favour.' Only one  
of the three was ultimately decided on.  
*οφισιν .. ἐρύσαντας*. See on Od. 10.  
565.

507. *κοῖλον δόρυ*. Virg. Aen. 2. 260  
'cavum robur.'

508. *ἐπ' ἄκρης*. The Acropolis of  
Ilium (Pergamos) presented a rocky  
escarpment on the side of the Scamander (Menderé). *ἐπ' ἄκρης* is rightly  
interpreted by Schol. B. *ἐπὶ κρημνῶν*,  
the highest point of the ridge now called  
Bunarbaschi. Join *ἐρύσαντας ἐπ' ἄκρης*  
and cp. Od. 3. 171.

509. *ἢ .. εἴναι*, 'or to let it stand as  
a grand offering, so as to be a propitia-  
tion of the gods.' Dünzter quotes from  
the epitome of Arctinus, *οἱ δὲ ιερὸν*

αὐτὸς ἔφασσα δεῖν τῇ Ἀθηνᾷ ἀνατεθῆ-  
ναι.

510. *τῇ περ*. Cp. II. 8. 415 ὁδὲ γάρ  
ἡπελήσης Κρόνου πάνι ἢ τελέει περ, II. 9.  
310 ὃ περ δὴ φρονέω καὶ ὃς τετελεσμένος  
ἔσται. These passages show that *τῇ  
περ* may be taken quite adverbially,  
without any grammatical reference to  
βουλῇ. Transl. 'The very way in which  
things were fated in the end to be ac-  
complished.'

ἔμελλεν is used almost as an impersonal:  
and probably *ἀπολέσθαι* in the  
same way; sc. 'that ruin should come';  
otherwise we may supply *αὐτούς* for a  
subject.

511. *ἀμφικαλάνθη*. So δόμος *ἀμφε-  
καλύψῃ* Od. 4. 618. The mood, where  
the optative might be expected, repro-  
duces, as far as possible, the actual  
wording of the oracle.

512. *δοῦ*, i. e. *δοθεῖ*, 'wherein.'

520. *νικήσου καὶ ἴωσα*, 'did after  
all conquer.' καὶ *ἴωσα* serving to re-  
sume αἰνότατον πόλεμον τολμήσαντα,  
and not being a hyperbaton for *ἴωσα*  
καὶ *νικῆσαι*.

520. *ἢ Αθήνην*. This preposition  
is never used in Homer with the

17. Daiphobus, Hector, and Paris have especial dwellings - their own near the royal palace. Otherwise all Priam's family were housed in one dwelling. D. may have inherited a house, as well as the widow of Paris. (On the death of a husband his widow was expected to marry again : o 270)

23. *Jb* 0.d. rarely refers to battle and war (only has in a comparison). See also  
p 471, 5376H, v 49H.

## 8. ΟΔΥΣΣΕΙΑΣ Θ. 521-536. 351

Ταῦτ' ἀρ' ἀοιδὸς δειδε περικλυτός αὐτὰρ Ὀδυσσεὺς  
τήκετο, δάκρυ δ' ἔδενεν ὑπὸ βλεφάροισι παρειάς.

ώς δὲ γυνὴ κλαίησι φίλον πόσιν ἀμφιπεσοῦσα,  
δος τε ἐῆς πρόσθεν πόλιος λαῶν τε πέσησιν,  
ἀστεῖ καὶ τεκέσσιν ἀμύνων νηλεὲς ἥμαρ·

ἡ μὲν τὸν θυήσκοντα καὶ ἀσπάροντα ἰδούσα  
ἀμφ' αὐτῷ χυμένη λίγα κωκύει οἱ δέ τ' ὅπισθε  
κύπτουτες δούρεσσι μετάφρενον ἡδὲ καὶ φίους  
εἰρερον εἰσανάγουσι, πόνον τ' ἔχεμεν καὶ διζύν  
τῆς δ' ἐλεεινοτάτῳ ἀχεῖ φθινύθουσι παρειάι.

δος Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὄφρύσι δάκρυνον εἰβεν.  
ἐνθ' ἀλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
Ἀλκίνοος δέ μιν οilos ἐπεφράσατ' ἡδ' ἐνόησεν,  
ἥμενος ἀγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἀκουσεν.  
αἴψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

‘Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,

524. πρόσθεν πόλιος] γρ. προπόροιθε Schol. H. This reading leaves πόλιος as a dissyllable. 525. ἀστεῖ καὶ τεκέσσιν] Καλλιστράτος, ἀστεῖ καὶ δρέσσιν Schol. P. Cp. Il. 5. 486. 526. ἀσπάροντα ἰδούσα] γρ. καὶ ἀσπάροντ' ἐσιδούσα Schol. P.

genitive, to express cause or agency. But it is commonly used with the accusative, as in Il. 1. 73; 10. 497; 15. 41, 71; Od. 8. 82; 11. 276, 282, 437; 13. 121; 19. 154, 523. These places do not show the later distinction between *by means of* and *by reason of*. Schol. T. rationalizes on this line, interpreting &tacut; Αθήνην as διὰ τὴν οἰκεῖαν φύσην καὶ πανούργιαν.

523. ἀμφιπεσοῦσα should be joined with πόσιν, as parallel to ἀμφ' αὐτῷ χυμένη, where however the dative is used, as ἀμφὶ δέ οἱ θάρατος χύτῳ Il. 13. 544; but ἀμφίχειν may be used with accusative of the object, as θείη δέ μιν ἀμφίχνῃ δραχῇ Il. 2. 41, ἀμφὶ δέ μιν θάρατος χύτῳ Il. 16. 414.

526. τὸν, ‘him;’ not to be joined closely with the participle as in Attic Greek.

527. οἱ 86, sc. the enemy.

529. εἵρερον, ‘slavery,’ is connected with εἴρω, from root σερ, whence σερός, and is to be compared with Lat. *servus* from *sero* (*serui*). The word does not

occur elsewhere in Homer, though the idea exists in the Iliad, with respect (for instance) to the daughter of Chryses, Il. 1. 29; but the circumstances described here suggest customs more barbarous than we find in Homer; so that the passage is not free from suspicion. With the construction compare εἰσφορέουσιν ὕδωρ Od. 6. 91. Here ἀνάγουσι may mean ‘take on ship-board,’ but the use of εἰσαναβάνειν Od. 2. 172, etc., suggests the taking up with them into the captured citadel.

530. Join τῆς.. παρειάι. We may render ἀλευοράτρο ‘most pitiful.’ ἐλεεινόν as applied to δάκρυνος is not otiose: it characterises the tears as springing from feeling: whereas such tears as those shed by Therites in physical pain would not be ἀλεεινόν.

531-532. εἰβεν.. λείβων. The latter is the true form of the word according to its etymology; the dropping of the initial λ being *metri gratia*. Compare λαυθῆρος.. αἰληρός. See Lobeck path. el. 1. 108; Curt. G.E. 439.

Δημόδοκος δ' ἥδη σχεθέτω φέρμιγγα λίγειαν·

οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀείδει.

ἔξι οὖν δορπέομέν τε καὶ φορεθεῖσος ἀνδρός,

ἐκ τοῦ δ' οὐ πω παύσατ' διγυροῦ γυναι·

540

δέξείνος· μάλα πού μνι ἄχος φρένας ἀμφιβέβηκεν.

ἀλλ' ἄγ' οὐ μὲν σχεθέτω, ἵν' δώμας τερπώμεθα πάντες

ἔξεινοδόκοι καὶ ἔξείνοις, ἐπεὶ πολὺ κάλλιον οὔτως·

εἴνεκα γάρ ἔξείνοιο τάδ' αἰδοῖοιο τέτυκται,

πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες.

545

ἀντὶ καστιγνήτου ἔξείνος θ' ἵκετης τε τέτυκται

ἀνέρι, διὸ τὸ δέλγον περ ἐπιψαύη πραπίδεσσοι.

τῷ νῦν μηδὲ σὺ κενθεῖ νοήμασι κερδαλέοισιν ·

δττι κέ σ' εἵρωμαι· φάσθαι δέ σε κάλλιν ἔστιν.

εἴπ' ὅνομ' δττι σε κεῖθι κάλεον μήτηρ τε πατήρ τε,

550

ἄλλοι θ' οἱ κατὰ δότυ καὶ οἱ περιναιετάουσιν.

541. μάλα] μέγα Schol. H.

551. οἱ κατὰ δότυ] Bekker and Fäsi write οἱ. See note below.

537. σχεθέτω, 'hush.' Cp. Od. 4. 284.

539. δορπέομέν τε καὶ δόρπος, this is equivalent to saying 'since the bard was moved to sing as we sat at supper.' Commentators differ as to the tense of the intrans. δόρπος, but it certainly should be taken as an aorist, and δορπέομέν for the unaugmented imperfect. The objection to take δόρπος as a perfect (which some maintain) is that the normal form of the perf. is δρ-ω-ε, with the regular strong form of the root.

540. ἐκ τοῦ δέ, for the rules that regulate the position of δέ in Homer see on Od. 6. 99. La Roche and Nauck read ἐκ τοῦδε.

544. τάδε, 'what we see here,' described by πομπῇ and φίλα δῶρα. It was not improper to include πομπῇ in the present circumstances, as they were celebrating a farewell supper; so that this is, as it were, the first act of the πομπῇ.

546. δύτι, 'as good as,' cp. Il. 21. 75 δύτι τοι εἰπ' ικτρο. So Aristarchus rightly interprets δύτιαειπας 'Αμαζόνας

by ισάνδρους and not ιναρτιουμένας ἀνδράσι. See Lehrs, Aristarchus 114.

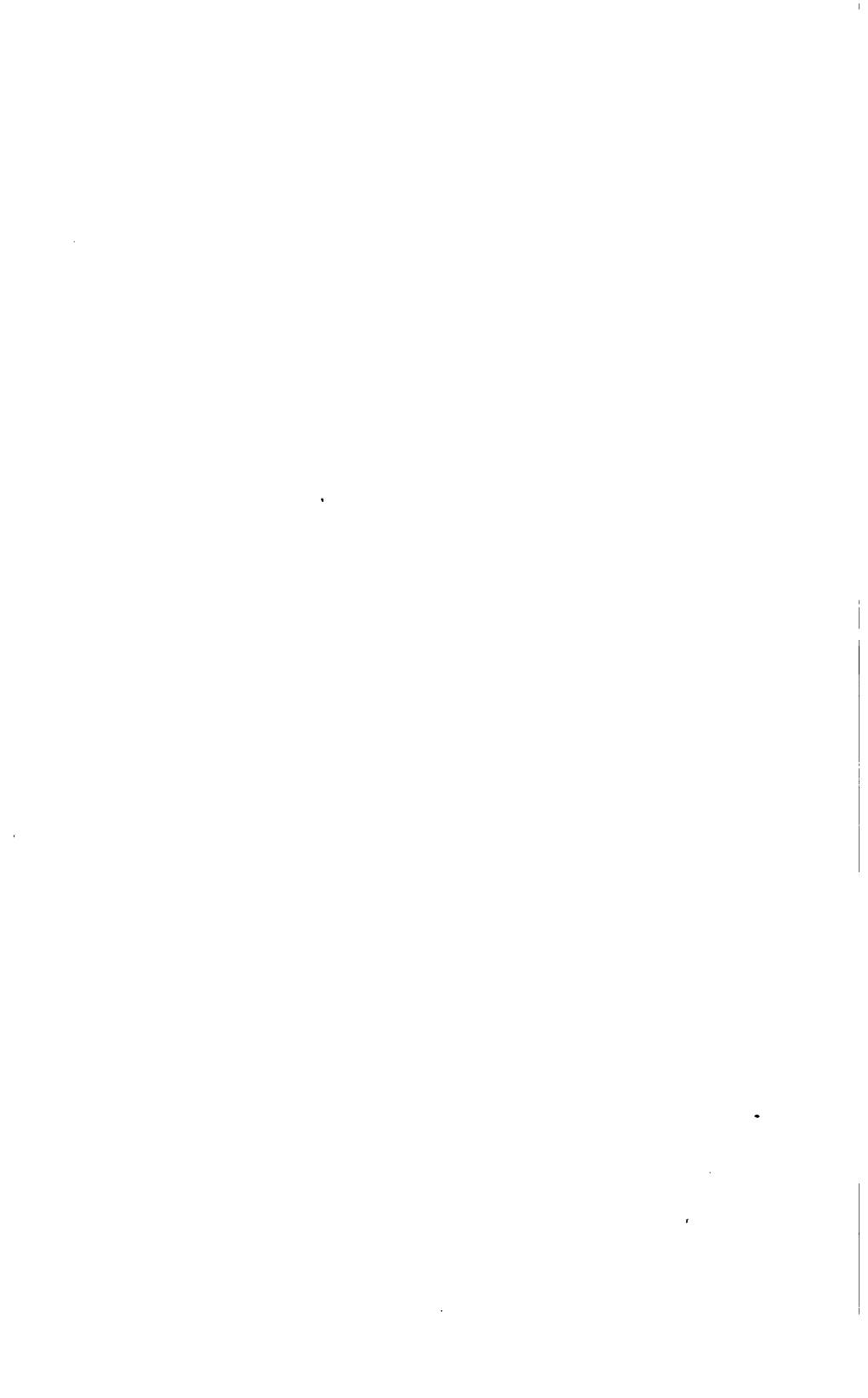
547. ἐπιψαύη. This is commonly rendered, 'who has even but a little range with his wits;' compare εἰ καὶ δλίγον περ ἐπιψαύη Il. 11. 391. But there is no objection to joining ἐπιψαύη with πραπίδεσσοι in the sense of 'got close to wisdom.' Though ἐπιψαύειν is not elsewhere used in Homer, we have ψαύειν used probably with a dative in Il. 13. 132, and certainly in Pind. Pyth. 9. 120 ψάνσεις πέλλοις, like δωρχίς θύγεμεν Pyth. 4. 296. Cp. also Quint. Smyrn. 8. 349 δῶν δέ δύταις νίφεσσοι | θεσπεστή τριφάλεια.

548. τῷ, 'wherefore,' because thou art treated with such brotherly kindness.

550. καθί, 'yonder.' A general way of referring to the home of Odysseus, which Alcinous did not yet know by name.

551. οἱ κατὰ δότυ. Here οἱ is the relative, subject to εἰσι, to be supplied from περιναιετάουσι, as Od. 4. 834 ἦ δότη τέθηκε, καὶ εἰς [δότι] 'Αἴδας δόμοις. The phrase with the article οἱ 'at' δότυ is post-Homeric.





οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,  
οὐ κακὸς οὐδὲ μὲν ἑσθλὸς, ἐπὴν τὰ πρῶτα γένηται,  
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.

εἰπὲ δέ μοι γαῖάν τε τεὴν δῆμόν τε πόλιν τε,  
δῆφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.

οὐ γάρ Φαιήκεσσι κυβερνητῆρες ἔασιν,  
οὐδέ τι πηδάλι' ἐστὶ, τὰ τ' ἄλλαι νῆες ἔχουσιν  
ἄλλ' αὐταὶ ἵσασι νοήματα καὶ φρένας ἀνδρῶν,

καὶ πάντων ἵσασι πόλιας καὶ πίονας ἀγροὺς  
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἀλὸς ἐκπερόωσιν  
ἡέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφι  
οὔτε τι πημανθῆναι ἐπὶ δέος οὕτ' ἀπολέσθαι.

ἄλλα τοδὶ ὡς ποτε πατρὸς ἐγὼν εἰπόντος ἀκούσα

*Ναυσιθόου*, θς ἔφασκε Ποσειδάν' ἀγάσασθαι

ἡμῖν, οὐνεκα πομποὶ ἀπήμονές είμεν ἀπάντων.

φῇ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα

ἐκ πομπῆς ἀνιοῦσαν ἐν ἡεροειδεῖ πόντῳ

φαισέμεναι, μέγα δ' ἡμὶν δρος πόλει ἀμφικαλύψειν.

555

560

565

554. τοκῆς] γρ. γονῆς Schol. H. 569. *φαισέμεναι*] Al. *φαισεσθαι* and *φαισασθαι*.

552. πάμπαν to be joined with οὐ τις, not with ἀνώνυμος. Cp. Od. 3. 143 οὐδὲ Ἀγαμέμνονι πάμπαν ἔρθανε.

556. τιτύσκομεναι, literally, 'aiming at it with their minds,' so δέτα τιτύσκομένη Od. 21. 48, τιτύσκεσθαι ἔγχειν Il. 21. 582; and especially Il. 13. 558 τιτύσκετο δὲ φρεσὶν ἔσιν | ἢ τεν ἀκοντίσσαις ηὲ σχέδων δρμηθῆναι. These marvellous ships, endued with human sense, and anticipating the will of their masters, flit unseen over the sea, (for this is the meaning of ήέρι καὶ νεφέλῃ κεκαλυμμέναι, see note on *ἥέρα* 7. 140), enjoying immunity from all danger. The same sort of story appears again partly in the legend of the 'Flying Dutchman'; partly in the tale of 'Hiawatha and his Canoe.' Welcker (Klein. Schrift. ii.) sees in the description of the Phaeacians and their ghostly ships, conveying Odysseus in a deep sleep to his home, a Greek adaptation of the Northern legend of the Ferrymen of Death, carrying over the souls of the

departed to the island of Brittia, as told by Procopius (Bell. Goth. 4. 20); but this dismal office seems little suited for the gay and easy Phaeacians, who are πομποὶ ἀπήμονες. The mist and cloud that envelopes them is but the natural concealment of the working of supernatural power. Compare however Od. II. 15.

560. πόλιας scanned as - - . So πόλιος in Il. 2. 811; 21. 567. Bekker and Nauck write πόλις, as in the new Ionic.

562. Join οὔτε σφιν ἔπι [ἴπεστι] 8έος.

564. ἄλλα τοδὶ ὡς ποτ' ἀκούσα, 'But this story I once heard thus told by my father's lips.'

566. ἀπήμονες. Poseidon was jealous of their immunity from harm, which was equivalent to independence of his authority and power.

569. *φαισέμεναι*, 'that he,' sc. Poseidon, 'would crush.'

δρος .. ἀμφικαλύψειν, 'would throw a mountain round about the city.' So

ως ἀγόρευ' δέ γέρων· τὰ δέ κεν θεὸς ή τελέσειεν,  
ἢ κ' ἀτέλεοτ' εἶη, ὡς οἱ φίλοι ἐπλετοῦνται.  
ἀλλ' ᾧγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
δπηγή ἀπεπλάγχθης τε καὶ ἂς τινας ἵκεο χώρας  
ἀνθρώπων, αὐτούς τε πόλιάς τ' εὖ ναιετοώσας,  
ἥμεν δοῖ χαλεποί τε καὶ ἄγριοι οὐδὲ δίκαιοι,  
οἵ τε φιλόβρεινοι, καὶ σφιν υἱος ἔστι θεουδῆς.  
εἰπὲ δέ τι κλαίεις καὶ δδύρεαι ἔνδοθι θυμῷ  
'Ἀργείων Δαναῶν ἥδε' Ἰλίου οἴτον ἀκούων.  
τὸν δέ θεοί μὲν τεῦχαν, ἐπεκλώσαντο δέ διεθρον  
ἀνθρώποις, ἵνα γάρ τι καὶ ἐσσομένοισιν ἀοιδῆς.  
ἢ τίς τοι καὶ πῆδες ἀπέφθιτο 'Ιλίοθι πρὸ<sup>κινητή</sup>  
ἐσθλὸς ἔδω, γαμβρὸς η πενθερὸς, οἵ τε μάλιστα  
κῆδιστοι τελέθουσι μεθ' αἷμα τε καὶ γένος αὐτῶν;  
ἢ τίς που καὶ ἐταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,  
ἐσθλός; ἐπεὶ οὐ μέν τι καστιγνήτοιο χερέων  
γίγνεται δέ κεν ἐταῖρος ἔδων πεπνυμένα εἰδῆς.'

583. αὐτῶν] Al. ἀνδρῶν, probably a gloss. 586. πεπνυμένα] γρ. κεχαρισμένα  
Schol. H.

Il. 8. 331 δαλλὰ θέων περίβη καὶ οἱ σάκος  
ἀμφεκάλψε. The meaning of Poseidon's  
threat is not that he will crush the  
city by hurling some mountain upon it;  
but that he will pen them in with a  
mountain-wall, and so cut off their ac-  
cess to the water, and put an end to  
their seafaring life.

571. ἐνέλετο. The tense may be ex-  
plained as expressing a culminating  
point = 'has come to be,' see Monro, H.  
G. § 78. Compare τις δαλ., τις δὲ δυλος  
δεῖ ἐπλετο; Od. 1. 225. The truism is  
not unlike the dictum of Teiresias, 'aut  
erit aut non,' in Horace.

573. διπτη, 'in what direction,' the  
following clause makes an apexegetis  
to διπτη. Cp. Od. 3. 106; 9. 457;  
Il. 12. 48. Others render, 'hew thou  
wentest wandering.' Cp. Od. 9. 259.

575. ήμεν . . δίκαιοι forms the con-  
trast to οἴ τε φιλόβρεινοι.

577. δ π= 'why,' 'for what reason,'  
Od. 19. 464.

578. Ἀργείων Δαναῶν. The phrase  
'Ἀργείη' Ἐλένη suggests that 'Ἀργεῖον'

here is an epithet, referring to the home  
of the Δαναοί. The expression δέρην  
'Ἀργος' has suggested to K. O. Müller  
to connect Δαναός with δανός, 'dry';  
while others assign a meaning directly  
contrary to Δαναός, as if from δα, 'very'  
(as in δάσκος) and να. (νάει, 'to flow').  
Gladstone would make Δαναός the epithet  
and 'Ἀργεῖος' the noun. Bekker  
prefers ἡρώαν Δαναῶν.

581. πῆδος (perhaps from πένθημα)  
seems limited to connections by mar-  
riage, who are 'nearest to one after  
one's own blood-relations.'

582. γαμβρὸς connected with γαμεῖν,  
and πενθερός, perhaps, with a root πενθεῖ  
= 'bind, seen in πενθεῖμα.'

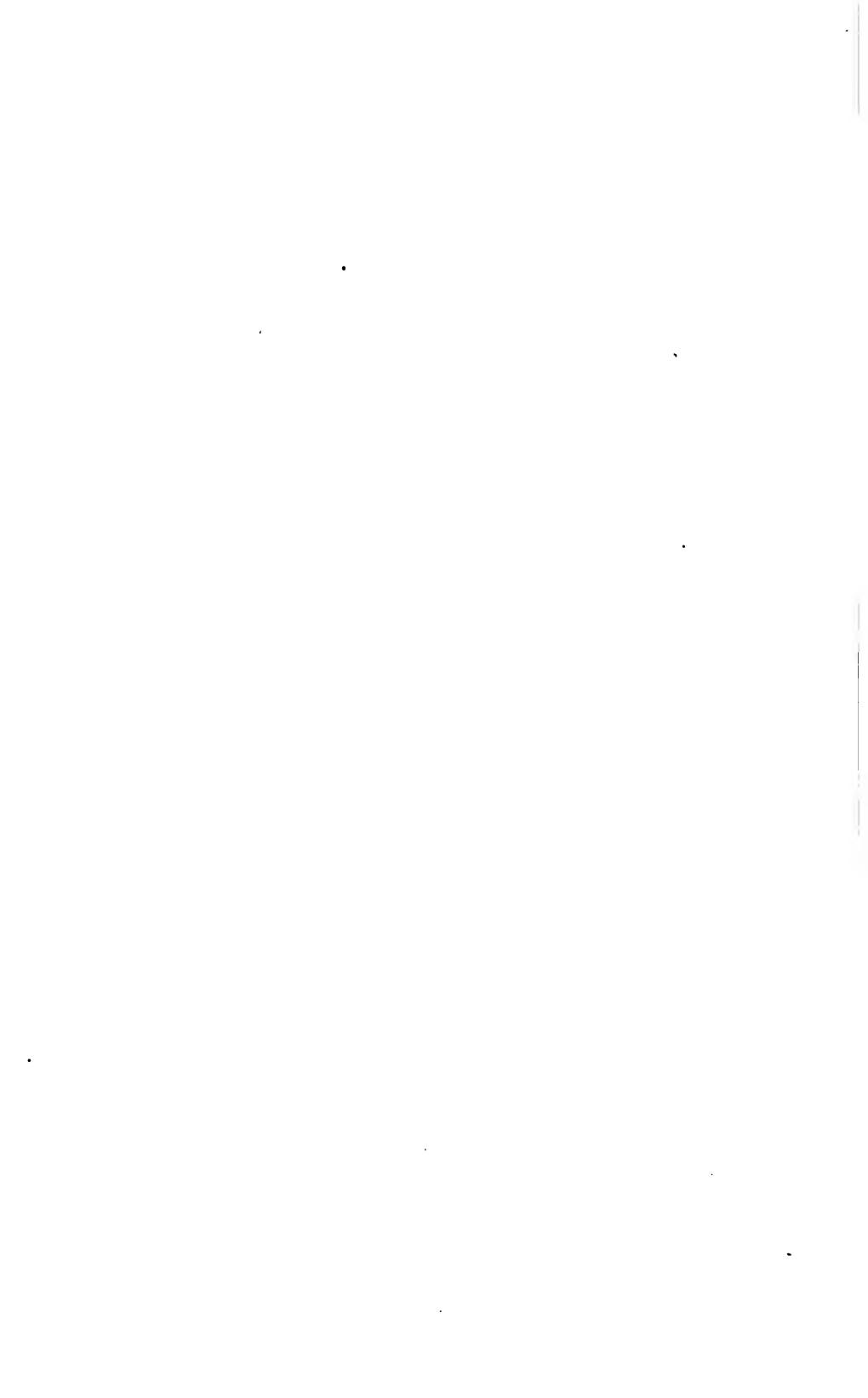
583. αὐτῶν, 'ipsorum hominum,' with  
reference generally to all those who  
have experience of the difference be-  
tween 'connections' and 'relations.'

584. κεχαρισμένα εἰδώς, 'with fond  
heart'; cp. Il. 24. 661 ὁδέ κέ μοι βέίσω,  
'Αχιλεῦ, κεχαρισμένα θείης, i.e. 'would  
do a kindness.'

585. χερέων. See on Od. 5. 211.

8. Ἀρδιοί Ἀργεῖοι Δαρδοί { In '00. no active person is called A. or D. Persons as  
gl. 605 176 146 } dargidioi are those who fought,  
03. 118 30 13 as heroes. (d. 725 is on the border-line)

12. πενθέρος or ἐκυήσιος father-in law, i.e. wife's father.  
δεγέ brother-in law, γάμος his son-in law.  
γαπβέρος son-in law, νύόis daughter-in-law.



ΟΔΥΣΣΕΙΑΣ I. 1-6

Ἀλκίνου ἀπόλογοι. Κυκλώπεια.

**Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·**

"Ἀλκίνοε κρεῖον, πάντων ἀριδέκετε λαῶν,  
ἢ τοι μὲν τόδε καλὸν ἀκούμεν ἐστὶν δοιδοῦ  
τοιοῦδ' οἶος δός' ἐστὶ, θεοῖς ἐναλέγκιος αὐδῆν.  
οὐ γὰρ ἔγώ γέ τι φημι τέλος χαριέστερον εἶναι  
ἢ δτ' ἐνφροσύνη μὲν ἔχη κατὰ δῆμον ἀπαντα," 5

5-8.] <sup>1</sup> Versus 5-8 obelis notati in Q.' Dind. This can hardly be an *dōtērīsos*, but an objection to the sentiments there conveyed. 6. *ἢ δτ' ἐνφροσύνη*] à ἐπη Ἐρατο-σθένης οὗτα γεγράφαι φοίνιν 'ἢ δταν εὐφροσύνη μὲν ἔχη κακότητος ἀνόσης, .. φά-σκων, τῆς ἀφροσύνης. δᾶνων μὲν γὰρ μὴ φρονίμους εἴναι Φαίακας, οἱ μάλα φίλοι εἰσι θεοῖσιν, οἱ δη Νανούκα φοίνι Athen. I. 16. 28. Eustath. also quotes this variant of Eratosthenes, but with reading δτ' ἐνφροσύνη μὲν ἔχει κακότητος ἀνάσης, the last word being evidently an error of transcription.

1. The narrative of Odysseus, contained in bb. 9-12, was called, as early as the time of Plato, 'Ἀλκίνου ἀπόλογος or ἀπόλογοι, i.e. 'the story told to Alcinous.' Plato quotes the title in Rep. 614 B, where he introduces the myth of Ἐρ the Armenian—a story like the *Nérvia* in Od. 11—as being not 'Ἀλκίνου γε ἀπόλογον, ἀλλ' ἀλείμον μὲν ἀνδρός. Aristotle also uses the same phrase in Rhet. 3. 16. 7, and Poet. 16. 5; though, as Mayor remarks, his reference is rather to b. 8. vv. 83-95, and 521-534. The time of the action of this book is the evening of the second day after the arrival in Scheria. The words of Odysseus from vv. 1-15 refer back to what Alcinous had said in b. 8. §36 foll. At v. 16 he complies with the request in 8. 550 εἰπ' ὄνομα.

3. 4. *ἢ τοι.. αὐδῆν.* These lines are repeated from Od. 1. 370, 1.

5. *τέλος* implies 'realisation' or 'con-

summation.' It means rather the 'highest perfection' of a thing than the 'end': as we see from the phrase *ῆμαρ τέλεσ'* Ήλέ Od. 5. 390; cp. also *τέλος γάμου* Od. 20. 74, *τέλος θανάτου*, etc. In a similar sense *τέλειος* is used, as in *τελείωτας πετερῶν* Il. 8. 247, of most decisive augury. In the later language of philosophy, *τὸ τέλος*, like the Lat. 'finis bonorum,' came to mean the 'chief good.' But *τέλος* does not imply so much as that here, as Schol. Q. V. remarks, *οὐ παντὸς δὲ βίου τὴν ηδονὴν τέλος είρηκεν ἀλλὰ συμποσίου τινὸς.* Plato, Rep. 390 B, censures the whole passage for its sensual tone; and so Lucian, *Parasit.* c. 10; but Eustath. says rightly that Odysseus is not here propounding a philosophy, but only chiming in with the opinion expressed by his host in 8. 248.

6. *ἔχη κατὰ δῆμον ἀπαντα.* It would seem as if the direct object to *ἔχη* was

δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῖ  
ἡμενοὶ ἔχείης, παρὰ δὲ πλήθωσι τράπεζαι  
σίτου καὶ κρειῶν, μέθυν δ' ἐκ κρητῆρος ἀφύσσων  
οἰνοχόος φορέησι καὶ ἔγχείῃ δεπάεσσι·  
τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι.  
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονύθεντα  
εἴρεσθ', δόρ' ἔτι μᾶλλον δύδυρθμενος στεναχίζω·  
τί πρῶτον τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;  
κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.  
νῦν δ' δνομα πρῶτον μυθήσομαι, δόρα καὶ ώμεῖς  
εἴδετ', ἔγὼ δ' ἀν ἔπειτα φυγῶν ὥπο τηλεῖς ημαρ  
ὑμῶν ἔεινος ἔω καὶ ἀπόπροθι δώματα ναίων.  
εἴμ' Ὀδυσσεὺς λαερτιάδης, δος πᾶσι δόλοισιν  
ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.  
ναιετάω δ' Ἰθάκην εὔδειελον· ἐν δ' δρος αὐτῇ,

10

15

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14. τί πρῶτόν τοι] So with the best MSS. Others, τί or τί δ' ἔπειτα.

not expressed, but alluded to instead, under its constituent parts: 'when joy possesses [a people] through all its individuals.' Such an interpretation might be paralleled by the phrases *θαύμαζον κατὰ δῶμα* Od. 4. 44, *τόρα γάρ ἀν κατὰ δῶμα ποτιπτυσσόμεθα μέθῳ* Od. 2. 77. Others take *ἔχη κατά* as a mere inversion for *κατέχη*, as in *φυγὴν ὥπο τηλεῖς ημαρ*, but the simplest way is to render *ἔχη*, 'holds' or 'reigns', intransitively, as in Eur. I. A. 10 *στγαλ δ' ἀνέμων | τένεις κατ' Εύριπον ἔχουσι.*

11. *τοῦτο τι*, lit. 'this thing in a sort of way.' This is no hyperbaton for *τοῦτο κάλλιστόν τι φάνεται εἶναι*, but a qualification of the general tone of the assertion by the addition of *τι*, as in such combinations as *σχέδον τι, πάντι τι*. Cp. Il. 21. 101 *τόρα τί μοι πεφίδεσσαι ἐν φρεσὶ φίλτερον ἦν | Τρώων*, Il. 9. 197 *ἢ τι μάλα χρέω*. Nitzsch compares Hdt. 4. 52 *οὐτών δῆ τι ἔσσα περῆ*.

12. *σοὶ δέ* ἐμά, 'but thine heart is set on asking me about my woeful troubles.'

13. *ἔτι μᾶλλον*. As he would do in renewing the memory of the κῆδεα *σιονύσσα*.

14. τί πρῶτόν τοι. There is no need to read with a few MSS. τί πρῶτον, τί δ' ἔπειτα, for the word *ἔπειτα* merely introduces a new stage in the action (see note on Od. 1. 65); 'What shall I tell thee "then" first?' In the next line, the emphasis lies on *πολλά*. It is the multitude of the sorrows he has had which makes it hard for him to know in what order to recount them.

17. *εἴδει* and (18) *ἔω* are both subjunctives after *δόρα*.

19. *εἴμ'* Ὀδυσσεύς. Virgil imitates this in Aen. 1. 378 'Sum pius Aeneas, fama super aethera notus.'

38 πᾶσι.. μέλω. It is not easy to decide whether *πᾶσι* belongs in the sense of *παττολούς* to *δόλοισιν* or to *ἀνθρώποισι*. The latter is supported by Αργὲ πᾶσι μέλονσα Od. 12. 70, but the former seems settled by Od. 3. 121 *ἴνει μάλι πολλὸν ἐνίκα δός οὐδεσσεῖς παττολούσι δόλοισι*. Cp. Theog. 245 *οὐδέ ποτ'* οὐδὲ θανάτων διπολεῖς κλέος δάλα μελήσεις | *ἄφιτον ἀνθράποις αἰὲν ἔχων δνομα*.

21. *Τόθάκην εὔδειελον*. For the interpretation of this passage see Appendix on Ithaca.



$\alpha\mu\gamma\iota$  "on both sides of?" of e., 'classical Ithaca rather than Leucadia. But  $\omega\delta\delta\omega\iota$   
 $\nu\gamma\omega\iota$  scarcely lies about it

25.  $\chi\theta\alpha\mu\alpha\delta\eta\acute{\imath}$ : 'lein-lein-sea' = acc... Drifts 'near the ground' near shore  
land &c. 'high sea' so Strab. 454c. But Cervi's is also  $\chi\theta\alpha\mu\alpha\delta\eta\acute{\imath}$  (K. 196) near shore

Νήριτον είνοσίφυλλον ἀριπρεπές ἀρφὶ δὲ νῆσοι  
πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
Δουλίχιόν τε Σάμη τε καὶ ὑλήσσατά Ζάκυνθος.  
αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰνὶ ἀλλὶ κεῖται <sup>βιβλ. 1 no. 1</sup> 25  
πρὸς ζόφον, αἱ δέ τ' ἀνευθεὶς πρὸς ἡῶ τ' ἡέλιον τε,  
τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγώ γε  
ἥς γαῖης δύναμαι γλυκερώτερον ἀλλοὶ ιδέσθαι.  
ἥ μέν μ' αὐτόθι ἔρυκε Καλυψὼ, δῖα θεάων,  
[ἐν σπέσσι γλαφυροῖσι, λιλαιομένῃ πόσιν εἶναι] 30  
ὣς δ' αὔτως Κίρκη κατερήγτεν ἐν μεγάροισιν  
Αλαΐη δολέσσα, λιλαιομένῃ πόσιν εἶναι.  
ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.

22. *Νήριτον*] According to Eustath. and Schol. H. Q. the reading *Νήιον* was preferred by Crates and Philoxenus [δὲ ἴνομην τάχισταν τὴν Οδύσσειαν]. 24. *Σάμην*] Apollodorus wrote here and in Od. I. 246 *Σάμος*. Aristarchus *Σάμη*. 30.] The verse is wanting in the majority of MSS.; nor is it quoted in Eustath. It is probably interpolated from Od. I. 15. Wolf rejected the line and most modern editors follow him. vv. 34-36 are marked with an obelus in Ambros. Q. and one or two other MSS., a view which Nitzsch accepts, followed by Bekker. See Köchly, diss. ii. de Od. "rem consummavit demum Sengebuschius in "Aristonicis," p. 13, dicens "athetesin a versu 29 ad versum 36 patuisse certissimum est, ita ut versui 28 ἥς γαῖης δύναμαι subiungatur versus 37, ei δ' ἄγε τοι καὶ νόστον." The recurrence of *τοκήσων* in vv. 34, 36, and the marring of the gnomic form of v. 34 by the addition of *γίγνεται κ.τ.λ.* makes vv. 35, 36 at least suspicious. There is a similar break of a gnomic phrase in Od. 7. 52, where however no suspicion is suggested by the MSS. or commentators, except by Nauck.

24. *ὑλήσσατά Ζάκυνθος*. See note on Od. I. 246, where also we have *ὑλήσσεται Ζακύνθῳ* and not *ὑλήσσονται*. Similarly *ἡμαθεῖς* is used as an adjective of two terminations in fifteen places, *δημελέτεις* in Il. 2. 561, *ποιητεις* ib. 503, the reason being probably merely metrical; see note on Od. 4. 406.

27. *κουροτρόφος*, generally rendered 'nurse of young heroes,' like *Βοστιάνειρα*, an epithet of Phthia, Il. I. 155. But the translation of *κουροτρόφος* will be modified by the special meaning assigned to *κοῦρος*, and if we take *κοῦρος* simply to mean a 'youth,' the compounded adjective may be compared with *παιδοτρόφος*, a Sophoclean epithet for *ἔλαῖα*, O. C. 701. *κουροτρόφος* is also used of Latona, mother of Artemis and Apollo, in Theocr. 18. 50.

28. *ἥς γαῖης*, 'one's own land;' so inf. 34. On this the Schol. remarks οὐκ εἴπεν 'ἔρις' ἵνα καθολικάτερος γένηται δὲ λόγος. For this use of the possessive or reflexive pronoun with other persons than the third cp. the v. 1. *δώμασιν οἴσιν* Od. I. 402 note. This freedom of usage is illustrated by the formation of the person-endings of the passive voice of the Lat. verb, if we hold that *amor=amo-se*.

29. *αὐτόθι*, defined by the words *ἐν σπέσσι γλαφ*. So Il. 9. 617 σὸν δὲ αὐτόθι λέγει μίμεν | εὐνῇ ἵνι μαλακῇ. Cp. Od. 4. 302.

31. *Ἐς δ' αὔτως*, the regular collocation in Homer for the later *ἀσαντός δέ*.

32. *Αλαΐη*. The island where Circe lived is also called *Αλαΐη* in Od. 10. 135.

ὡς οὐδὲν γλύκιον ἡς πατρίδος οὐδὲ τοκήων  
γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον  
γαῖη ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκήων.  
εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,  
οὐ μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἴόντι.

'Ιλιόθεν με φέρων ἀνεμος Κικόνεσσι πέλασσεν,  
'Ισμάρῳ̄ ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὅλεσα δ' αὐτούς· 40  
ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
δαστάμεθ', ως μή τις μοι ἀτεμβόμενος κίοι ἵσης.  
ἔνθ' ἡ τοι μὲν ἐγὼ διερῦ ποδὶ φευγέμεν ήμέας  
ἡνῶγεα, τοι δὲ μέγα νῆπιοι οὐκ ἐπίθοντο.  
ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
ἔσφαζον παρὰ θύνα καὶ εἰλίποδας ἔλικας βοῦς.  
τόφρα δ' ἀρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,  
οἵ σφιν γείτονες ἥσαν ἄμα πλέονες καὶ ἀρέας  
ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων

34. ὡς = *adeo*. A general sentiment, the result of the special instances that precede, is thus introduced by ὡς in Od. II. 427 ὡς οὐκ αἰνότερον καὶ κύντερον ἀλλο γυναικός, similarly with οὗτος in Od. 8. 167.

37. εἰ δ' ἄγε. See note on Od. I. 276.

ἐνίσπω is the subjunctive, as in Il. 22. 381 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσσι πειρηθῶμεν. More commonly εἰ δ' ἄγε is followed by the imperative, but cp. Od. 21. 217; 24. 337.

38. ἀπὸ Τροίηθεν. So ἀπὸ οὐρανόθεν Od. II. 18.

39. Κικόνεσσι. The Cicones, called αἰχματαῖ II. 2. 846, lived on the south coast of Thrace, between the rivers Hebrus and Lissus. In historical times they are found on the Hebrus, Hdt. 7. 57, 110. Ismarus, their town, lay at the foot of a mountain of the same name. Cognate with this word, Ismarus, is the name of the priest Maron, inf. 197, and Maroneia, the late name of the Ciconian city, near Lake Ismaris, Hdt. 7. 169. For the dative Τσιμάρῳ, in apposition with, and more closely defining, Κικόνεσσι cp. Od. 8. 362 Κύπρον ἴκανε . . . ἐς Πάρφον. The Thracians were allies of Troy (Il. 2.

846), which accounts for the burning of their city by a Greek hero.

40. αὐτούς here makes a strong contrast with πόλιν. Cp. Od. I. 265.

42. μή τις μοι, 'that no one, as far as I could help it, should go away deprived of a fair share;' for ἵση see on Od. I. 97. For the use of μοι in the sense given in the translation, like the later ἐμοῦ γέ ξένεα, cp. Plato, Rep. 343 A, where Thrasymachus expresses a doubt whether Socrates has a nurse (*tīrētē*) to look after him, because he is left in such a state of drivelling ignorance, δτο τοι σε, ἔφη, κορυφῶτα πειρορᾶ καὶ οὐκ διομήττει δεόμενον, ὃς γέ αὐτῷ οὐδὲ πρόβατα οὐδὲ ποιμένα γηγάσκεις, where αὐτῷ means 'for aught she teaches you,' Cp. ib. 391 D; Theaet. 143 E.

43. διερῦ. See on Od. 6. 201.

46. ἔσφαζον, sc. οἱ ἄταιροι, who are the subject to ἐπίθοντο sup. So we find inf. 54 ἐμάχοντο.

47. Κίκονες Κικόνεσσι. See Od. I. 313; 3. 272; 10. 82; 20. 173.

49. ἥπειρον, i.e. 'inland,' contrasted with the Cicones of Ismarus, who were παραθαλάσσιοι.

ἀφ' ἵππων, not 'from horseback,' but 'from the war-chariot.' Similarly

44. Qd. independence of the assembly? ch p 294.

24. Hale shift - 3rd. person . Kirch. says < £ 533f. . Ch. 86

ἀνδράσι μάρνασθαι καὶ δθι χρὴ πεῖδν ἔοντα.

ἡλθον ἔπειθ' δσα φύλλα καὶ ἀνθεα γίγνεται ὕρη,  
ἡέριοι τότε δή ρα κακὴ Διὸς αἰσα παρέστη  
ἡμῖν αἰνομόροισιν, ἵν' ἀλγεα πολλὰ πάθοιμεν.

στησάμενοι δ' ἐμάχοντο μάχην παρὰ νησοὶ θοῆσι,  
βάλλον δ' ἀλλήλους χαλκήρεσιν ἔγχείστοι.

δφρα μὲν ἡῶς ἦν καὶ ἀέξετο ιερὸν ἥμαρ,  
τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἔοντας  
ἥμος δ' ἡέλιος μετενίσσετο βουλυτόνδε,

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58. *μετενίσσετο*] Eustath. mentions *μετενίσσετο* and *μετενίστοι* as other forms.

*ἴστων ἐπιβήτρος* Od. 18. 263. The sentence is in a concentrated form. Written out fully it would run, *ἴστωνά-μενοι μὲν ἀφ' ίστων ἀνδράσι μάρνασθαι, ἐπιστάμενοι δὲ ἐκεὶ πεζοὶ μάρνασθαι*. δθι χρή τινα πεζὸν ἔοντα μάρνασθαι. For an antithesis given by μὲν .. καὶ compare Il. 1. 267 κάρτιστοι μὲν ἔσται καὶ καρπίστοις ἐμάχοντο.

50. With *πεζὸν* [sc. τινά] ἔοντα compare Od. 11. 159; 19. 221. The more natural arrangement would have been to make the words δθι χρή parenthetical, and write πεζοὶ ἔοντες, as the parallel to ἀφ' ίστων, but the force of χρή seems to break up the sentence, and to introduce the accusative construction. They know then 'how to fight from the chariot, and how to fight on foot in that part of the battle where one ought to do so.'

Mayor collects instances of heroes having to leave their chariots and fight afoot; viz. Il. 3. 29; 4. 419; 5. 594; 11. 48, 211; 12. 176; 16. 426. Compare also Caesar de Bell. Gall. 4. 33.

51. ὥρη, 'in their season.' Cp. inf. 135; Od. 17. 176.

52. ἡέριοι, 'in the morning.' Some connect this with δηρ as referring to the morning mists; others to ἥμαρ, which stands to ἡέριοι as αἴσια to δη-ξια.

54. *στροφάμενοι.. μάχην* (Il. 18. 533), 'having set the battle in array.' Cp. 1 Sam. 17. 2. So φυλόποια στήσειν Od. 11. 314, *στήσασθαι πολέμους* Hdt. 7. 9. 175, 236. It seems better to adopt this construction, for although ἐμάχοντο μάχην may be joined, as in Il. 15. 414 (compare also Il. 12. 175; 15. 673, both lines of doubtful authority),

στησάμενοι can hardly stand alone, for its use is uniformly transitive; compare στήσασθαι κρητῆραs Od. 2. 431, Il. 6. 528, *ἰστόν* Il. 1. 480, inf. 97, δγῶντα h. Hom. Ap. 150. But it is still better to make μάχην the object both of the participle and the verb, as inf. κλίνων δαμάσαντες Ἀχαιούς. The full subject to ἐμάχοντο and βάλλον includes both the Cicones and the men of Odysseus; this explains ἀλλήλους. In πάνομεν the reference is limited to Odysseus and his men only; as also in μένομεν.

58. *μετενίσσετο*. The preposition expresses the changed course of the sun after he has passed the zenith: up to this point his course is regarded as a rise (*ἀέξετο ἥμαρ*); afterwards it is regarded as a descent; cp. Od. 11. 18; 12. 381. The Sun-God is a charioteer, τὸν αἰτνὸν οὐρανὸν διφρηλατῶν Soph. Aj. 845, and at the end of the day's work he unyokes his steeds, as the ploughman unyokes his oxen.

Βουλυτός, sc. καιρός, is 'the time for unyoking oxen.' Cp. 'Sol ubi . . iuga demeret | busbus fatigatis' Hor. Od. 3. 6. 42. In Homer only the adverbial compound βουλυτόνδε is found, here and Il. 16. 779. Before the division of the day into hours we find frequent instances of these graphic phrases to denote particular portions of time. Thus, in Il. 11. 84 foll., the Trojans and Greeks are represented as contending all the morning with varying success, ἥμος δὲ δρυτόμος περ δηρὸν ἀλλάσσοσα δεῖπνον, | ... τῆμος . . Δαναοὶ βήσαντο φέλαγγας. Again, in Od. 12. 439, the planks that had been sucked down the

καὶ τότε δὴ Κέκονες κλίνων διεμάσαντες Ἀχαιούς.

Ἐξ δ' ἀφ' ἐκάστης νηὸς ἐυκυήμιδες ἑταῖροι

60

ἀλονθ'. οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

"Ἐνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἡτορ,  
ἀσμενοι ἐκ θανάτοιο, φίλους διέσαντες ἑταίρους.  
οὐδ' ἄρα μοι προτέρῳ νῆσος κίον ἀμφιέλισσαι,  
πρὸν τινὰ τῶν δειλῶν ἐτάρων τρὶς ἔκαστον ἀνσαι,

65

οἱ θάνον ἐν πεδίῳ Κικόνων ὅπο δηθέντες.

νησὶ δ' ἐπάροσ' ἀνεμον Βορέην νεφεληγερέτα Ζεὺς  
λαλαπι θεοπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
γαῖαν δμοῦ καὶ πόντον· δρώρει δ' οὐρανόθεν νύξ.

αἱ μὲν ἔπειτ ἐφέροντ' ἐπικάρπαι, ιστά δέ σφιν

70

whirlpool re-appear at supper-time,  
ἥμος δὲ ἐπὶ δόρτον ἀντὶ δροῦθεν ἀνέστη |  
.. τῆμος δὴ τά γε δοῦρα Χαρύβδος ἐξε-  
φάνθη. One such phrase, πληθούσης  
ἀγορᾶς, continued in use in far later  
times. Milton uses a similar expression  
in 'Comus'—

'Two such I saw, what time the la-  
boured ox  
In his loose traces from the furrow  
came,  
And the swink'd hedger at his supper  
sat.'

The corresponding phrase for morning  
is given by Hesiod, Opp. 581 ήσα ..  
πολλοῖσι ἐνὶ ζυγῷ θυνοί τίθησιν.

60. **Ἐξ ἀφ' ἐκάστης.** Crates inter-  
prets this to mean nothing more than  
seventy-two in all: there were twelve  
ships (inf. 150), which would give an  
average of six from each ship. Zoilus,  
called 'Ουμράσσει', was offended at  
the suspicious symmetry involved in  
giving exactly six to each ship.

63. **ἀσμενοι ἐκ θανάτου,** repeated  
inf. 566, 'glad to have escaped death.'  
The full expression is given in Il. 20.  
350 φύγειν ἀσμενοι ἐκ θανάτου.

64. **οὐδὲ ἄρα μοι προτέρῳ,** 'yet, for  
all that' (ἄρα, see Od. 1. 346), 'I let  
not my ships sail on, till we had thrice  
called to each one of our poor comrades.'

65. The subject to ἀνσαι is τινὰ,  
expressing, distributively, all the re-  
mainder of the crews. For a similar  
use of τις compare Il. 2. 355 πρὸν τινὰ  
πάρ Τράων διόχψ κατακομηθῆναι. The

Ambrose Schol. says, δρχαῖον θεος τὸν ἐν τοῖς ἀντολυμένον τὰς ψυχὰς εἰς τρίτου ἀνακαλεῖν. τοῦτο δὲ ἐγίνετο ἡνα, εἰ τις ἀντολιποτο ἐν τῷ πεδίῳ, προσέλθει. Eustath. adds, ήση δὲ καὶ ἡνα μὴ τις ἵσται καὶ ἐπικρυπτόμενος διὰ τοὺς πολεμεῖος καταλειφθεῖται ἐκεῖ, καὶ τοῦτο μὲν Ομηρικόν. But this interpretation is condemned by the words of Θάνον ἐν πεδίῳ. Nitzsch is careful to distinguish the τρὶς ἀνσαι from 'valedictio,'—the 'verba novissima' of Aen. 6. 231; but it is difficult not to regard it as a similar religious act, though possibly less formal. The interpretation of Schol. H. suits the passage well, τὸν ἀντολυμένον ἐν ἕνῃ γῇ τὰς ψυχὰς εύχαις τισὸν ἐπεκαλοῦντο ἀντολέοντες οἱ φίλοι εἰς τὴν ἐκτινα-  
να πατρίδα, καὶ ἐδόκουν κατάγειν αὐτοὺς πρὸς τοὺς οἰκεῖους.

70. **ἐπικάρπαι.** Eustath. interprets  
this 'head downwards,' of ships plun-  
ging their bows in the seas as they run  
before the wind, comparing the word  
with ἀνικάρ, Il. 6. 392 χαράδραι .. με-  
γάλα στενάχουσι πένουσι | ἐξ ὀρεῶν  
ἐπικάρ ('praeceps'). An analogous  
form is ἀνικάρ. Nitzsch prefers the  
interpretation of Apoll. Lex. πλάγαι =  
'oblique.' Compare the expression ἐπι-  
καρποῖς τοῦ Πίόντου of ships moored at  
an angle to the Euxine, Hdt. 7. 36;  
and the word ἐγκάρπος, 'athwart,'  
Thuc. 6. 99. The ships are regarded as  
drifting on with the wind abeam. The  
radical meaning of ἀνικάρ in these  
compounds is, according to Düntzer,

2. The screen originally contained 58 men.

7. Not a storm, for which two winds are needed ( $\pm 33^\circ$ )

72. Καθέερας ἵστια λαυραιτι, as καθέειν εἰμι. Λαυραιτιδούσιον, first =  
μητρόσταθμος π. 170; ορείχαλκος doron in general γ 11; λαυραιτιδα ερύσιον (77)

81. Nine days without landing at night a great hardship (cf. p. 274). The only  
night voyages undertaken willingly are those of Tel. to Pylos and later on  
(P. 434, o 296) and Iles Βασ. Ithaca, v. 29.

## 9. ΟΔΥΣΣΕΙΑΣ I. 71-82. 361

τριχθά τε καὶ τετραχθὰ διέσχισεν ἵς ἀνέμοιο.  
 καὶ τὰ μὲν ἐς νῆσος κάθεμεν, δείσαντες δλεθρον,  
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρόνδε.  
 ἔνθα δύω νύκτας δύο τ' ἡμετα συνεχὲς αἰεὶ<sup>73</sup>  
 κείμεθ', δημοῦ καμάτῳ τε καὶ ἀλγεσὶ θυμὸν ἔδοντες. 75  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' ἡῶς,  
 ἰστοὺς στησάμενοι ἀνά θ' ἵστια λεύκ' ἐρύσαντες  
 ἥμεθα· τὰς δ' ἀνεμός τε κυβερνῆται τ' ἴθυνον.  
 καὶ νῦ κεν ἀσκηθῆς ἱκόμην ἐς πατρίδα γαῖαν,  
 ἀλλά με κῦμα ρόσος τε περιγγάμπτοντα Μάλειαν 80  
 καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

"Ἐνθεν δ' ἐννῆμαρ φερόμην δλοοῖς ἀνέμοισι

73. προερέσσαμεν] According to Eustath. this is the reading of Aristarchus for the common προεύσσαμεν. So also Schol. M. The meaning of 'rowing,' or even 'pushing on' to land, could not come out of προερέναι. 74. συνεχές] Eustath., remarking on the lengthening of the initial syllable, states that some preferred to write συνεχές, 'doubling the consonant as in ἔννέω.' See note on text.

'curved' or 'crooked'; compare κέρας, κυρτός.

74. συνεχές. The quantity of the first syllable in συνεχές and πάρεχη, Od. 19. 113, is long, because ἔχω originally had initial σ, cp. ἔξω, ισχών.

75. θυμὸν ἔδοντες, cp. Cicero, Tusc. Disp. 3. 26 'ipse suum cor edens.' See also Od. 10. 143, 379; Il. 6. 202. In Od. 16. 92 we find κατάπτειν ἦτορ, and in Il. 24. 129 σὴν ἔδει κραδίην.

79. ἀσκηθῆς, according to Döderl. equivalent to ἀσκαστος, from ἀ and σάκα. Others refer it to Skt. root ksha. Compare our 'un-scarred.'

80. Μάλεαν, see on Od. 3. 287; 4. 514. The proverb, 'After doubling Malea forget your home,' quoted by Strabo (8. 218), points to the dangers of the sea off that cape. Compare also 'formidatum Maleae caput' Stat. Theb. 2. 33.

The north-west wind caught Odysseus as he was doubling Malea, and drifted him past Cythera (Cerigo): he had intended to pass between the cape and the island. The same thing befel Jason with his Argonauts, Hdt. 4. 179 καὶ μν ὃς πλάνοντα γενέθα κατὰ Μαλέην ἤπολαθείν ἀνεμον Βορέην καὶ ἀποφέρειν αὐτὸν πρὸς τὴν Λιβύην. It is an obvious

conjecture that the Lotophagi occupied some place on or off the north coast of Africa, but the locality intended was, even in ancient times, a subject of doubt. Herodotus joins the Lotophagi with other African tribes, as the Nassamones, Garamantes, and Gindanes, and places them in the neighbourhood of the Syrtes, Hdt. 4. 177 ἀκτὴν δὲ πρόχονσαν ἐς τὸν πόντον τούτον τὸν Γινδάνων νέμουνται Λοτοφάγοι. Pliny, N. H. 5. 44, says, 'in intimo sinu (Syrtidis maioris) fuit ora Lotophagon,' and similarly Mela, de situ orb. 1. 7. Scylax, in his Peripl. § 110 ed. Müll., is very distinct, τὸ δὲ ἔξω τῆς Σύρτιδος παροκύσιον Λίβυες Λοτοφάγοι ἔνος μέχρι τοῦ στόματος τῆς ἑτέρας Σύρτιδος οὗτοι λοτῷ χάρωνται σίγηροι καὶ ποτῷ. Strabo, 17. 3. 17, puts them in the island of Meninx (Gerbi or Zerbi), τὴν δὲ Μήνιγγα νομίζουσιν εἶναι τὴν τῶν Λοτοφάγων γῆν. τὴν δέ Όμήρον λεγομένην· καὶ δεινωνταί τινα σύμβολα καὶ Βούβος Όδυσσεως καὶ αὐτὸς δ καρπός. πολὺ γάρ ἐστι τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λατόν. The island of Meninx was called by Ptolemy Λοτοφαγῆτος. The general result of the various views is to place the Lotus-eaters' land somewhere near the little Syrtis.

πόντον ἐπ' ἵχθυσεντα· ἀτάρ δεκάτη ἐπέβημεν  
γαίης Λωτοφάγων, οἵ τ' ἄνθινον εἶδαρ ἔδουσιν.  
Ἐνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,  
αἴψα δὲ δεῖπνον ἔλοντο θοῦς παρὰ νησὸν ἔταιροι.  
αὐτάρ ἐπεὶ σίτοιό τε πασσάμεθ' ἡδὲ ποτῆτος,  
δὴ τότ' ἔγων ἐτάρους προίειν πεύθεσθαι ίόντας  
οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,  
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἀμ' ὀπάσσας.  
οἱ δ' αἰψύ οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν.  
οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἐτάροισιν δλεθρον  
ἡμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.  
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,

83. *Ιχθύσεντα· ἀτάρ*] So Bekk. and most modern editors (supported by several MSS., instead of the common *ιχθύεντα· αὐτάρ*, because *αὐτάρ* is not used in Homer with its first syllable in thesis. For the hiatus cp. Od. 8. 215, 216. 89, 90] Ameis, Anh. ad loc., remarks that v. 90 is placed in the oldest and best MSS., and in Eustath., before v. 89. He supposes it to have been interpolated in its present place from Od. 10. 102, before the twelfth century, and he rejects it as being irreconcilable with vv. 94, 95 (which imply the presence of more than three people), and as being foreign to Homeric usage, which does not represent such a reconnaissance in the shape of a formal embassy.

84. *ἄνθινον*, 'vegetable.' Böthe suggests *ἀκάνθινον* from Polybius' description of the Lotus shrub, *δένδρον οὐ μέγα, τραχύ, δκανθώδες* (Polyb. 12. 2).

89. *ἐπὶ χθονὶ σῖτον ἔδοντες*, used here merely to characterise human beings, as in Il. 5. 347, where the expression serves to draw the distinction between gods and men.

94. This *λωτός* is not to be confounded with the grass of that name, Il. 2. 775; Od. 4. 602; Il. 14. 348. Hdt. 4. 177 describes the Lotus as follows, ὃ δὲ τοῦ λωτοῦ καρπός ἔστι μέγαθος δύον τε τῆς σχίνου (mastic-berry), γλυκύτητα δὲ τοῦ φοίνικος τῷ καρφῷ (the date) προσείκελος ποιέντας δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ οἶνον. With γλυκύτητα we may compare the expression μελιηδέα καρπόν here. Modern travellers state that the fruit is used at the present day for food, on the north coast of Africa and far inland, and in these parts it is called Jujuba. Polybius gives a further description of the shrub (12. 2. ed. Bekk.), ἔστι δὲ τὸ δένδρον οὐ μέγα, τραχύ, δκανθώδες, ἔχει δὲ φύλλον

χλωρόν, παραπλήσιον τῷ βάμαρῳ, μερῷ βαβύτερον καὶ πλατύτερον. δὲ καρπὸς τὰς μὲν ἀρχὰς δυοῖς ἔστι τῇ τε χρόνῃ καὶ τῷ μεγέθει τὰς λευκαῖς μυρτίσι τοῖς τετελειωμένας. αἴξανθόμενος δὲ τῷ μὲν χρώματι γίγνεται φοινικός, τῷ δὲ μεγέθει ταῖς γογγύδαις ἐλαῖαις παραπλήσιος. πυρήνα δὲ ἔχει τελέως μυρόν.. ἔστι δὲ τὸ βράμα παραπλήσιον σύκῳ καὶ φοινικοβαλάνῳ, τῷ δὲ εὐανδρῷ βέλτιον. Theophrastus, Hist. Plant. 4. 3, distinguishes the Cyreniac Lotus from that used by the Lotophagi; the latter was γλυκύς, ἥδος καὶ δουτής, and grew in such abundance in those parts, that the army of Ophellas on its march to Carthage subsisted on Lotus alone for some days. Mungo Park mentions the existence of a tree in the interior of Africa, the fruit of which was called by the negroes Tomberug, which they dried, pounded, and made into sweet cakes. Miquel (Hom. Flor. 19) seeks to identify the Lotus of Homer with the *dudaim* ('mandrakes' in Eng. vers.) which Reuben brought to his mother Leah, Gen. 30. 14.

19. σῖτος, bread &c ambrosia and nectar σιτοφύτοις 191. Contrast ωμοφάγοις  
Νίκαι, οἰνωροὶ ωμοφάγοι
20. Egyptian lotus not mentioned by H.

99. No fine space at the ends of ships. The Phoenicians' gifts were stored under the thwarts.<sup>12</sup>

οὐκέτ' ἀπαγγεῖλαι πάλιν ἡθελεν οὐδὲ νέεσθαι,  
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι λωτοφάγοισι  
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
τοὺς μὲν ἔγων ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
νησὶ δὲ ἐνὶ γλαφυρῆσιν ὑπὸ ἔνγα δῆσα ἐρύσσας.  
αὐτὰρ τοὺς ἄλλους κελόμην ἐρήρας ἑταίρους  
σπερχομένους νηῶν ἐπιβανέμεν ὠκειάων,  
μῆ πώς τις λωτοῦ φαγὼν νόστοιο λάθηται.  
οἱ δὲ αἰψὲ εἰσβανον καὶ ἐπὶ κληῆσι καθίζον,  
ἔξῆς δὲ ἐξόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.

95

100

105

*"Ενθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ὅτορ.  
Κυκλώπων δὲ γαῖαν ὑπερφιάλων ἀθεμίστων,*

102. μή πώς] So most editions since Bekk. ii. See note on text, and Ameis, Anh. ad loc.

96. βούλοντο.. μενίμεν, 'would rather remain,' cp. Il. I. 117, and Od. 3. 124.

97. ἐρεπτόμανο. The word is used elsewhere of brutes feeding, Il. 2. 776; 5. 196. Here it is used of men, as is *χοράζεσθαι* sometimes, because they are eating, or as it were 'browsing' on, *ἄνθην εἶδεν*. The connection of ἐρέπτομαν with *ἐρέπειν* implies a ravenous way of eating; so a river is said *κοινὴν ὑπερέπειν ποδοῦν* Il. 21. 271. Notice here the contrast between present and aorist in *μενίμεν* and *λαθέσθαι*, the latter implying the instant abandonment of all thought of return, the former the continuous sojourn in the Lotus-eaters' land.

98. τοὺς μάν, 'them I proceeded to bring away forcibly to the ships, weeping; and in the hollow ships, dragging them under the thwarts, I made them fast.'

99. νησὶν ἐν forms an antithesis to ἐν νήσοις. I took them to the ships, and 'when I had got them there,' etc.

The space ὑπὸ ἔνγα was esteemed a secure place; Odysseus stows there the presents given him by Alcinous, Od. 13. 21, and treasures are hidden there; cp. Eur. Cycl. 144 *ἐν σέλμασιν νεάς δοτι.*

102. μή πώς must be read here instead of μή πω. We find μή πως

used in Homer twenty-five times with optative and subjunctive moods; μή πω only four times, Il. 17. 422; 18. 134; Od. 22. 431; 23. 59; and in each case with an imperative. For the use of the subjunctive after a past tense (*κελόμην.. λάθηται*) cp. Il. 9. 98 Ζεὺς ἐγγνάλιψε | σκῆπτρόν τ' ἤδε θύμοτας, ἵνα σφίσι βούλευσθα, and Od. 8. 579.

106. Κύκλωπες. Hesiod, or his interpolator, Theog. 144, makes this name mean 'round-eyed,' as if from *κύκλος* and *Ὄψ*. It is impossible to suppose, with Göttling, that the name contains an allusion to the round walls and buildings of the so-called 'Cyclopean' architecture. If we accept the derivation from *κύκλος* or *κυκλῶ* we may see in the word some connection with a nature-myth; the round central eye symbolising the sun or eye of the universe. Döderl. proposes to derive *κύκλωψ* by a sort of reduplication from *ελέπτειν* and *ελάψ*, and to make the name of a race of robbers or brigands. The Homeric Cyclopes must be carefully distinguished from the Hesiodic (Theog. 139 foll.). Hesiod represents them as children of Uranos and Gaea, who fashion the thunderbolts for Zeus at their forge. They symbolise the powers of fire, and their home is placed in or on Mount Aetna. The Homeric Cyclopes are regarded by some com-

ικόμεθ', οἵ δα θεοῖσι πεποιθότες ἀθανάτοισιν  
οὔτε φυτεύοντιν χερσὶν φυτὸν οὔτ' ἄρδωσιν,  
ἀλλὰ τά γ' ἀσπαρτα καὶ ἀνήροτα πάντα φύονται,  
πυροὶ καὶ κριθαὶ ἥδ' ἀμπελοὶ, αἱ τε φέρουσιν  
οἶνον ἐριστάφυλον, καὶ σφιν Δίὸς ὅμβρος ἀέξει.  
τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,  
ἀλλ' οἵ γ' ὑψηλῶν δρέων ναίσουσι κάρηνα  
ἐν σπέσσι γλαφυροῦσι, θεμιστεύει δὲ ἔκαστος  
παῖδων ἥδ' ἀλόχων, οὐδὲ ἀλλήλων ἀλέγουσι.

110

**Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται**

115

115. *ἀλόχων*] In Aristot. Eth. Nic. 10. 10 the line is quoted with *ἀλόχων*, but *ἀλόχων* is given id. Polit. 1. 2. 116. *λάχεια*] Σηρόβοτος, τὴν βραχεῖαν, γράφεις διὰ τὸ ἔ, ἐλάχεια Schol. H. Q. See note on text, and references in La Roche's ed. Neuck quotes *λάχεια* from Polybius, Sard. in Rhet. Gr. vol. 8. p. 616. 5. We may suppose from the special mention of Zenodotus, that *λάχεια* was the reading of Aristarchus.

mentators as personifying the wild and turbulent forces of the sea. This belief is supported by the fact that Polyphemus is presented to us as a son of Poseidon by the daughter of Phorkys; but Preller (Griech. Mythol. vol. 1. p. 513) carries this notion much too far, when he seeks in the *ἀλέσιαι* (118) an allusion to the leaping waves (cp. ἐπ-αγ-ί(ειν), etc.). The ancients generally placed the home of the Cyclopes in Sicily (Thuc. 6. 2), and in the neighbourhood of Actae; while modern commentators have located them on the south or west coast of the island. But, surely, throughout these books we are in a wonder-land, which we shall look in vain for on the map.

107. *θεοῖσι πεποιθότες*. Comparing this statement with inf. 275 οὐ γάρ Κύκλωπες Δίὸς αἰγύχον ἀλέγονοι | οὐδὲ θεῖν μακέρων, it is evident that there is no notion of devoutness here implied, but a simple and careless confidence in the bounty of nature, saving them all trouble for maintenance. Cp. Eur. Cycl. 333 ἡ γῆ δ' ἀνάγκη, καὶ θέληρ καὶ μὴ θέληρ, τίκτουσα πολὺν τάμα παινεῖ βοτά, and the account given by Herodotus of the Scythians (4. 19) νομάδες ἡδη Σκύθαι νέμονται, οὐτε τι σπείροντες οὐδὲ οὔτε δροῦντες.

111. *σφιν.. ἀέξει*, sc. οἴνον, 'makes it grow for them.'

114. *θεμιστεύει*, 'is lord and master

over.' Cp. Aristot. Eth. 10. 10. 13, where he is speaking of the freedom that law does not reach, καὶ οὐ έκαστος ὁς Βούλεται κυκλωπικὸς θεμιστεύει παιδῶν τὸ δέλοχον. The reading ἀλόχων there is remarkable as a v. l.; probably the common reading ἀλόχων does not intentionally express the notion of polygamy, but is assimilated in number and sound to παιδῶν. Cp. also Arist. Pol. 1. 2. § 7 πᾶσα γὰρ οἰκία βασιλεύειν ἕντε τοῦ πρεσβυτάρου .. καὶ τοῦτο ξεῖνι δὲ λέγει. Οὐπρος 'θεμιστεύει δὲ έκαστος παιδῶν τὸ δέλοχον.' Plato, de Legg. 680, quotes this description of the Cyclopes as an illustration of the earliest form of family government, in which men were πατροκομούμενοι καὶ βασιλείαν πασῶν δικαιοτάτην βασιλεύμενοι. There is a sort of irony in describing the Cyclopes as knowing no θεμιστεύει, but θεμιστεύει έκαστος. Laws imply Society: the Cyclopes are a law to themselves.

116. *ἔπειτα*, 'now,' merely marking the transition from one part of the description to another.

**λάχεια**. The reading *ἔπειτα* ἐλαχεῖα [ἐλάχεια] is distinctly stated to have been that of Zenodotus, which probably implies that Aristarchus adopted the v. l. *λάχεια*, in which he is followed by Eustath. Apoll. Lex. Hom. and Etym. Magn. *λάχεια* is referred by the Scholl. to λαχεῖν, and interpreted by εὔγενος

Wild vine. The most common species in Calyptrois garden (t 69)

Διός ομπρος: X irrigation?



γαίης Κυκλώπων, ούτε σχεδὸν οὐτ' ἀποτηλοῦ,  
ὑλήεσσον· ἐν δὲ αἰγεῖς ἀπειρέσιαι γεγάσαιν  
δγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,  
οὐδέ μιν εἰσοιχνεῦσι κυνηγέαται, οἵ τε καθ' ὑλην  
ἀλγεα πάσχουσιν κορυφὰς δρέων ἔφεποντες.  
οὐτ' ἄρα ποίμνησιν κατασχεται οὐτ' ἀρότοισιν,  
ἀλλ' ή γ' ἀσπαρτος καὶ ἀνήροτος ἥματα πάντα<sup>120</sup>  
ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἰγας.  
οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάργοι,

120

125

and εἴσκαφος. Nitzsch understands it to mean 'rough,' that is, 'overgrown with brushwood and scrub,' connecting it with such words as λάχη and λάχανος, and λαχύφλιος Nic. Alex. 1. 269, or λαχεῖν ibid. 581; but against this we have δρόσις λεῖν inf.

134. Döderl. refers the word to the root λέχ, and understands by it 'low-lying.' But it is very doubtful if the ε could change to a. The reading ἀλάχεια (ἀλάχης) the Schol. translates by βραχεῖα, which some commentators (Hesych. Etym. Magn. 558. 10) find incompatible with the idea of length suggested by τετάνυσται. Perhaps Döderlein's rendering might reconcile the two interpretations if βραχεῖα be an antithesis not so much to μαρά as to ὑψηλή: cp. Od. 10. 509. Bekk. reads ἀλάχεια here, and so does Baumeister in h. Hom. Ap. 197 τρῆσι μὲν οὐτ' αἰσχρὴ μεταμέλεται, οὐτ' ἀλάχεια, | ἀλλὰ μάλα μεγάλη τε ἰδεῖν, spoken of Artemis; here there seems a distinct contrast between ἀλάχεια and μεγάλη. Those who endeavour to localise all this scene in Sicily look for the island in some one of the Aegates Insulae off Cape Lilybaeum. Cluver decides for one of them, viz. Aegusa, as satisfying the Homeric description. The comma is best placed after Κυκλώπων, though some editors put it after τετάνυσται, so making the genitive depend upon the adverbs σχεδὸν and ἀποτηλοῦ.

130. εἰσοιχνεῦσι μν. 'enter it,' sc. νῆσον.

κυνηγέαται is used only in this passage, the general words in Homer for hunters being θηρητῆρες and ἵπατῆρες, cp. Il. 17. 135.

132. ἀρότοισιν, 'with tillage,' used by a zeugma with κατασχεται. The

plural ἀρότοισι may be explained by such Homeric usages as τεκτοσίαι, Od. 5. 250, for 'carpentry,' ιπποσίαι, etc. κατασχεται, a poetical form for κατισχεται = 'is occupied,' 'filled.' So Il. 16. 79 οἱ δὲ δαλαγρῆ | τὰν τελίον κατέχουσι.

125. μιλτοπάργοι. The same epithet is given to the ships of Odysseus, Il. 2. 637. Cp. Hdt. 3. 58 τὸ δὲ παλαιὸν ἄστοι αἱ νῆσοι ἡσαν μιλτηλφέες. Probably μίλτος is cinnabar, an ore of mercury from which vermillion is made; it must have been one of the oldest pigments in use as the cinnabar mines of Almaden in Spain are said to have been worked nearly 2500 years. We find also as epithets of ships κνανόπροροι inf. 539, and φονικοπάρροι Od. 11. 124. Here μιλτοπάργοι is used only as a standing epithet, and does not imply that the Cyclopes had ships, though not red ones. Translate, 'For the Cyclopes have no red-prowed ships by them, nor are any men in their country shipwrights, who might make them strong-benched ships, which should perform all their purpose, travelling to the cities of men, as oftentimes men cross the sea in ships to visit one another—craftsmen, who would have wrought their island also into a fair settlement.' We find καμέν used as a direct transitive with the sense of 'making' only in the aorist; as μέτρην κάμοι Il. 4. 187, πένλων Il. 5. 735; Od. 15. 105, δώλα Il. 18. 614, ξύνος (wooden horse) Od. 11. 523, λέχος Od. 23. 180. In four passages the combination κάμε τεύχων occurs with accusative (Il. 2. 101; 7. 220; 8. 195; 19. 368), in which cases τεύχειν is the governing verb. The verb κάμνειν is common in this sense in the later Epicists, as Apoll.

οὐδ' ἀνδρες νηῶν ἔνι τέκτονες, (οἳ κε κάμοιεν  
νῆας ἐνσέλμους, αὖ κεν τελέοιεν ἔκαστα  
δοτέ ἐπ' ἀνθρώπων ἵκενμεναι, οἵα τε πολλὰ  
ἀνδρες ἐπ' ἀλλήλους νησὶν περβωσι θάλασσαν.)

οἵ κε σφιν καὶ νῆσον ἐνκτιμένην ἐκάμοντο.

130

οὐ μὲν γάρ τι κακή γε, φέροι δέ κεν ὥρια πάντα·  
ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῦ παρ' ὅχθας  
ὑδρηλοὶ μαλακοί· μάλα κ' ἀφθιτοὶ ἀμπελοὶ εἰεν.  
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ  
εἰς ὥρας ἀμφεν, ἐπεὶ μάλα πίαρ ὑπ' οὐδας.

135

ἐν δὲ λιμὴν εὔορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,  
οὗτ' εὐνὰς βαλέειν οὕτε πρυμνήσι' ἀνάψαι,

135. ἀμφεν] γρ. ἀμμοφεν Schol. H. 'Voluit aut ἀμμοφεν vel ἀμφεν' Dind.  
ιπ' οὐδας] γρ. ιπ' οὐδας Schol. H. In lemma, ιπ' οὐδας is given.

Rhod. and Quint. Smyrn. See La Roche, Hom. Stud. 183.

128. οἴλα τε πολλά, as in Od. 8. 160; 11. 536. Very similar is the use of οἴλα τε by itself, Od. 3. 73, etc., or simply οἴλα Od. 8. 365. The construction is a sort of cognate or adverbial accusative with the verb, as in such phrases as τόδ' ξεύπει Od. 10. 75, τόδε Χάρος Od. 5. 215.

130. ἐνκτιμένην (cp. Od. 24. 226 ἐνκτιμένην ἐν ἀλῷ) is used predicatively with ἐκάμοντο. We must take καὶ closely with νῆσον, for the sentence implies that the craftsmen would have directed their work, partly towards building ships, and also (καὶ) towards cultivating the island.

131. ὥρια. This is explained in the words of Xenophon, Oecon. 16. 5 διατερ οἱ θεοὶ ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι, i. e. 'in due season.'

132. πολιοῦ. See note on Od. 4. 406.

ὅχθας is used only here of the sea; generally it means river-banks.

134. ἄροσις λείη, 'smooth ploughing land.' So in Il. 9. 579 we have a description of a τέμενος . τὸ μὲν ἡμεῖν οἰνοπέδειο, | ἡμεῖν δὲ ψιλὴν ἄροσιν πεδίον ταρπέθαι. Mayor compares *aratio* from Cic. Phil. 2. 101, and Milton's use of the word 'tilth.'

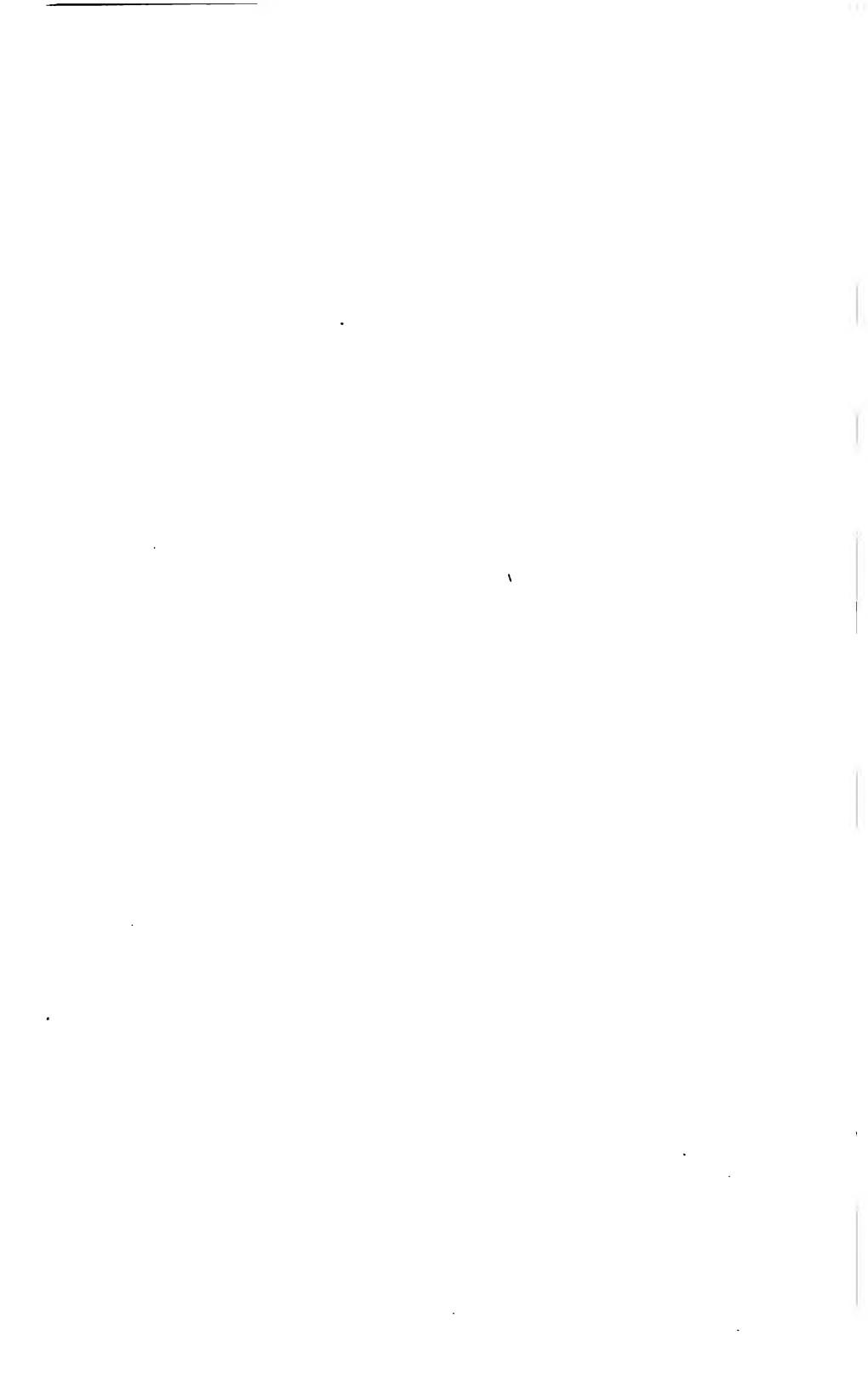
αἰεὶ εἰς ὥρας, to be taken closely

together; the latter clause being qualitative of the former—'always, as the seasons come.'

135. ἐνεὶ μάλα πίαρ ὑπ' οὐδας, 'since very rich soil spreads below the surface.' For ὑπό with the accusative in such a significance cp. ὁπ' αὐτός Od. 2. 181, ὁπ' ἦώ πέλμάρ τε Il. 5. 267, οὗτε γὰρ πένεστι οἰκήματα ὑπὸ γῆς Hdt. 2. 127. See also Od. 22. 362; 24. 234. Some take πίαρ as an adjective agreeing with οὐδας, regarding it as a neuter to πίαν, of which the irregular feminine is πίειρα. In this case it would be necessary to write ὑπ' = οὐδεστι. But it is better to follow Buttm. in making πίαρ a substantive, as βοῶν ἐκ πίαρ ἔλθουσα Il. 11. 550. Cp. h. Hom. Ap. 60 τετὲν οἱ πίαρ ιπ' οὐδας.

136. πείσμα. According to the Schol. ἀπόγειον σχοινίον φένθεται η ναῖς. The derivation, according to Curtius, is found in the Skt. root *bānd-*, whence *bādi-nā-mi*, 'flecto,' 'ligo,' and Gk. πενθ-ερός. But Schol. is so far right that πείσμα is properly the ἀπόγειον σχοινίον, for it is generally employed as an equivalent for πρυμνήσια. Cp. Od. 13. 77 πείσμα δ' ἔλυσαν ἀπὸ τρηροῦ λίθοιο. Here it is used for mooring-tackle generally, subdivided into the cable from the bows fastened to the οἴραι, and the πρυμνήσια between the stern and the shore.

i Allusion - professional sailors is rare



ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς δὲ καὶ ναυτέων  
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀγηται.  
αὐτὰρ ἐπὶ κρατὸς λιμένος φέει ἀγλαὸν ὄδωρ,  
κρήνη ὑπὸ σπείους περὶ δὲ αἴγειροι πεφύασιν. 140  
ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε  
νύκτα δι' ὀρφναίην, οὐδὲ προύφαίνετ' ἰδέσθαι·  
ἀὴρ γάρ περὶ νηυστὸν βαθεῖ' ἦν, οὐδὲ σελήνη  
οὐρανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν.  
ἔνθ' οὖτις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν. 145  
οὗτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
εἰσίδομεν, πρὶν νῆσος ἐνσελμούς ἐπικέλσαι.  
κελσάσησι δὲ νηυστὸν καθεῖλομεν ιστία πάντα,  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ φρυγμῶνι θαλάσσης.  
ἔνθα δὲ ἀποβρίζαντες ἐμείναμεν Ἡῶ διὰν. 150

144. περὶ] So Schol. H. instead of the usual reading περί, also Eustath., and several MSS. It seems to have been the l. of Aristarchus. See Ameis, Anh. ad loc. 147. οὐτ' οὖν] See note on text. Dind. and La Roche read οὐδ'. Cp. Od. II. 483.

138. μεῖναι. From the negative οὐχέτι, we must supply the corresponding affirmative χρέωτοι—‘it is possible, or rather ‘all that is needful is.’’ Cp. Od. 18. 145 δὸν οὐκέτι φρυγίαν καὶ πατρίδος αἴτη | ὅπρὸν δέσσοσθαι, μᾶλλα δὲ σχεδόν, sc. εἶναι φρυγία.

140. ἄποιντος κρατός, Schol. τῆς δορχῆς, ‘the head of the harbour.’ See Od. 13. 102.

141. ὑπὸ σπείους, ‘forth from under.’ For ὑπό in this sense with genitive cp. Od. 4. 39; 5. 320; 7. 5, etc.; also in composition, as θύμαντος ὑπεύσσετο Od. 6. 127. For the form see note on 5. 68.

143. ὄρφναίην, according to Curtius connected with ὄρφεὺς and ἔρεβος, and, perhaps, with ἔρεψω. It is not a standing epithet of νῆσος, but refers specially to this misty night.

προύφαίνετο, used impersonally; ‘nor was there light enough to see; and thus they needed the gods’ guidance. In a similar sense φαίνων is used, as Od. 18. 307 λαμπτῆρας ιστάσαν ὄφρα φαίνοντεν. Also προύφανε, ‘gave forth light,’ inf. 145, but in Od. 12. 394 used

transitively, προύφανον τέρας. Cp. Aen. 3. 585 foll.

147. οὐτ' οὖν κύματα. It is easy to alter οὐτε to οὐδὲ on the ground that οὐτε is usually the correlative of another οὐτε. But the reading may well be retained on the ground that an οὐτε is implied, though not expressed, before νῆσον, i.e. οὐτε νῆσον οὐτε κύματα. So Od. II. 483 οὐ τις ἀνὴρ προπροΐθε μαριπρατος οὐτ' ἀρ' οὐσίσσα, II. 22. 265 θὼ οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐτε τι νῶν | δοκια ἔσσονται.

149. κελσάσησι νηυστόν. We should more naturally expect a genitive absolute, but the case here used is a sort of *dativeus commodi*, as if he had said ‘the ships had their sails taken down by us.’ Cp. Hdt. 4. 134 τεταγμένοισι δὲ τοῖσι Σικελίοισι λαγός ἐσ τὸ μέσον διήγε. For a similar dative with καθαιρεῖν cp. Il. II. 452 οὐ μὲν σοι γε πατήρ καὶ πόντια μῆτηρ | δυσε καθαιρήσουσι θανόντι περ.

151. ἀποβρίζαντες, ‘having fallen asleep.’ Βρίζειν, connected with βρίθειν and βαρύς, is properly to be ‘heavy with sleep.’ Cp. Theocr. Ep. 21 θαρ-

Ὥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡώς,  
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.  
ώρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοι,  
αἴγας δρεσκόντος, ἵνα δειπνήσειαν ἔταιροι.  
αὐτίκα καμπύλα τόξα καὶ αἰγακέας δολιχῶλους  
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
βάλλομεν αἴψα δ' ἔδωκε θεός μενοεικέα θήρην.  
νῆσες μέν μοι ἐποντο δυώδεκα, ἐσ δὲ ἑκάστην  
ἐννέα λάγχανον αἴγες ἐμοὶ δὲ δέκ' ἔξελον οἴφ.  
ὡς τότε μὲν πρόπαν ἥμαρ ἐσ ἡέλιον καταδύντα  
ἥμεθα δαινύμενοι κρέα τ' δοπτετα καὶ μέθυν ἥδυ.  
οὐ γάρ πω νηῶν ἔξεφθιτο οἶνος ἐρυθρὸς,  
ἀλλ' ἐνέην πολλὸν γάρ ἐν ἀμφιφορεῦσιν ἔκαστοι  
ἡφύσαμεν Κικένων ἱερὸν πτολίεθρον ἐλόντες.  
Κυκλώπων δὲ γαῖαν ἐλεύσομεν ἐγγὺς ἐόντων,

155

160

165

159. ἐσ δὲ ἑκάστην] Améis reads ἐν δὲ ἑκάστη with Harl. and some other MSS.  
See note on text. 160. αἴγες] Cod. Vind. 56 reads αἴγας. See note on text.

σέαν καθίζεν καὶ θέλγεις διπέμψεον. So Opp. Cyneg. 3. 511, on the wakefulness of bares: *οὐ ποτε γάρ δὴ | δινος ἐιτι βλεφάροισιν διπέμψειντες ἔλογτο.*

153. ἐθνεόμεσθα, 'goamed;' cp. Od. 16. 63 φησι δὲ πολλὰ βροτῶν ἐπὶ ἀστέα διητήραια | πλαζόμενος. With the verb *κατ'* αὐτήν is to be closely taken, αὐτήν serving to contrast the island itself with the shore and the water.

155. δρεσ-κέφοντο. In the first half of the compound the true form of the neuter stem is preserved, as in ἐπεσ-βόλος, σακεσ-πάλος, etc.

156. δολιχῶλους. The αὐλός was a metal ferrule or collar by which the spear-head was attached to the shaft; cp. Il. 17. 297 ἐγκέφαλοι δὲ παρ' αὐλὸν διέδραμεν εἰς ὄπειλῆς. The epithet only means that the spear was 'long'; the emphasis lies on δολίχος, the other part of the word merely gives a feature common to all spears. See note on δένδρεον ἴψιπέτηλον Od. 4. 458.

157. Join δια.. κοσμηθέντες.

160. λάγχανον, a solitary instance in Homer of λαγχάνειν meaning 'to fall by lot.' If we read αἴγας with Vind.

56, we should have the regular construction with λαγχάνειν, 'they got nine goats by lot:' this reading would necessitate the v.l. ἐν δὲ ἑκάστη. In Eur. Hel. 213 we have αἰδὼν δοναίεις λάχει, but there σέ is probably to be supplied from the preceding line, so that the accusative will be like Il. 23. 78 ἐμὰ μὲν εἵπει | . . λάχει γεινόμενον περ. Still, in Plat. Legg. 745 we find τὸ λαχὸν μέρος. The MSS. vary between ἐν δὲ ἑκάστη and ἐσ δὲ ἑκάστη. If the former be preferred, we may justify it by such a construction as οἶνον δέψασαν ἐν ἀμφιφορεῦσι.

ἔξελον, 3rd person plur. If it were the 1st person, it would be ἔξελόμην, as the meaning would be, 'I took for myself.' ἔξερειν in the active is 'to choose something for somebody else'; as when Priam chose the best of his treasures as a ransom for his son, δάδεκα μὲν περικαλλέας ἔξελε πέπλους Il. 24. 229; cp. Od. 21. 56; 22. 110. The person on whose behalf the choice is made stands in the dative case, as Il. 1. 369; 16. 56; 18. 444; Od. 7. 10. See La Roche, Hom. Stud. 234.

is allusion. hunting <sup>in foot</sup> is rare. The hunter here has been pretty well starved for ten days,  
(ACK 158)



καπνὸν τ' αὐτῶν τε φθογγὴν δίων τε καὶ αἰγῶν.

ἡμος δ' ἡλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθε,

δὴ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης.

ἡμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡώς,  
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πάσιν ἔειπον

170

“Ἄλλοι μὲν τῦν μίμνετ’, ἐμοὶ ἐρίηρες ἑταῖροι  
αὐτὰρ ἔγω σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισι  
ἔλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἴ τινές εἰσιν,  
ἢ ρ' οἴ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,  
ἢ φιλόξεινοι, καὶ σφιν νόος ἔστι θεοῦδῆς.”

175

“Ως εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους  
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῆσι καθίζον,  
ἔξῆς δ' ἔξόμενοι πολιτὴν ἄλα τύπτον ἐρετμοῖς.  
ἄλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἔγγυς ἔόντα,  
ἔνθα δ' ἐπ' ἐσχατῆι σπέος εἰδομεν, ἄγχι θαλάσσης,  
ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ  
μῆλα, διές τε καὶ αἶγες, λαύσοκον περὶ δ' αὐλὴν

180

167.] στονδεὸς δλος δ στίχος Schol. E. This implies the reading *ολῶν*, and the omission of *τε* before *καὶ*. 182. στός εἴδομεν] Bekk. notices the difficulty in *στός* standing before *εἴδομεν*, which has the initial digamma. He proposes *εύρομεν*. Cod. Venet. Marc. 456 gives *στός ίδομεν*, which suggests a solution by writing *ιδομεν* *στός*.

167. αὐτῶν refers to the Cyclopes in contrast to the flocks. The meaning of the addition ἔγγυς δόντων is that they judged of the nearness of the land by being able to hear voices and see the smoke.

merely as a formula for starting; for in this instance the ships were not moored, but beached; cp. 149 sup.

182. ἔνθα δὲ introduces the apodosis.

For ἐσχατῆι see inf. 280.

184. μῆλα, the lesser cattle, including sheep and goats. The etymological connection of the word is very uncertain. It may be connected with μαλαΐς in the sense of 'soft' or 'woolly,' a notion which suggests a further reference to μαλλός. If we might compare the word with μᾶλός, 'bright' (compare μῆλον καρπόν [?] Od. 7. 154), we should have an etymology which would equally suit μῆλος, 'the apple' or 'bright-cheeked fruit,' and ἄργυρο μῆλα, the 'bright white flocks.' J. Grimm refers μῆλα = 'the lesser cattle' to the same root as 'small.'

λαύσοκον, i.e. 'were housed at night';

173. ἕμοι... τροῖς, emphatic, 'in my own ship with my own crew.' The remainder of the fleet was to stay behind at the island, ἔνθα περ δλλα | νῆες δύνεσλοι μένον δόραν inf. 544.

177. ἀνὰ νηὸς ἔβην. See on Od. 2. 416.

178. πρυμνήσια λῦσαι, used here

ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισι  
μακρῆσιν τε πίτυσσιν ἵδε δρυσὶν ὑψικόμοισιν.  
ἔνθα δ' ἀνὴρ ἐνίανε πελάριος, ὃς φά τε μῆλα  
οἶος ποιμανέσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους  
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὸν ἀθεμίστια ἥδη.  
καὶ γὰρ θαῦμ' ἔτέτυκτο πελάριον, οὐδὲ ἔφκει  
ἀνδρί γε σιτοφάγῳ, ἀλλὰ βίᾳ ὑλήντι  
ὑψηλῶν ὄρέων, δ τε φαίνεται οἷον ἀπ' ἄλλων.

185

190

185. δέδμητο] οὕτως Ἀρισταρχος. δὲ Ἀριστοφάνης, βέβλητο Schol. H. Nauck would read κέκρητο. 192. ὁ τε] Bekk., with Fäsi, follows the common reading, which makes δτε a conjunction. Wolf, with several MSS, wrote δ τε, 'quod quidem,' which Ameis, La Roche, and Nauck follow.

in the day-time they were out at pasture.

ἀλλή. The cave penetrated back into the interior of the cliff, but round the mouth of it was a yard (ἀλλή), surrounded by high stone walls of 'Cyclopean' architecture, and along the walls a row of trees. See on Od. 6. 267. The ἀλλή seems to have had a huge door, as well as the δύτης, but cp. inf. 239. The trees had been, as it were, worked into the wall, the stonework being brought close up to the standing trunks. The massive stone architecture of early Greece was, probably in allusion to this passage, attributed to the Cyclopes. Pausanias (2. 16), speaking of the ruins of Mycenae, and especially the Lion-gate there, says, 'They affirm that these were the work of the Cyclopes, who also made for Proetus the walls of Tiryns.' See Eurip. I. A. 153 ἡ Κυκλώπων ιεῖ θυμέλας, on which Strabo (8. 6) says that the Cyclopes accompanied Proetus on his return from Asia, and that he τειχίσας τὴν Τίρυνθα διὰ Κυκλώπων οὐδὲ ἐπτὰ μὲν εἶναι καλεῖσθαι δὲ γαστροχέρους, τρεφομένους ἐκ τῆς τέχνης [?], ηκειν δὲ μεταπέμπτους ἐν Λυκίας, καὶ οὗτος τὰ στήλας τὰ περὶ τὴν Ναυπλίαν καὶ τὰ ἐν αἴτοις ἕργα τούτων ἐπάνυμά ἔστι. And even a later and more elaborate kind of masonry still kept the same appellation. Cp. Eur. Herc. Fur. 15 Ἀργιὖς τέχη καὶ Κυκλώπων πόλιν, ib. 944 τὰ Κυκλώπων βάθρα | φοίνικι κανονὶ καὶ τίκοις τηροῦσσεν. Cp. also Eur. I. T. 845; Troad. 1087; Elect. 1158; Orest. 965. 188. οἶος — ἀπόπροθεν — οὐδὲ μετ'

ἄλλους πωλεῖτο—ἀπάνευθεν ἐὸν—are merely so many repetitions to emphasise the idea of the isolated unsociable life of the monster.

189. ἀθεμίστια ἥδη. Sometimes we find ἥδη used with the genitive when the notion of experience is present, e. g. τέκτων εἰδὼς Il. 12. 303, τεκτονικῶν Od. 5. 250, in such a connection generally with the addition of εὖ or σάφα. Where knowledge (*scientia*) rather than experience is implied, an accusative commonly follows, as in the phrase μῆδεα or πεποιημένα μῆδεα εἰδός, δίκας εἰδός Od. 2. 32; 9. 215; παλαί τε πολλά τε εἰδός Od. 2. 188; 7. 157; 24. 51. Often the neuter plural of an adjective is used with εἰδός to express the character or disposition, and to imply consequently the habits and practice. This usage with the participle, as e. g. κενά λόνια Od. 1. 428, λυγρά λόνια II. 432, φίλα εἰδός 3. 277, δλοφάνια εἰδός 4. 460, διατήλια εἰδός 14. 288, is peculiar to the Odyssey. The use of the neuter adjective with the finite verb, as here, is also found in Il. 5. 326; 15. 207; 16. 73; 24. 41; Od. 13. 405. It is like the later use of the adjective with φρονεῖν, which is actually found in Il. 6. 162 ἀγαθὸς φρονεῖντος = 'with right mind'; different in sense from ἀγαθὸς φρονέων in Od. 1. 43. Here we may translate 'of lawless mood;' or, following the language of the Psalms, 'with his mind set upon unrighteousness.'

192. δ τε. It seems better to read, with Wolf, δ τε φαίνεται = 'quod quidem apparet,' than δτε = 'quum.' Cp.

b. arizus - dark pine, used for ship's timbers, reality = cluster pine or pinaster.  
The stone pine is pinaster.

98. only two kinds of wine mentioned - H. The other is Pramnian (K 234)

Δὴ τότε τοὺς ἀλλους κελδμην ἔριηρας ἐταίρους  
αὐτοῦ πᾶρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·  
αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195  
βῆντος ἀτὰρ αἰγεον ἀσκὸν ἔχον μέλανος οἶνοιο,  
ἡδέος, δὲ μοι ἔδωκε Μάρων, Εὐάνθεος νῖδος,  
ἱρεὺς Ἀπόλλωνος, δὲ Ἰσμαρον ἀμφιβεβήκει,  
οὗνεκα μιν σὺν παιδὶ περισχύμεθ' ἡδὲ γυναικὶ 200  
ἀζόμενοι φέκει γάρ ἐν ἀλσεῖ δενδρήεντι  
Φοίβον Ἀπόλλωνος. δέ μοι πόρεν ἀγαλὰ δῶρα·  
χρυσοῦ μέν μοι δῶκ' εὑεργέος ἑπτὰ τάλαντα,

199. σὸν παιδί σὸν παιδί, Ἀρίσταρχος καὶ Ἀριστοφάνης Schol. H. Al. σὸν παισί.

Schol. Q. πλείστας δὲ παραβολὰς ποιεῖται τοῦ μεγέθους αὐτοῦ. διὸ καὶ δρει ὑπερβάλλοντα παττὸς λίσταν μέγεθος, καὶ οὐδὲ δρει ἀλλὰ διλλὰ μὲν ὑλήντι, δὲ στοιχίον τῷ φίληλοτέρῳ καὶ τούτῳ ὑλήντι τούτῳ δὲ στοιχίῳ ὑπερβολὴ.

197. Μάρων is called son of Dionysus in Eur. Cyc. 141. According to the Schol. on Apoll. Rhod. 3. 996, it is Euanthes who is son of Dionysus and Ariadne.

198. ἀμφιβεβήκει, ‘used to protect,’ cp. Il. 1. 37 δε χρύσην ἀμφιβεβήκεις. It is not necessary to force ἀμφιβεβήκει here into the sense of a present tense, or to read, with Nitzsch, ἀμφιβεβήκε. The tense refers back to the time before the destruction of Ismarus. For as a god could not resist the δράγμη of fate, he would desert a city when the sentence of its doom had gone forth. Cp. Aesch. S. c. T. 218 δλλ' οὖν θεούς | τοὺς τῆς δλούσης πόλιος ἐκείνειν λόγος. See also Virg. Aen. 2. 351; Tac. Hist. 5. 13 ‘Apertae delubri fores et auditæ maior humana vox excedere deos.’ Plin. N. H. 28. 2. 4 ‘In oppugnationibus ante omnia solitum a Romanis sacerdotibus evocari deum cuius in tutela id oppidum esset.’ The notion of protection in ἀμφιβαίνει comes through that of ‘walking round it,’ ‘patrolling,’ etc.; especially of a hero protecting a corpse or a wounded friend on the battle-field. In this sense it is commonly used with a personal dative, as Il. 17. 4 ἀμφὶ δέ δέ τινα βαῖν, ἦς τις γερή πόρτακι μήτηρ | πρωτοτόκος κινυρή,

cp. Il. 5. 299; 14. 477; 17. 359. In the same sense we have the substantive ἀμφίβασις Il. 5. 623, and περιβαίνειν ib. 21 etc. The latter word is a good illustration of περισχύμεθα in the next line, which means literally, ‘hold ourselves round,’ used with a personal genitive in Il. 1. 393 δλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἔπος.

202. τάλαντα. The same word is used in Homer for scales and weights; nor must we suppose here that τάλαντον is anything more than a definite weight: ‘rerum mutatione omnis fere tunc temporis mercatura constabat, ex pondere aestimabantur omnia, nec signatis numeris indigebant. Buum numero maius vel minus rei pretium definiebant: eadem ratione metallia aestimata sunt (Il. 2. 449; 6. 236), auri quoque talenta saepius collaudat H., de quibus in diversa abierunt viri docti. Quae quidem talenta nec signata nec proprie ita dictam monetam fuisse mea fent sententia. In auro argento aliisve metallis ponderandis proprius fuit talenti usus, qua voce generatim pretium sive pondus, quibuscumque tandem rebus, bobus potissimum aliave pecude solvendum seu adpendendum significant’ Terpsichore, Hom. Antt. 99 foll. We can form very little idea of the value of gold in Homeric times. In Il. 6. 235, gold arms, as bartered against bronze, are represented by the value of 100 oxen against 9, which would make gold worth 11½ times the value of bronze. In Il. 23. 757 the lowest prize in a foot race is half a talent of gold. The chief-

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὴρ ἔπειται  
οἶνον ἐν ἀμφιφορεῖσι διώδεκα πᾶσιν ἀφέσσας  
ἡδὸν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν  
ἡείδη δμώων οὐδ' ἀμφιπόλων ἐνὶ σίκῳ,  
ἀλλ' αὐτὸς ἀλοχός τε φίλη ταμίη τε μί' οἰη.  
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρὸν,  
ἐν δέπας ἐμπλήσας ὑδατος ἀγὰ εἴκοσι μέτρα  
χεῦ', οδμῇ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδόδει,  
θεσπεσίῃ· τότ' ἀν σὺ τοι ἀποσχέσθαι φίλον ἦν.  
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἡα  
κωρύκῳ αὐτίκα γάρ μοι δίσατο θυμὸς ἀγήνωρ  
ἀνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένου ἀλκῆν,

205

210

206. *ἥειδη*] La Roche would write *ἥειδει*, following Eustath. (who quotes it as found *ἐν τοῖς παλαιοῖς ἀντιγράφοις*), Hesych. and four MSS.

tains of Phaeacia give Odysseus a cloak and shirt each, and one talent of gold, Od. 8. 392; the reward given by Aegisthus to the sentinel was two talents, Od. 4. 527; the two talents of gold in the law court represented on the shield of Achilles (Il. 18. 507) may have been either a prize or a deposit. Two talents are the fourth prize in the chariot races, Il. 23. 269; and among the conciliatory offerings from Agamemnon to Achilles ten talents of gold are mentioned, Il. 9. 122, and the same amount as part of the ransom given by Priam for Hector's body, Il. 24. 232, and as a portion of the gifts of the Aegyptian Polybus to Menelaus. But no real approach can be made towards the valuation of the talent of gold in early times. The utmost we can say is that possibly, from a comparison of Il. 23. 269, 750, 805, we may gather that the worth of an ox was two talents of gold. But this value must have varied infinitely according to the relative scarcity of oxen or gold; see Buchholz, Hom. Keal. vol. 2. p. 300 foll.

204. διώδεκα πάσιν. See on Od. 5. 244.

206. δμφιπόλων, always used in Homer of female servants. The duties of δμφιπόλοι comprised spinning and weaving, Il. 6. 323; Od. 1. 357; 7. 235;

attendance at meals (especially to pour water over the diners' hands), Od. 1. 136, etc., and general household work, Il. 22. 442; Od. 7. 232. They commonly accompanied the lady of the house or her daughter, Od. 1. 331; 6. 84, etc. The corresponding male servants are the θεράποντες.

209. ἐν δέπας. It was customary in the earliest times to pour the wine into the water, and not, as later, the water into the wine. Cp. Od. 7. 164.

210. δέπας ἐμπλήσας is just equivalent to the Latin past participle, 'unum poculum impletum'; as, inf. 340, ἐνέθηκε θυρέων μέγαν τύφον δέπας would be represented by 'obicem magnum sursum sublatum admovit.' Translate, then, 'He poured one full cup of wine into twenty measures of water.' For the use of ἐνά to express 'distribution' compare ἀν-έμπορεις δέ στρο | φέρεται λιγρά Od. 10. 235, ἀνά δέ κρι λεπτούς ἔμβων Od. 4. 41. Nitzsch compares Xen. Anab. 3. 4. 21 δέ λόχους ἀνά εἰσον ἀνδρας. In Pliny's time the wine of Maroneia kept something of its ancient fame, the proportion of the water with this wine in common use being eight to one, 'sextarios singulos octonis aquae'. N. H. 14. 6.

214. ἐπελεύσεσθαι. That δνδρα is subject to the infinitive, and not object, as Nitzsch prefers, seems settled by the

7. 20:1 : Hds. branch 3:1 for summer

19. rupai: rupai comprise all kinds from soft curds to dry, hard cheese. Placed in baskets, the whey would drain off and curds would harden.

21. perrooos: those born in the middle ones - 3 bearings during 1 year & 66 days). This esp. comes and dinya alone. Better than born after first - after spring lamb

ἀγριον, οὐτε δίκας εὐ εἰδότα οὐτε θέμιστας.

215

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδὲ μιν ἔνδον  
εὑρομεν, ἀλλ' ἐνόμενε νομὸν κάτα πίονα μῆλα.

Ἐλθόντες δ' εἰς ἄντρον ἐθηέμεσθα ἔκαστα·

ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ

220

ἀρκῶν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἔκασται

ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,

χωρὶς δ' αὐθ' ἐρσαῖς ναῖον δ' ὅρῳ ἀγγεα πάντα,

γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.

Ἐνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσοντ̄ ἐπέεσσι

225

τυρῶν αἰνυμένους ἴεναι πάλιν, αὐτὰρ ἔπειτα

καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἀρνας

σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·

ἀλλ' ἐγὼ οὐ πιθόμην, ἢ τ' ἀν πολὺ κέρδιον ἦεν,

δόφρ' αὐτόν τε ἰδοιμι, καὶ εἰ μοι ἔεινια δοίη.

216. οὐδέ μιν ἔνδον] γρ. οὐδέ τιν' ἔνδον Schol. H. 222. ναῖον] Ἀρίστορχος ναῖον, τινὲς δὲ νᾶον Schol. H. Al. νᾶεν. 225. αἰνυμένους] γρ. ἀινυμένους Eustath.

use of ἀπῆλθε inf. 233. The idea instantly came into his mind that the man who would meet them would be a huge and mighty creature, who would want his wine to be strong.

ἐπιπλέόντων ἀλκήν. Here and Il. 7. 164; 8. 262; 18. 157. In Il. 1. 149; 9. 372, we have ἀναβάτηρ ἐπιπλέοντος. A similar metaphor occurs in δύναμιν περιεῖνα [not παραβεῖνα] Od. 3. 205. Cp. Isaiah 50. 17.

216. οὐδέ μιν.. ἔπρομεν. For οὐδέ with the force of δέδρασθε see on οὐδὲ βίηφιν inf. 408; Od. 5. 88.

219. The ταρσοί mentioned here are the same as the πλεκτοὶ τάλαροι inf. 247. The Schol. says rightly ταρσοὶ δὲ λέγονται παρὰ τὸ τέρσαι, δέ στοι ἔγρανται. In Eur. Cycl. 208 they are called σχοῖνια τεύχη.

τυρῶν βρίθον, 'were loaded with cheeses.' The same construction occurs in Od. 15. 334, but the verb is used with the dative in Od. 6. 159; 16. 474; 19. 112; Il. 18. 561.

στείνεσσον is found with the dative inf. 445 and Il. 21. 220.

221. ἔρχατο, in Od. 10. 241 with angment, ἔέρχατο. The lambs were

penned off in three divisions according to age, the firstlings, the later lambs (μέτασσαι = 'intermediate,' from μετά, as ἐπισσος from ἐπί and περισσός from περί,) and the newly yeaned. With the use of θρσα, to express the young of animals, compare ψάκαλον and μητέρες φαλαύχοι Soph. Frag. 962, and δρόσοις δέπποις λεόνταν Aesch. Ag. 141.

222. ναῖον. The full form of the verb νάω is σ-ναῖ-ω, Aeol. νάω. It is, together with νέω (i. e. σ-νεῖ-ω, cp. ἔνεστα), to be referred to root νν or σνν, Skt. snu, and snā-mi = 'fluo.' The quantity of the α in νάω is usually short in Homer, as in Od. 6. 292; Il. 21. 197, but the v. l. νᾶον gives δ in the imperf., as in the later epic.

The general word ἀγγεα is subdivided into σκαφίδες (σκάφ-το, 'scop'), and γαυλοὶ, probably 'round bowls,' cp. γόγγυλος, and Skt. gōlas = 'a ball.'

225. αἰνυμένους (ἡμάς) τυρῶν, 'that we should take some of the cheeses and go back again.'

229. εἰ μοι ἔεινια δοίη. The use of εἰ in this connection is not uncommon, where there seems a want of some word like σκοτεῖν or πειρᾶσθαι to fill up the

οὐδ' ἀρ' ἔμελλ' ἐτάροισι φανεὶς ἐρατεινὸς ἔσεσθαι..

230

"Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον ἥμενοι, εἰσος ἐπῆλθε νέμων φέρε δ' ὅβριμον ἄχθος ὕλης ἀγαλέης, ἵνα οἱ ποτιδόρπιον εἴη.

ἐντοσθεν δ' ἀντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν"

235

231. *κήαντες*] This is apparently the reading of Aristarchus. Eustath. states that *ει* instead of *η* is the reading in the majority of MSS. But Spitzner, Exc. xv. on Il. writes *η*, which has been almost uniformly followed in modern editions. Veitch, Irreg. G. V. s. v. *κήαντες*, remarks that the MSS. of Homer agree in giving the aor. *ἔκτη*, and *κήαντες* (opt.) without any variant, but vary between *η* and *ει* in int., *κήανται* or *κήειν*, *κήμεν* and *κέλομεν* (subjunctive), *κήαντο* and *κέλαντο*, etc. In Soph. El. 757 the MSS. gave *κήαντες*, Triclin. *κέλαντες*, which Herm. harmonised with Attic use by writing *κήαντες*. 234. *ποτιδόρπιον*] ἔνιοι δὲ ἀγροῦντες γράφουσιν Schol. H. 'Quid scribunt?' asks Dindorf, and La Roche suggests ποτιδόρπιον in two words. 235. *ἐντοσθεν*] So Eustath. for common reading *ἐκτοσθεν*, which is

sense. Cp. inf. 267 *Ικβεμέν* εἰ τι πόροις *εὐηνήνοιν*, Od. 10. 147 *ἀνήνοιν* εἰς *περιστῆρην*, | εἰ ποτὸς ἔργα *ἴδωμι*. Similarly with *αἴ κε*, Il. 10. 55 *εἰν* *Νέστορα δῖον* | εἴμι καὶ *δηρυνέων* *ἀντικῆμεναι*, αἴ κε *θέλαρσιν* | *ἴδειν*. Cp. Il. 6. 94; 11. 796; 24. 301; Od. 1. 379; 2. 144; 3. 92; 4. 34.

230. οὐδ' ἀρ' ἔμελλε, 'yet, as it fell out, he was not going to be a joy to my comrades, when he showed himself.' For *οὐδ'* *ἄρα* in a similar sense compare Il. 1. 329 *τὸν δὲ εὐρον παρά τε κλισίην* καὶ *μῆτ μελαίνην* | *ἵμενον οὐδ' ἄρα τών γε ίδων γῆθρον* 'Αχιλλέας.

231. *ἴθυσαμεν*, i. e. an offering to the gods of part of the cheeses, before they began to take them for themselves, cp. Od. 15. 222 of Telemachus θῦε δέ 'Αθήνης *νητὴ πάρο πρίμην*. Comparing this with ib. 258 we find θῦε interpreted by στένδειν. Similarly Od. 14. 446 *ἄργυρα θῦτε θεοῖς*, and Il. 9. 219 *θεοῖς δὲ θῦσαι ἀνάγει* | *Πάτροκλον δὲ ἐτάροιν δέ δὲ έν πυρὶ βάλλε θυμάλις*. This agrees with the remark of the Schol. T. *μέλλοντες θύειν πρότερον έθύσαμεν*. Lehrs (de Aristarch. Stud. 82) gives as a rule 'θύειν nusquam apud Homерum dicitur de immolanda hostia, sed de offerendis *διπράξαις*, et θυμάλι sunt διπράξαι.' See Athen. 5. 7 καὶ πρὸ τοῦ θουνάσθαι δέ δεῖ ποιεῖν ἡμᾶς διδάσκει πάλιν 'Ομηρος διπράξας τῶν βραμάτων θύειν τοῖς θεοῖς οι γοῦν περὶ τὸν Όδυσσέα, καίπερ ὄντες ἐν τῷ τοῦ Κύκλωπος σπηλαῖφ 'ένθάδε πῦρ κείαντες έθύσαμεν, ἡδὲ καὶ αὐτοὶ | τυρῶν

*αἰνύμενοι φάγομεν.*' The later Epicists did not maintain this accurate usage, as e.g. we have in Apoll. Rhod. 1. 420; 2. 156 θυηλή used of slaughtered victims, joined with the word *άέσαι*, the proper term for sacrificing. For a similar make-shift sacrifice, where water and not wine was used for the libation, and leaves were substituted for the οὐλοχύται of meal, see inf. 12. 356 foll.

234. *ποτιδόρπιον*, 'that it might serve him [for light] at supper,' *ἴνα έχῃ πρὸς φῶς δειπνεῖν* Schol. H. Cp. *ἔνι δόρπῳ* Od. 18. 44. For a similar use of a compound adjective Nitzsch compares *καταθήμιος* Il. 17. 201, *μεταδόρπιος* Od. 4. 194, *μεταθήμιος* Od. 8. 293. The fuel seems only to have been used by the Cyclops to give light, as in Od. 18. 307 we find cressets fed with billets of wood, *αἴνικα λαμπτήρας τρεῖς λόγασσον ἐν μεγάροισιν*, | *όφρα φασίνοιεν περὶ δὲ γύλα κάκυαν θήκαν κ.τ.λ.* There is no allusion here to the use of fire for cooking; as, under ordinary circumstances, the Cyclops seems only to have eaten cheese and drunk milk. In the 'Cyclops' of Euripides however the monster is represented as feeding on the sheep which he pastured, *γάλατι καὶ τυροῖσι καὶ μήλαις* *βορᾷ* (122), and as hunting with dogs, *θῆρας λχνέων κυνίν* (130), and as keeping horned cattle as well as sheep and goats; for Silenus offers to Odysseus *βοὸς γάλα* (136).

235. The Cyclops just enters the cave



38. Rams and he-goats left in the corral at night, only kids and lambs were left  
their pens during the day-time

ἡμεῖς δὲ δεῖσαντες ἀπεσσύμεθ' ἐς μυχὸν ἀντρου.

αὐτὰρ δ' γ' εἰς εὐρὺν σπέος ἥλασε πίονα μῆλα,

πάντα μάλ' θσ' ἡμελγε, τὰ δὲ ἄρσενα λεῖπε θύρηφιν,  
ἀρνειούς τε τράγους τε, βαθέης ἔντοθεν αὐλῆς.

αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας,

240

δύριμον· οὐκ ἀν τὸν γε δύω καὶ εἴκοσ' ἀμάξαι  
ἔσθλαι τεσταράκυκλοι ἀπ' οδόεος δχλίσσειαν·

τόσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.

ἔξόμενος δ' ἡμελγεν δις καὶ μηκάδας αἰγας,

πάντα κατὰ μοῖραν, καὶ δπ' ἔμβρυον ἤκεν ἔκαστη. 245

incompatible with 233. In 239 for ἔκτοθεν αὐλῆς Rumpf conjectures ἔντοθεν, which most modern editors since Bekk. ii. adopt. See note on text. 242. δχλίσσειαν] Bekk. adopts δχλίσσειαν from Cod. Aug. and Ven. Marc. 456. See Il. 21. 261. In Il. 21. 448 we have τέτρακυλον, and there seems no reason for lengthening the ε and δ. Most modern editions give τεσταράκυκλοι from Barnes.

and throws down therein his bundle of firewood (*ἴντοθεν δύρροιο*); he then steps outside again and drives the ewes and she goats into the cave, leaving the rams and he-goats outside *in* the courtyard. Thus we can give a consistent picture by adopting the conjecture of H. Rumpf, ἔντοθεν αὐλῆς, instead of ἔκτοθεν. To make any sense of ἔκτοθεν we must either, with Dünzter, regard αὐλή as synonymous with στέος, or, with Döderlein, take ἔκτοθεν as nothing more than an expegeisis of θύρηφιν, in which case βαθέης αὐλής must be treated as a local genitive, equivalent to 'in the court.' See Monro, H. G. § 149, who seems to favour this, quoting αὐλῆς ἔκτος ἔστι, Od. 4. 678. The form ἔντοθεν for the ordinary ἔντοθεν is given in Gramer. An. Ox. 177. 31; Bekk. An. 945. 22.

240. θύραν, dissyll., is used in later Greek for 'a shield.' In Hdt. 2. 96 a broad board is called θύρη.

241. ἀμάξαι... δχλίσσειαν. Probably a hyperbolical parody of the proverbial expression in Il. 12. 447 τὸν δὲ οὐ κε δύναται δῆμον ἀρίστων | ρηθίας ιπ' ἀμάξαν δι' οὐδέος δχλίσσειαν. There seems to be something intentionally comic in the grave circumstantiality of the exact number twenty-two, and in the form of the expression; for it is not possible to conceive twenty-two waggons working together to lift a weight, and δχλίσσειαν

can hardly express the sort of work done by a waggon, however accurately the word may be used for 'pushing' or 'heaving' a weight upon a waggon. In Il. 13. 260 twenty-one is the number used to express a 'good many' spears; in Il. 15. 678 a very long spear is διωκαιεισίηχν, in Il. 23. 264 a huge tripod is διωκαιεισίμετρος. Cp. also Il. 22. 349 δεκάκις τε καὶ εκοινήμητρ' ἀπονα, and Od. 12. 78. From this passage may come the expression quoted in Bekk. Anecd. 24 ἀμάξαι χρήματα, i.e. μεγάλα & φέροι δν ἀμάξα οὐκ ἀνθρώπος η ὑπούγον, cp. Xen. Anab. 4. 2. 3; Hell. 2. 4. 27.

243. ἡλίβατον. The use of the word here as an epithet of a stone block is conclusive against the etymology given by Apoll. Lex. Hom. ἡλίος and βαίνειν, i.e. ἡς δ ἡλίος μόνον ἐπιβαίνει. More likely is the derivation maintained by Buttm. on the suggestion of the Schol., ἡ ποιεῖ τινὰ διλιταίνειν τῆς βάσεως, which would make the word nearly equivalent to δύσθατος. Others connect it with λένας, root λεν in the sense of 'smooth,' 'sheer,' like λις πέτρη. In h. Hom. Ven. 268 it is used as an epithet of pine-trees, but the line is suspicious.

245. πάντα κατὰ μοῖραν. Cp. inf. 309, 342; Od. 4. 783; 8. 54.

ἔμβρυον is used here of the young after birth, and not in the later sense of 'embryo'; so in Virg. Ecl. 3. 30 'binos

αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος  
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,  
ἥμισυ δ' αὐτὸν ἔστησεν ἐν ἄγγεσιν, δφρα οἱ εἰη  
πίνειν αἰνυμένφ καὶ οἱ ποτιδόρπιον εἴη.

αὐτὰρ ἐπεὶ δὴ σπεῦσε πονηράμενος τὰ δὲ ἔργα,  
καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἰρέτο δ' ἡμέας·

'Ω δεῖνοι, τίνες ἔστε; πόθεν πλεῖθ' ὑγρὰ κέλευθα;  
ἢ τι κατὰ πρῆξιν ἢ μαψιδῶς ἀλάλησθε  
οἴλα τε ληιστῆρες ὑπείρ ἀλα, τοι τ' ἀλόωνται  
ψυχᾶς παρθέμενοι, κακὸν ἀλλαδακοῖσι φέροντες·'

'Ως ἔφαθ', ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἡτορ  
δεισάντων φθόγγον τε βαρὺν αὐτὸν τε πέλωρον.  
ἀλλὰ καὶ ὡς μιν ἔπεστιν ἀμειβόμενος προσέειπον

'Ημεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ<sup>255</sup>  
παντοῖοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,  
οἴκαδε οἴμενοι, ἀλλην ὁδὸν, ἀλλα κέλευθα

247. ταλάροισιν ἀμησάμενος] Schol. E., the lemma has πονηράμενος μετόθετον, and the interpretation gives γράφεται ἀμησάμενος. 252-255] = Od. 3. 71-74. where see crit. note. 254. τοι τ' ἀλόωνται] γρ. μηχανόνται Schol. H. P.

alit ubere fetus.' Join ὑπὸ-ἡκεν, as Theocr. 25. 104 τέκνα φίλαις ὑπὸ μητράσιν τε, Colum. 7. 4 'agni summittuntur nutricibus.'

246. θρέψας, 'having curdled half the white milk, he set it down in wicker baskets, having collected it together.' With θρέψας in the sense of 'having thickened,' cp. τρόφη κύμα Il. 11. 307. In Homeric times milk was curdled by stirring in the juice of the wild fig-tree, δώσ Il. 5. 902. The later name for 'rennet' was συρία, or, in Doric, τάμιος Theocr. 7. 16.

247. ἀμησάμενος. See on Od. 5. 482.

250. αὐτὰρ ἐπεὶ δὴ. If we throw the emphasis on σπεῦσε, we may render 'but when, having busied himself, he had despatched these works of his.' For σπεῦσε with objective accusative see Il. 13. 235; Od. 19. 137, and with τὰ δὲ ἔργα cp. τὸν ἐμὸν γάμον Od. 2. 97. But it seems more likely that the important word is πονηράμενος, frequently used with an accusative, as in Il. 9. 348; 18. 380; 23. 245; Od. 15.

222, etc.; and σπεῦσε comes in with the same sort of adverbial force that τυγχάνω or λανθάνω give to a sentence. Translate, 'after he had quickly performed what he had to do.' Cp. Od. 10. 249 ἀγαστάμεθ' ἔρερόντες = 'asked in our surprise.'

251. πῦρ ἀνέκαιε. The fire that Odysseus and his companions had lighted, sup. 231, had, of course, been extinguished or suffered to smoulder, which would better suit with ἀνέκαιε. 252-255. See on Od. 3. 71-74.

256. ἡμῖν.. θαυμάντων. See on Od. 6. 152. Eustath. calls this construction ἐναλλαγὴ ἀπὸ δοτικῆς εἰς γενική.

261. ἀλλην ὁδὸν, ἀλλα κέλευθα. This repetition of ἀλλος is generally taken as giving a sense like ἀλλωνται ἀλλη inf. 458, and so taking up ἀποπλαγχθέντες = 'on various ways and various wanderings.' But it seems simpler, following the interpretation of Schol. Q. (τε παραλλήλου τὸ αὐτό· τὸ γάρ δύο ἐν σημαίνοντο), to take the words as only meaning, 'a different route and a different journey,' sc. from

The life-cycle not much advanced beyond pastoral stage. Man does not use agricultural life not yet begun.

avikas: for delight or heat, not forecasting? ch. 111



ἥλθομεν· οὐτω που Ζεὺς ἥθελε μητίσασθαι.  
 λαοὶ δ' Ἀτρεΐδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,  
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἔστι·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαὸν  
 πολλούς· ἡμεῖς δ' αὐτὲς κιχανόμενοι τὰ σὰ γοῦνα  
 ἰκόμεθ', εἴ τι πόροις ἔεινήιν ήὲ καὶ ἄλλως  
 δοῖης δωτίνην, ή τε ἔεινων θέμις ἔστιν.  
 ἀλλ' αἰδεῖο, φέριστε, θεούς· ἵκέται δέ τοι εἰμεν.  
 Ζεὺς δ' ἐπιτιμήτωρ ἵκετάων τε ἔεινων τε,  
 ἔεινιος, δος ἔεινοισιν δῷμι αἰδοῖοισιν δηγδεῖ.

265

\*Ως ἐφάμην, δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ  
 'νήπιός εἰς, ὁ ἔειν', ή τηλόθεν εὐλήλουθας,  
 δος με θεοὺς κέλεαν ή δειδίμεν ή ἀλέασθαι·  
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχουν ἀλέγανσιν

275

271.] On this line Köchly (Diss. Od. ii.) says, 'Satis probabiliter Bekkerus ad imum marginem relegavit, qui versus et post antecedentem Ζεὺς δ' ἐπιτιμήτωρ ἵκετάων τε ἔεινων τε, mirifice languet, nec obscurae originis est quippe detortus ex η 165 = 181 ἵτα καὶ Διὶ τερπικεραύνῳ | στέσσομεν, δος θ' ἱκέτησιν δῷμι αἰδοῖοισιν δηγδεῖ.'

the homeward direction. The use of *ἄλλος* would then be a sort of euphemism for 'unfortunate'; cp. Il. 23. 144; and perhaps *ἔτερος* in Od. 1. 234. A similar meaning attaches to the Lat. 'secus,' in such phrases as 'si secus acciderit' Cic. Fam. 6. 21. 2, etc.

262. *μητίσασθαι*. This aor. and the fut. *μητίσομαι* Il. 3. 416, are found as from a pres. *μητίσωμαι*, a poetical form of *μητίσω*. Similarly we have *δηρίσασθαι* Od. 8. 76, and *δηρίσωντο* ib. 78, pointing to *δηρίσωμαι* and *δηράσσωμai* respectively.

264. *μέγιστον* stands as predicate; 'his fame, far as the heaven covers, is the greatest.'

266. *ἡμεῖς δ' αὐτε*, an antithesis to Agamemnon.

τὸ σὰ γοῦνα must be immediately governed by *ἰκόμεθα*, on the analogy of *τὰ σὰ γοῦνα* *ἱκάνομαι* Od. 3. 92, and *κιχανόμενοι* may be rendered 'thus visiting thee,' as in Il. 19. 289 *νῦν δὲ σε τεθόπτα κιχάνομεν*.

267. *ξανθόν πορεῦν* is the most general expression for the bestowal of hospitality; *δωτίνην* is a more specific

addition. The relative *ἢ τε*, which refers to both, is attracted to the gender of *θέμις*, cp. Od. 24. 285 *τῷ κέν σ' εὖ δώροισιν διαιράμενος ἀπέπεμψε | καὶ φερίγ δηγδῆ*; *ἢ γὰρ θέμις*, with Il. 11. 779 *φερίά τ' εὖ παρθήκεν ἢ τε φερίος θέμις έστι*. For *θέμις* used in the sense of regular custom, like *δίκη*, cp. Il. 9. 134 *ἢ θέμις διθράπων τέλει*.

271. *αἰδοῖοισιν*. This merely means that all guests are 'revered,' *qua* guests, and does not refer to the particular character of any individuals.

275. οὐ γὰρ Κύκλωπες. This is inconsistent with what the Cyclopes acknowledged about the power of Zeus, inf. 410; and with Polyphemus' boast that Poseidon was his father. But as a piece of impious boasting, such inconsistency is quite true to nature. On this braggadocio of Polyphemus the Schol. remarks, *τὸ ίδιον διμόρφητα ἔντυο δ. Πολύφημος κοινὸν ποιεῖται δέ τι γὰρ οἱ ἄλλοι Κύκλωπες οὐκ ήσαν δέσι, φησι, 'νοῦσον δ' οὐ πος ἔστι Διὸς μεγάλου ἀλέασθαι.* Cp. Eur. Cycl. 320 Σηρὸς δ' ἔγδι κεραυνὸν οὐ φρίσσω, ξένε, | οὐδ' οὐδε τοι Ζεὺς ἔστι' ἔμοι κρέοσσων θεός.

οὐδὲ θεῶν μακάρων, ἐπεὶ η πολὺ φέρτεροί εἴμεν.  
οὐδ' ἀν ἔγώ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην  
οὔτε σεῦ οὐδ' ἑτάρων, εἰ μὴ θυμός με κελεύοι.  
ἀλλά μοι εἴφ' διπλή ἔσχες ἵων εὐεργέα νῆα,  
η του ἐπ' ἔσχατιῆς η καὶ σχεδὸν, δόφρα δαεῖσθαι.

280

\*Ως φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλὰ,  
ἀλλά μιν ἀφορρον προσέφημι δολίας ἐπέεσσοι:

\*Νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων,  
πρὸς πέτρησι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,  
ἄκρῃ προσπελάσας ἀνεμος δ' ἐκ πόντου ἐνεικεν·  
αὐτὰρ ἔγὼ σὺν τοῖσθε ὑπέκφυγον αἰπὺν δλεθρον.

285

\*Ως ἐφάμην, δ δέ μ' οὐδὲν ἀμείβετο νηλέι θυμῷ,  
ἀλλ' ο γ' ἀναίξας ἑτάροις ἐπὶ χεῖρας ἴαλλε,  
σὺν δὲ δύῳ μάρψας ὡς τε σκύλακας ποτὶ γαίῃ·  
κόπτ'. ἐκ δ' ἐγκέφαλος χαμάδις ρέε, δεῦε δὲ γαῖαν.

290

276. ἐπεὶ η] See La Roche, Textkrit. 267, who shows that the older grammarians so wrote instead of ἐπειῇ. Most modern editors adopt the separate form. Others, as Dind., Baumlein, and Döderl. write ἐπειῇ on the analogy of ὅτι from δτι η. 283. Νέα μέν μοι] οὗτος Ἀρίσταρχος Schol. H. Νέα is pronounced as one syllable. Several MSS. give νῆα, which would imply τῇ διμήν or νῆα ἡμήν. See Eustath. ad loc. νέα μέν μοι, ἀνάπτωστον ἔχει πόδα ἐν καταρχῇ στίχον, καταλογίζομενον ἀντὶ στονδείον.

279. εἰπε. ‘Tell me where you  
meed your ship when you came here.’  
For ἔχει νῆα in this sense cp. Od. 10.  
91; Hdt. 6. 95.

The use of the participle λέν merely  
as a graphic addition may be paralleled  
by similar usage in Attic, as δοῦνει κατ'  
αὐτὸν οὐθινει ἐκτίσαιτ' λέν Soph. Aj. 304.

280. θαύω, subjunctive, see Monro,  
H. G., Append. C.

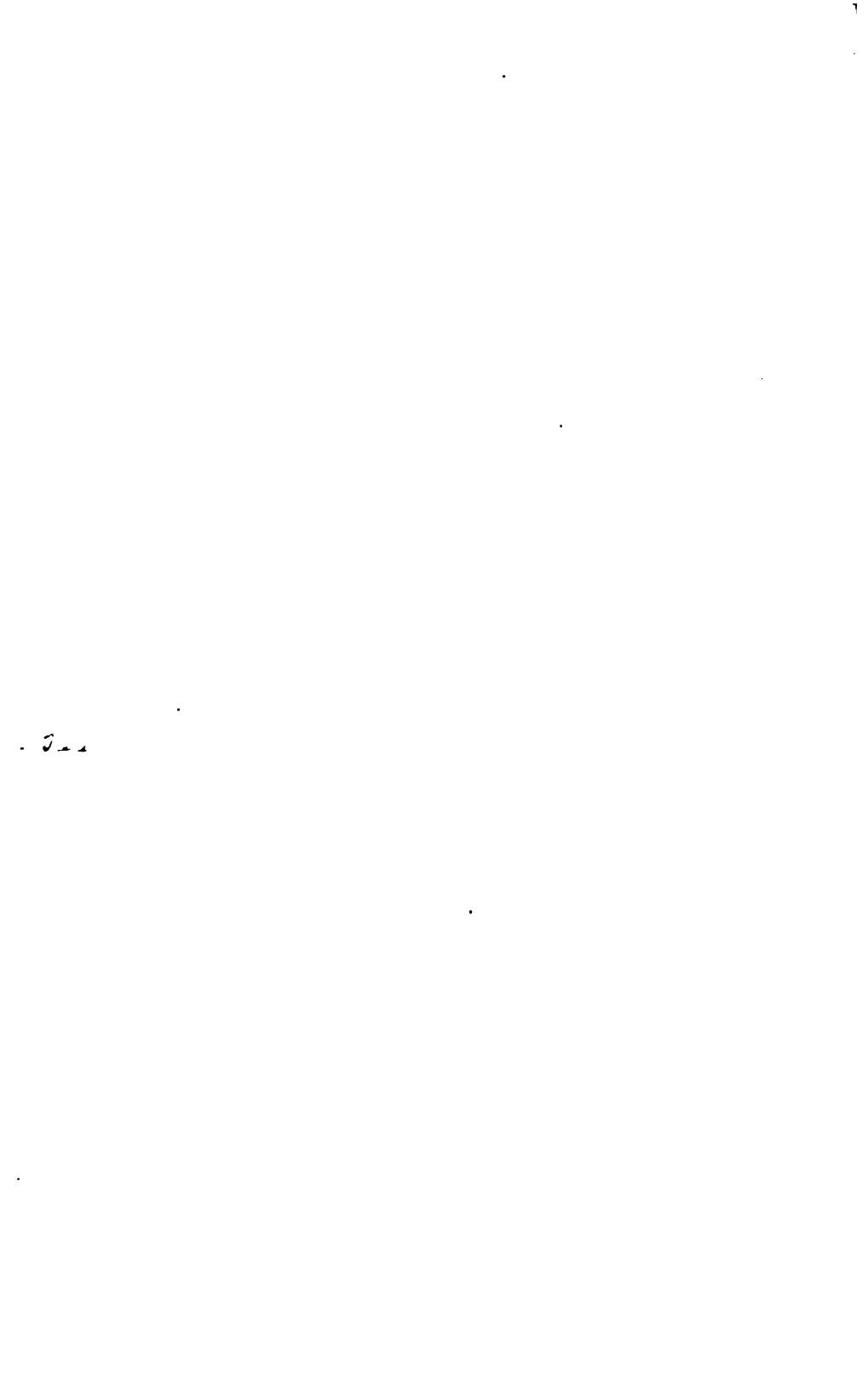
281. εἰδότα πολλά, cp. the epithet  
πολύμητις. He means, ‘with my know-  
ledge of the world.’

282. ἀφορρον. The Schol. strangely  
interprets as οὐχ ἀπλῶν ἀλλ' ὀποσθύ-  
μητον, τὸ διάπαλιν τῆς ἀληθείας. It  
only means, ‘I answered him back,’ as  
in inf. 501.

283. Νέα. See crit. note. For two  
short syllables coalescing into one long  
cp. ιψηρεῖτα Od. 4. 757, ηύρεῖτα sup.  
44, τεμένετα Od. 11. 185, and μέα διε-  
λεύσεσθαι Il. 13. 144.

285. If we join ἀνεμος ἐκ πόντου we  
may compare it with πλημμύρης ἐκ  
πόντου inf. 486. Others join φέρεις ἐκ  
πόντου, ‘brought in from the open  
sea’; i.e. they were driven on a lee-  
shore, which explains the reason of  
their coming at all to the land of the  
Cyclopes.

288. Join ἐπι.. ίαλλε and σὺν..  
μάρψας. Cp. Eur. Cycl. 397 φέρεις  
συμμάρψας δώω | ἐσφαξ̄ ἐταιρον τῶν  
διμῶν ρύθμῳ τινὶ, | τὸν μὲν λέβητος ἐς  
κίντος χαλεπλατον, | τὸν δ' αὐτὸν τέρνατος  
δρπάσας δεκρον ποδὸς, | παίων τρὸς δένω  
δινήχα πετραιον λίθον, | ἐγκέφαλον δέρ-  
ραινε. The cooking is a later refine-  
ment, not found in the Homeric story.  
Macrobius, 5. 13, referring to Virgil's  
treatment of the scene in Aen. 3. 623,  
says ‘Narrationem facti nudam et  
breuem Maro posuit; contra Homerum  
πάθος miscuit, et dolore narrandi invi-  
diām crudelitatis aquavat.’



q1. ωοδίοοαί. does this include cooking? There is no mention made  
of spit Eur. Cycl. 399 says Polyph. boiled one and roasted another

77. Polyph. is the only person in Hom. who is said to drink milk & wine

τοὺς δὲ διὰ μελεῖστὶ ταμὸν ἀπλίσσατο δόρπον·  
ἡσθιε δ' ὡς τε λέων δρεστήροφος, οὐδ' ἀπέλειπεν,  
ἔγκατά τε σάρκας τε καὶ δοτέα μυελόντα.

ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χείρας,  
σχέτλια ἔργ' δρόωντες ἀμηχανίη δ' ἔχε θυμόν.  
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηὸν  
ἀνδρόμεα κρέ τέλων καὶ ἐπ' ἄκρητον γάλα πίνων,  
κεῖτ' ἐντοσθ' ἀντροιο τανυσσάμενος διὰ μῆλων.

τὸν μὲν ἔγῳ βούλευσα κατὰ μεγαλήτορα θυμὸν  
ἀστον ίὸν, ξίφος δὲν ἐρυσσάμενος παρὰ μηροῦ,  
οὐτάμεναι πρὸς στῆθος, δθι φρένες ἥπαρ ἔχουσι,  
χείρ' ἐπιμασσάμενος ἔτερος δέ με θυμὸς ἐρυκεν.

295

300

291. μελεῖστι] So Nitzsch and Bothe from Schol. V. ‘μελεῖστι] κατὰ μέλος.’  
Earlier edd. write with MSS. δαμελεῖστι. 302. χείρ' ἐπιμασσάμενος] Cp. Gl. H.  
ἔφαγάμενος χειρὶ τὸ πλῆρες. Similarly Eustath. The common reading was χείρ.’  
See note on text.

291. Join διὰ . . ταμὸν μελεῖστι, as  
Il. 24. 409 θσι κυοὶ μελεῖστι ταμὸν  
προύθηκεν Αχιλλέος.

292. οὐδὲ ἀπέλειπεν stands as a  
parenthetical clause = ‘without leaving  
anything;’ ἔγκατα, etc., being directly  
governed by ησθιε. Cp. δος μένεν ἰδο-  
μενεν δουρακλυτὸς (οὐδὲν ὑπεχώρει), |  
Αἰγαίαν ἐπιόντα Βοσθόν ΙΙ. 13. 476,  
καὶ βάλεν, (οὐδὲ ἀφάμαρτε τιτυσκόμενος  
κεφαλῆθν), διέργη καὶ κόριθα ΙΙ. II. 350, 376.

297. Join ἐπὶ . . πίνων, and cp. Eur.  
Cycl. 327 ἐπεκπῶν γάλακτος ἀμφορέα,  
‘drinking on the top of it,’ as we say  
‘to wash it down.’ So θίνεια . . κατα-  
φαγὴν καὶ’ ἐπισών δικρατὸν οἴνου χάδα  
Ar. Eq. 354; and in a somewhat  
similar usage δταν τὸ θώρακα πνήγη τί δεῖ  
πνίνειν; Aristot. Eth. Nicom. 7. 2. 4.

The use of διέργη shows that the  
common custom was to dilute milk  
with water; or, perhaps, to curdle  
the milk and drink only the whey.

298. διὰ μήλων. For διὰ with  
genitive expressing unbroken extension  
through the midst cp. Od. 10. 391  
ἢ δὲ δι' αὐτῶν ἔρχομένη, 12. 206 διὰ  
ηῆς λέων, ib. 335; 17. 161.

301. δθι φρένες ἥπαρ ἔχουσι.  
Generally rendered, ‘where the midriff  
enfolds the liver,’ a sufficiently accurate  
description of the way in which the

upper surface of the liver lies in the  
concavity of the diaphragm. Seiler, ad  
loc. gives a long note in favour of  
rendering ἔχουσι ‘support,’ because  
the diaphragm apparently supports the  
liver; in proof of which belief he  
quotes the anatomical term, ‘Ligamen-  
tum suspensorium hepatis.’

302. χείρ' ἐπιμασσάμενος. The acute  
accent is thrown back in consequence  
of elision, and so we have here χείρ for  
χειρί, as εἰφ' for εἰπέ sup. 279. It is  
commonly taken to mean ‘feeling,  
fingering, my sword,’ as ξίφος ἐπεμαλέρο  
κάπων Od. 11. 531. But a more likely  
interpretation is ‘feeling for it,’ i. e. for  
the mortal spot near the liver, passing  
his hand in the dark over the monster’s  
body till he found the place, where the  
breastbone ended and the soft parts  
would offer little resistance to the  
sword. Ameis, Anh. on Od. 19. 480,  
quotes from Oppenrieder (de ii. Hom.  
loc. Comment. Augsburg, 1865) the  
statement that ἐπιμαλέσθαι regularly has  
the sense of ‘placide tangere’ or  
‘leniter contrectare.’ Comparing Od. 4.  
277; 8. 196; 9. 441, 446; 11. 531;  
13. 336; 14. 356 and 19. 468, 480, he  
decides in favour of this interpretation,  
adding, ‘ad leniter tangendi et attricandi  
significationem saepe accedit qua-  
rendi et explorandi significatio, siquidem

αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν δλεθρον  
οὐ γάρ κεν δυνάμεσθα θυράων ψηφηλάσων  
χερσὶν ἀπώσασθαι λίθον δβριμον, δν προσέθηκεν.  
ώς τότε μὲν στενάχοντες ἐμέναμεν Ἡῶ δῖαν.

Ἡμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡῶς,  
καὶ τότε πῦρ ἀνέκαιε καὶ ἥμελγε κλυτὰ μῆλα,  
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἕκαστη.  
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ δὲ ἔργα,  
σὺν δ' ὅ γε δὴ αὗτε δῶν μάρψας ὑπλίσσατο δεῖπνον.  
δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,  
ρηιδίων ἀφελῶν θυρεδύν μέγαν· αὐτὰρ ἐπειτα  
ἀψ ἐπέθηχ', ώς εἴ τε φαρέτρῃ πῶμ' ἐπιθετή.  
πολλῇ δὲ ροΐῳ πρὸς δρος τρέπε πίονα μῆλα  
Κύκλωψ αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,  
εἴ πως τισαίμην, δοίη δέ μοι εὐχος Ἀθήνη.  
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.  
Κύκλωπος γάρ ἔκειτο μέγα ρόπαλον παρὰ σηκῷ,

311. δὴ αὗτε] So most modern editors since Bekk. for the commoner δ' αὗτε. For the synesis see on Od. 10. 281.

hoc cum alioquin tum imprimis in tenebris vel caecitate tangendo et contrectando fieri solet.'

Θυμός, here in its most concrete sense, 'a second thought.' The Schol. T. interprets it here by λογισμός, but the word signifies not so much the result of calculation, as 'impulse,' as may be seen in such expressions as κέλεται δέ με θυμός.

303. καὶ ἄμμες, i. e. 'we as well as he;' assassins and victim together.

With ἀπολέσθαι δλεθρον compare Od. 1. 166.

304. δυνάμεσθα (imperf.) κεν is used here almost with the force of a pluperf.; so, sup. 211 τότ' ἀν οὐ τοι ἀπωσχέσθαι φίλοις ην. But there is a shade of difference between δυνάμεσθα κεν and ἀπωλόμεθά κε above; the former denoting an abiding condition, the latter a single fact.

305. κλυτὰ μῆλα, so in Soph. Aj. 375 κλυτὰ αἰπόλα. Eustath. is probably right in rendering κλυτά as 'fine,' 'famous' — δὴ διὰ τὸ πλῆθος, δὴ διὰ τὸ καλλί-

τριχον, δὴ διὰ τὴν πόλητα—for there seems to be no authority for the use of ἀλυτός in the sense of 'noisy,' which some attach to it, though there would be no difficulty in getting such a meaning from the root κλυ.

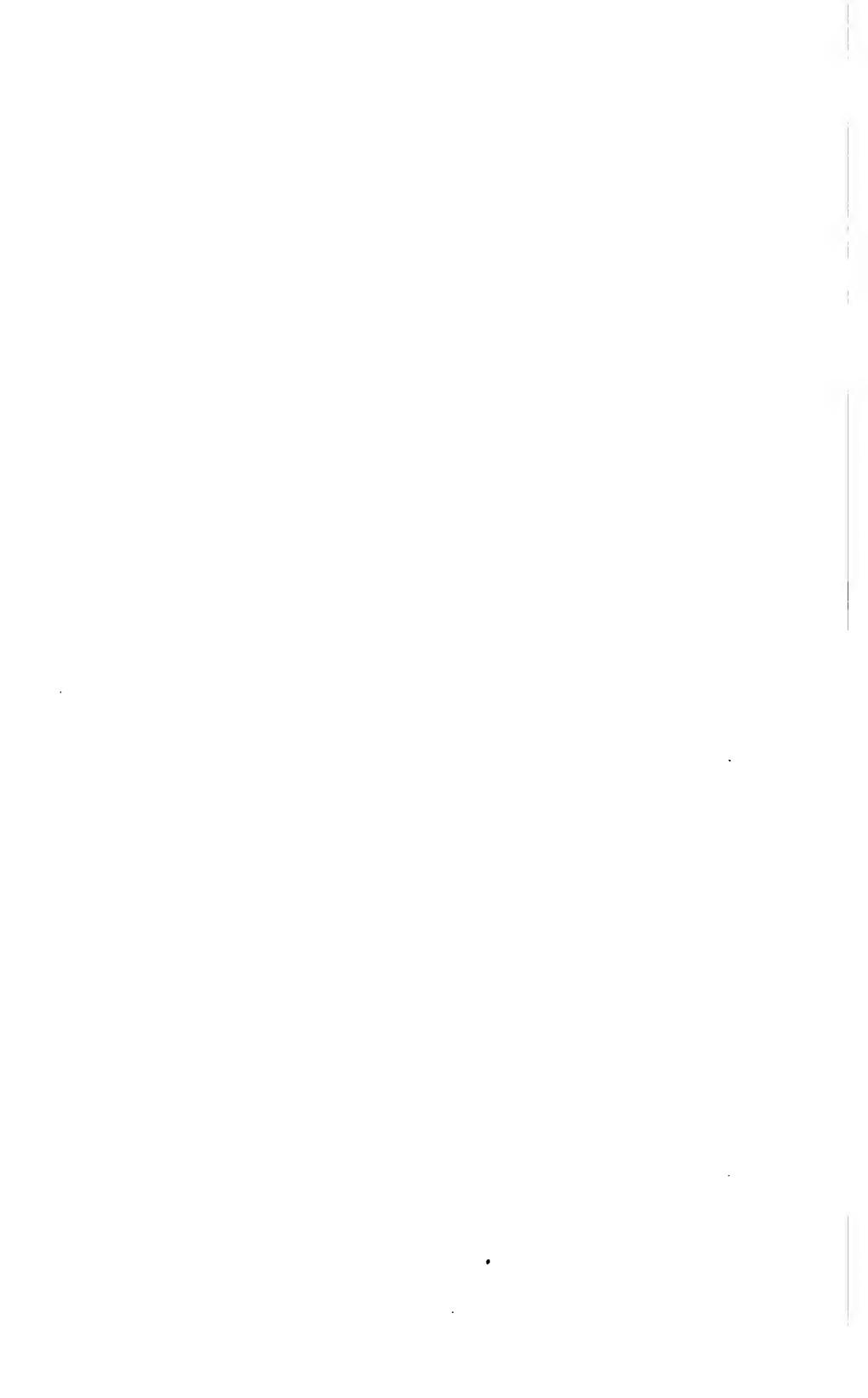
314. ώς εἰ is found with the optative in Il. 2. 780; Od. 10. 420; with the subjunctive in Il. 9. 481; with the participle in Il. 5. 374; 24. 328.

ἔπειθαι, the subject to the verb is unexpressed, as in such phrases as τσσον διῆν δσσον τε γέγονε βοήσα inf. 473, ἀρέμενοι τοῦ χώρου δθεν τέ περ ονοχοεύει Od. 21. 142, οὐδέ κεν ἔρθα τεν γε μένος καὶ χείρας δνοστο Il. 13. 287, ώς δὲ ἐν δνείρῳ ω δύναται φεύγοντα δώκειν Il. 22. 199.

315. πολλῇ ροΐῃ, 'with frequent whistle.' ροΐος (connected with ροΐδος) is equivalent to the ψίττα of Eur. Cycl. 49; or σίττα, as in Theocr. 4. 46 σίτθ' ἀ Κυμαῖσι ποτὶ τὸν λόφον.

319. Κύκλωπος γάρ. Here γάρ merely forms the introduction to the main sentence, which begins with τοῦ

δεῖπνον: dinner before he goes out for the day.



χλωρὸν ἐλαῖνεον τὸ μὲν ἔκταμεν, δόρα φοροίη

320

αύανθέν. τὸ μὲν δύμες ἐίσκομεν εἰσορώωντες

δοσον θ' ιστὸν νηὸς ἐεικοσβροιο μελαινῆς,

φορτίδος εὐρείης, η' τ' ἔκπεράδα μέγα λαῖτμα-

τβοσον ἔην μῆκος, τβοσον πάχος εἰσοράασθαι.

τοῦ μὲν δοσον τ' δρυγιαν ἔγων ἀπέκοψα παραστὰς,

καὶ παρέθηχ' ἑτάροισιν, ἀποξῦναι δ' ἔκέλευσα·

οἱ δ' δμαλὸν ποίησαν ἔγῳ δ' ἔθβωσα παραστὰς

ἄκρον, ἀφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.

καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,

325

320. ἔκταμεν] Eustath. τὸ δὲ ἔκταμα, οἱ διεριθότεροι ἔκσπασε γράφουσιν. ἔχριν  
τάρ φασι τὸν τηλικούτον Κύκλωντα καὶ αὐτόπερ μεν έκσπασον τὸ φυτόν. 326. διο-  
ῦναι] Buttum. Lexil. would read here, but needlessly, ἀποξῦναι, and most modern  
editors follow him. But cp. Schol. P. διοξεῖνα] ἀπολεῖσα. τὰ δέρα καὶ δέτα  
διφελεῖν καὶ δι τοι μάλιστα κυκλοῦν Schol. T. So Preller for δ μάλιστα κυκλοῦν.  
329. ὑπὸ κόπρῳ] Ἀριστοφάνη, ὑπὸ κόπρου Schol. H. So Eustath. ὑπὸ κόπρου  
τυπὲς γράφουσιν Ἀττικάτερον.

μὲν δοσον τ' inf. 325. For a similar pause  
compare Il. 2. 803, where the words  
τολλὸν γάρ κατὰ δόσον lead up to τοσίν  
ικαστος ἀνὴρ σημειεύεται in v. 805.

320. τὸ μέν. This is repeated as τὸ  
μέν in 321, and as τοῦ μέν in 325, the  
repetition of μέν seeming to keep the  
attention alive to the preparatory cir-  
cumstances.

ἔκταμεν (i. e. ἔξεταμεν) is used of  
felling trees, as αἴγαιρον Il. 4. 486, εἴησος  
Il. 3. 62.

322. δοσον θ' ιστόν, cp. inf. 325  
δοσον τ' δρυγιαν. This is a brachy-  
logical attraction for τόσον εἶναι δο-  
σον θ' ιστός ἔστι. So in Od. 10. 112  
τὴν δὲ γυναικα | εβρον δοσον τ' δρεος  
κορυφή. Compare also Od. 11. 25.  
Milton has imitated this simile in his  
description of Satan's spear,

'To which the tallest pine,  
Hewn on Norwegian hills to be the mast  
Of some great Ammiral, were but a  
wand.'

It is doubtful whether any limb of an  
olive could have been found long enough  
and straight enough to make such a staff  
for the Cyclops; and some have there-  
fore proposed to read ελάτινον for  
δατένον, but this would only introduce  
the new physical difficulty, that fresh  
pinewood blazes instead of smouldering  
or becoming charred in the fire. Cp.  
also inf. 394.

In ἐεικοσ-δροτο we have the root -ερ,

as in ἔρεσσα. It more often appears as  
-ηρ as in τρι-ήρητ.

324. μῆκος and πάχος are accusatives  
qualifying τόσον.

326. δρυγιαν (in Attic δρυγινό) is from  
stem δρεγ—seen in English 'reach.' It  
properly denotes the space between the  
finger-tips when the arms are 'extended.' The 'foot,' the 'cubit,' and the  
'ell' are instances of measures derived  
from the human body. The 'fathom'  
is the same length as the δρυγιαν, and is  
got at in the same way; but the word  
is applied to the length of line or thread  
(sead, faden) that can be held with the  
furthest stretch of the two arms.

326. ἀποξῦναι. With this reading  
(see crit. note) compare Eur. Cycl. 456  
ἀκρέμων ἀλατα .. δο φαγγάρῳ τῷδε ἄπα-  
νωξίνας δέρον | ἐτὸν καθίσαν. The Homeric picture is spoiled by the sub-  
stitution of διερέμων for δέραλον.

327. θέσσων, 'I sharpened it.' His  
men did the rougher part of the work,  
making the wood generally smooth and  
taper, while Odysseus gives the shape  
of the point. If θέσσων come from the  
same root as θεύω and θέω, we must  
look for the point of contact in the idea  
of 'sharp,' which signifies 'quick' as well  
as 'pointed.' But θέσσων may belong to  
another root altogether. Eustath. says  
θέσσων καὶ δέρα συνέννυτα εἰσι. θέσσων δέ, τὸ  
μηδέλων ταχύ, διλλάδ. τὸ τμητικὸν ἐν τῷ  
δέρφῃ, διαστήματα ἔχει.

ἢ βα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή·  
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἀνωγον,  
ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας  
τρίψαι ἐν ὀφθαλμῷ, δτε τὸν γλυκὺν ἅπνον ἰκάνοι.  
οἱ δὲ ἔλαχον τοὺς ἀν κε καὶ ἥθελον αὐτὸς ἐλέσθαι,  
τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.  
ἐσπέριος δὲ ἥλιθεν καλλίτριχα μῆλα νομεῖνον  
αὐτίκα δὲ εἰς εύρῳ σπέσος ἥλισσε πίονα μῆλα,  
πάντα μάλ', οὐδέ τι λεῖπε βαθεῖης ἔντοθεν αὐλῆς,  
ἢ τι δισάμενος, ἢ καὶ θέδες ὡς ἐκέλευσεν.  
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψοῦ ἀείρας,  
ἔζημενος δὲ ἥμελγεν δις καὶ μηκάδας αἰγας,

330

335

340

330. μεγάλ'] See note below. 331. πεπαλάσθαι] So Aristarchus (see Schol. H. M.) and Herodian (cp. Il. 7. 171 πεπάλασθε), and most modern editors. Dünzter retains πεπαλάσθαι with MSS. See note. 333. ἐν ὀφθαλμῷ] οὐ' ὀφθαλμῷ Ἀρίσταρχος Schol. M.

330. κατὰ σπείους, 'adown the cave,' that is, from the mouth to the inmost part, so in Od. 12. 93 we have κατὰ σπείους δέδυκεν. See note on Od. 2. 337.

If μεγάλ' [a] be the right meaning it must be taken adverbially with κέχυτο; but it seems an unnecessary addition to ἥλιθα πολλή. An easy change would be to write κατὰ σπείους μεγάλους κέχυτο, or, with Ahrens, κατὰ σπείους κέχυτο μέγα. μεγάλα is used twenty-seven times adverbially in Homer, and is almost invariably joined with verbs expressing sound, as λάχειν, κτυπεῖν, βρέμειν, στενάχειν, εἴχεσθαι, διένειν, or κλάζειν. There are only two exceptions to this usage, μεγάλ' ἀσθίας ἱστηφίλιγαν Il. 16. 774; and κραδίη μεγάλα στέρροισι πατάσσει Il. 13. 282, where the tumultuous thumping of the heart contains a notion of sound no less than of movement. Such a consistent usage makes the employment of μεγάλα here very suspicious.

331. πεπαλάσθαι. Cp. Schol. on Il. 7. 171 οὗτοι Ἀρίσταρχος καὶ Ἐραδίαρος διὰ τὸν σ. . . οὐ διὰ τὸν χ. Similarly Schol. H. here and Eustath. 1631. 14. If the reading be right, it must be referred to παλλόμαι or some such form of παλλομαι, or if it be still taken from παλάσσω we must notice the peculiarity

in following a τ rather than a κ for the characteristic letter of the verb; cp. πεπάλασμη (Il. 24. 642) from πατέλλω. Ahrens regards πεπαλάσθαι as a reduplicator, from πάλλομαι with the substitution of α for ε. Transl. 'I bade them cast lots among themselves.' πάλλειν is used properly of the ώντοι shaken in the helmet; here it is transferred per metonymiam to those who shake the pebbles. (Cp. Soph. El. 709 στάρτες δὲ ίν' αὐτοὶ οἱ πεπαγμένοι βραβῆς | κλήρους [κλήρους] ἐπηλασ.

332. ἐμοὶ σύν. For instances of σύν following its case see Od. 13. 303; 14. 296; 15. 410.

334. τοὺς ἀν κε. For this combination see on Od. 5. 361. In this passage ἀν is taken up, as it were, by the pronoun, leaving κε to qualify the verb.

καὶ adds an emphasis to ἥθελον—those whom I should have *liked* to choose, even if there had been no decision by lot.

335. ἀλέγμην (al. ἐλέχθην). 'I counted myself in.' Cp. λέκτο δὲ φρεμών Od. 4. 451.

338. ἔντοθεν. Rumpf's conjecture for ἔκτοθεν. See on sup. 239.

339. πιστάμενος, 'having some foreboding,' or 'suspicion.'

He expected an attack from wild beasts or marauders, and had no dogs for defence. A single dog would have prevented O.J.'s escape.

Polyd. had no King (cow's milk is not mentioned - H.). Ram was

swifter than bulls for OJ. to deal with -

44. He is marked 6 in all. Ch. 198, v11. Od. men are now 6 in number.  
He abducts with 12 besides. - 1986 (1981)

πάντα κατὰ μοῖραν, καὶ ὥπ' ἔμβρυον ἦκεν ἐκάστη.  
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ δὲ ἔργα,  
σὺν δὲ γε δὴ αὐτεῖ δύω μάρψας ὠπλίσσατο δόρπον.  
καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἀγχι παραστὰς,  
κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

345

'Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,  
δόφρ' εἰδῆς οἶνον τι ποτὸν τόδε νηῦς ἐκεκένθει  
ἡμετέρη· σοὶ δὲ αὖ λοιβήν φέρον, εἰ μὲν ἐλεήσας  
οἰκαδε πέμψειας σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς.  
σχέτλιε, πῶς κέν τίσ σε καὶ θότερον ἀλλος ἵκοιτο  
ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'

350

'Ως ἐφάμην, δὲ δέ δέκτο καὶ ἔκπιεν ἤσατο δὲ αἰνῶς  
ἡδὺ ποτὸν πίνων, καὶ μὲν ἦτες δεύτερον αὐτὶς'

'Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ  
αὐτίκα νῦν, ἵνα τοι δῶξείνιον, φέρε καὶ σὺ χαίρησ.  
καὶ γάρ Κυκλώπεσσι φέρει γείδωρος ἀρουρα

355

344. δόρπον] So Schol. H. Al. δεῖπνον.

346. κισσύβιον. In Eur. Cycl. 383 we have σκύφος κισσοῦ, and in Od. 14. 78 κισσύβιον is used for a milking-pail. In Theocr. 1. 27 it stands for a drinking-cup, and is called σκύφος, ib. 143; but the description Theocr. gives of the wreath of ivy carved round its lip seems to suggest the meaning of 'decorated with ivy,' rather 'than made of ivy wood.' Fritzsche, on Theocr. 1, states that κισσοῦβι is a common name for a milking-pail at the present day in the Ionian islands: and he quotes from Ampelius, 8. 13 'Sami in templo Iuno-nis est *scyphus factus ex hedera*.' On the whole we may suppose that ivy-wood was originally the material that gave its name to κισσύβιον, but that afterwards κισσύβιον was used generally for a wooden cup or bowl.

349. σοὶ...λοιβήν. Eustath. describes the expression as κολακευτικόν, εἰ γε σὺν δὲ ξείνῳ δώρον ἀλλ' ὡς θεῷ λοιβήν φρῆτον οἴνον προσφέρειν. Others explain it to refer to the hope of receiving hospitality, as though Odysseus would say, 'I brought the wine that I might use it to pour a libation with, when I

should be entertained at thy hospitable board.' But the commencement of the sentence with the emphatic σοἱ is decisive in favour of the former interpretation. The grosser the flattery the deeper the irony: but, doubtless, it was not too strong for a savage who had described himself as superior to the μάκαρες θεοί.

εἰ μὲν ἐλεήσας . . πέμψειας, 'in the hope that thou mightest pity me and send me home.' For such a use of εἰ see on sup. 229.

352. ἀνθρώπων πολέων, 'of the multitudes of men.' The force in πολέων is, that the more numerous men are, the greater chance there is of a visitor to the Cyclops: but how many soever there may be, such an inhospitable reception of Odysseus will keep all others at a distance.

353. ἥσατο, from ἥσεσθαι. The aerist commonly in use is ἥσθην. The use of αἰνῶς is not confined to expressions of horror; but it is used with such verbs as φελεῖν, ἔκπιναι, τέρπεσθαι.

357. καὶ γάρ. The καὶ emphasises Κυκλώπεσσι. 'They know what good

οίνον ἐριστάφυλον, καὶ σφιν Διὸς θυμόρος ἀέξει  
ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἔστιν ἀπορρόξ;

‘Ος φάτ’· ἀτάρ οἱ αὐτις ἐγὼ πόρον αἴθοπα οἴνον· 360  
τρὶς μὲν ἔδωκα φέρων, τρὶς δὲ ἔκπιεν ἀφραδίησιν.  
αὐτάρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,  
καὶ τότε δῆ μιν ἔπεσσι προστύδων μειλιχίοισι·

‘Κύκλωψ, εἰρωτᾶς μὲν θνομά κλυτόν; αὐτάρ ἐγώ τοι  
ἔξερέω σὺ δέ μοι δὸς ξείνιον, ὡς περ ὑπέστης. 365  
Οὐτις ἐμοὶ γένομα· Οὐτω δέ με κικλήσκουσι  
μῆτηρ ἡδὲ πατὴρ ἡδὲ ἄλλοι πάντες ἔταιροι·’

‘Ος ἐφάμην, δέ δέ μὲν αὐτίκ’ ἀμείβετο νηλέι θυμῷ·  
‘Οὐτιν ἐγὼ πύματον ἔδομαι μετὰ οἰς ἔταροισι,  
τοὺς δὲ ἄλλους πρόσθεν· τὸ δέ τοι ξείνιον ἔσται.’ 370

‘Η καὶ ἀνακλιθεὶς πέσεν ὑπτιος, αὐτάρ ἔπειτα  
κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καὶ δέ μιν ὑπνος  
ῆρε πανδαμάτωρ φάρυγος δὲ ἐγέσσυτο οἶνος  
ψυμοὶ τὸ ἀνδρόμεοι· δέ δὲ ἐρείγετο οίνοβαρείων.

360. ‘Ος φάτ’· ἀτάρ οἱ] So most modern edd. The common reading was ~~ἀτάρ~~. ~~αὐτάρ οἱ αὐτις~~, for which might be substituted ~~αὐτάρ ἐγὼν αὐτις~~ (as Bekk.). The change is made because *οἱ* generally has the initial digamma; but it makes a new difficulty, because *οἱ* is not usually treated as a long syllable in thesis. 366. *θνομά*] The caesura may be supposed to make a syllable of doubtful quantity allowable here, and the pause in the sense would tell the same way. A few MSS. read *θνομή τοτ'*.

wine is, but this is something quite out of the way.

359. For the use of *τόδε* after *οἶνος* see note on Od. 12. 75.

*ἀπορρόξ*. Properly a part broken off from another, used in Homer of a stream which is a ‘branch’ of the Styx, Il. 2. 755; Od. 10. 514. The adjective *ἀπορρόγε*, ‘abrupt,’ is found as an epithet of *δέκατη* in Od. 13. 98.

362. Join *περὶ . . . ἤλυθεν*, and take Κύκλωπα as the direct object of the compound verb, and *φρένας* as the exegeticative accusative of nearer definition. Cp. Il. 10. 139 *τὸν δὲ αἴψα περὶ φρένας ἤλυθ' Ιανῆ*. Euripides uses a similar expression (Alc. 758) *ἴως θέρημην αὐτὸν ἀμφιβάσα φλόξ | οἴνον*.

366. *θνομά*. The hiatus and lengthening of the final syllable depend

mainly on the pause in the sense. But cp. inf. 392; Il. 5. 576; 8. 556. The form Οὐτῶν is intentionally made different from the ordinary accusative from *οἴνοις*, because it is used as a proper name.

369. *πύματον . . . μετὰ οἰς ἔταροισι*. This is not equivalent to ‘last, after his companions,’ but rather ‘last, in the list of his companions,’ the regular use of *μετά* with dative.

372. *ἀποδοχμώσας*, ‘drooping’. His head droops over towards one shoulder. Schol. *πλαγιώσας*. Cp. Virg. Aen. 3. 631 ‘Cervicem inflexam posuit, iacutique per antrum | immensus, saniem eructans ac frusta cruento | per somnum commixta mero.’

374. δέ δὲ ἐρείγετο. A paratactic clause, giving the reason for this voiding





καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
 εἶως θερμαίνοιτο ἔπεσσί τε πάντας ἑταῖρος  
 θάρσυνον, μή τίς μοι ὑποδδείστας ἀναδύῃ.  
 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
 ἄψεσθαι, χλωρός περ ἔων, διεφαίνετο δ' αἰνῶς,  
 καὶ τότε ἐγὼν δσσον φέρον ἐκ πυρὸς, ἀμφὶ δ' ἑταῖροι 380  
 ἰσταντ'. αὐτὰρ θάρσος ἐνέπινευσεν μέγα δαίμων,  
 οἱ μὲν μοχλὸν ἐλύντες ἐλάινον, δέξνη ἐπ' ἀκρῷ,  
 δόφθαλμῷ ἐνέρεισαν ἐγὼ δ' ἐφύπερθεν ἀερθεὶς  
 δίνεον, ως ὅτε τις τρυπῷ δόρυ νήιον ἀνήρ  
 τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσσείουσιν ἴμάντι 385

377. ἀναδύῃ] Others erroneously ἀναδύη, or ἀναδυή. 383. ἀερθεὶς] ἀρεισθεὶς  
 Ἀρισταρχος. Schol. M. 384. τρυπῷ] See note below.

of ἀνθρόμεα κρέα. In Eur. Cycl. 591 Odysseus says, τῷ δὲ ὑπὸ παρειμένος | τάχ' ἐξ ἀναδύνων φάργος ἀσθοῖς κρέα.

375. ὑπὸ σποδοῦ ἤλασα, 'I drove it under the ashes.' For this use of ὑπὸ with genitive compare ἐτέθαπτο ὑπὸ χθονός Od. 11. 52, ὑπὸ ἀνθερώπων τέτατο δέκτες Il. 3. 372. Cp. Od. 5. 346, 373.

377. ἀναδύῃ. Editions previous to Bekk. generally concurred in writing ἀναδύῃ. But ἀναδύῃ is for ἀναδύῃ as δύῃ in Od. 18. 348; 20. 286: similarly we have ἐκδύμεν in Il. 16. 99 for the optative.

379. ἄψεσθαι, 'to catch.' The middle voice gives a sort of animation to the expression, the passive is elsewhere found, as ἀφθη τὸ λήιον Hdt. I. 19, ἀφθεῖς οἱ νῆροι κατεκαΐθη Thuc. 4. 100. Here however the stake was not consumed, but only glowed with red heat; so we have διαφανῆς and διάπυρος to express 'red-hot.'

383. The common reading ἀερθεὶς merely reproduces the same notion that is already in ἐφύπερθεν, that he stands above it as a shipwright stands on a balk of timber and uses the drill to make a hole in the wood at his feet. But the reading of two important MSS. is ἀρεισθεὶς, which is said to have been preferred by Aristarchus. This would signify 'throwing my weight upon it,' as a man presses with his body upon the stock of a drill as it turns round. Transl. 'just as when a man bores ship-

timber with a borer, while his mates at the lower end keep it spinning with a strap which they hold at either end; and the drill runs continuously.' The λύας here serves the same purpose as the string of the 'bow,' used in working an ordinary drill. The strap made one turn round the shaft or barrel of the borer, so that by pulling at each end of it alternately the borer was made to revolve a turn or two, first in one direction and then in another. We are not, of course, to suppose that there was any such apparatus attached to this μοχλός, the particulars belonging to the simile of the τρύπανον only. What Odysseus means to say is, that the work they were engaged in, and their various attitudes, resembled those of a ship-carpenter and his men using the drill. Euripides copies it exactly, Cycl. 460 ναυπηγῶν δ' ὡς εἰ τις ἀρμόβων ἀνήρ | διώλοις χαλινοῖν τρύπανον καπηλατεῖ. It is usual to describe τρυπῷ as a form of the optative, viz. contracted from τρυπάνῳ (τρυπάω). It must however be remarked that ὡς δτε is nowhere else used in a simile with the optative; which mood is always introduced under such circumstances by ὡς ει. Either then we must treat τρυπῷ as a peculiar usage, or else accept the reading of Dracō (de Metr. 86 26), τρυπᾶ. Ameis proposes the participle τρυπῶν, and supplies, from the foregoing words, ἀρεισθεὶς δινεῖ to complete the sentence.

ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί·

ὅς τοῦ ἐν δόθαλμῷ πυριήκεα μοχλὸν ἐλόντες

δινέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἔοντα.

πάντα δέ οἱ βλέφαρό ἀμφὶ καὶ δόφρυνας εὗσεν ὀπτηλὴ<sup>390</sup>  
γλήνης καιομένης σφαραγεύντο δέ οἱ πυρὶ φίξαι.

ὅς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἡὲ σκέπαργον  
εἰν ὕδατι ψυχρῷ βάπτη μεγάλα λάχοντα

φαρμάσσων τὸ γὰρ αὐτε σιδήρου γε κράτος ἔστιν·  
ὅς τοῦ σίγ' δόθαλμὸς ἐλαῖνέῳ περὶ μοχλῷ.

σμερδαλέον δὲ μέγ' φρωξεν, περὶ δ' λαχε πέτρῃ,  
ἡμεῖς δὲ δεῖσαντες ἀπεσούμεθ'. αὐτὰρ δὲ μοχλὸν

ἐξέρυσ' δόθαλμοῖ πεφυρμένον αἴματι πολλῷ.

τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἦο χερσὶν ἀλύων,

390

395

387. ἐλόντες] τὸ δὲ ἐλόντες Ἀρίσταρχος ἀντὶ τοῦ ἔχοντες Schol. H. ἐλόντες, ἔχοντες κατὰ Ἀρίσταρχον Eustath. 1635. 'Videtur Aristarchus non legisse ἔχοντες, sed ἐλόντες per ἔχοντες interpretatus esse' Dind. 388. ἔντα] Voss, on h. Hom. Cer. 110, reads λόντα, which Nitzsch and Bekk. follow, but see note below.

393. σιδήρου γε] A few MSS. read σιδήρου τε. 398. ἀλύων] ἀλύειν Ἀττικάτερον δασύνειν . . . προσγράφονται δὲ τινὲς τῶν παλαιῶν τὸ λόντα ἐν τῷ ἀλύειν Eustath.

387. ἐλόντες goes directly with δυνόμεν, 'clavum arreptum torquebamus.'

388. The reading λόντα, which would make θερμὸν agree with αἷμα, though accepted by Nitzsch and Bekk., is merely a conjecture. Nitzsch indeed compares Il. 3. 61, where εἶσαν is used of an axe: but εἶσαν διὰ δουρός, 'makes its way through a plank,' gives no analogy to the use of λόντα, absolutely, to signify rotatory motion; though νῆστος λόντης might be quoted as an instance of λέναι used of motion in general. Nitzsch characterises θερμὸν λόντα as meaningless (*nichtig*); but, surely, it is quite the reverse; for the especial thought is the intense heat of the end of the stake, which was so hot as actually to hiss, when plunged in the blood and juices of the eyeball.

389. ἀμφὶ is to be taken adverbially with εἴσεν, 'round about,' as in Od. 3. 429 ἔδρας τε γύλα τ' ἀμφὶ καὶ ὥγλανοι οἰστέμεν ὑδωρ. εἴναι and Lat. 'uro' both belong to Skt. root *us-*.

392. λάχοντα agrees in gender with πλέκειν only, τῇ σκέπαργον being

thrown in, as it were, parenthetically. μεγάλα lengthens its final syllable in arsis before θιάχοντα, but, inf. 395, we have περὶ δ' λαχε, where the initial *F* is dropped. The usage seems to be that where the participle is used, it almost invariably has the *F* as in Od. 4. 454; 10. 323; 22. 81; Il. 11. 463 (though in Il. 21. 341 we find διγὰν λάχοντα), and in the finite sense where *t* is lengthened by the augment, the *F* is dropped, as μέγε δ' λαχε Il. 23. 216, δτε τ' λαχε Il. 18. 219, μέγ' λαχον Il. 2. 333, μεγάλ' λαχε Od. 2. 428.

393. τὸ γὰρ, sc. φαρμάσσων. Here, the hot bar answers to the iron, and the water to the eye. With βάρτεν compare βαφῆ σιδήρος ὡς Soph. Aj. 651. The word βαφῆ was afterwards used in the sense of 'temper;' as βαφῆν δραστιν ὀστερὸν σιδήρος εἰρήνης Διονύσος Aristot. Pol. 4 (7). 14. The emphatic antithesis suggested by τὸ γὰρ αὐτε σιδήρον γε κράτος ἔστιν seems to imply that while iron is vastly strengthened by such 'tempering,' the Cyclops' eye was destroyed by the corresponding process.

398. Join χερσὶν ἀλύων, to describe

οκιταρενον, does not make position; oo οκιταρενος



αὐτὰρ δέ Κύκλωπας μεγάλ' ἤπιεν, οἵ τά μιν ἀμφὶς  
ῷκεον ἐν σπήσσαι δί' ἄκριας ἡμεμέσσας.

400

οἱ δὲ βοῆς δίοντες ἐφοίτων ἀλλοθεν ἄλλος,  
ἰστάμενοι δέ εἴροντο περὶ σπέσος δττι εἰ κήδοι·

'Τίπτε τόσον, Πολύφημ', ἀρημένος ὁδὸς ἐβόησας  
νύκτα δι' ἀμβροσίην, καὶ ἀνπνους ἅμμε τίθησθα;  
ἢ μή τίς σεν μῆλα βροτῶν ἀέκοντος ἐλαύνει;  
ἢ μή τίς σ' αὐτὸν κτείνει δόλῳ ἢ εἰ βίηφιν;'

405

Τοὺς δέ αὐτὸν ἔξ ἀντρου προσέφη κρατερὸς Πολύφημος·  
'ἄφει φίλοι, Οὖτις με κτείνει δόλῳ, οὐδὲ βίηφιν.'

Οἱ δέ ἀπαμειβόμενοι ἔπεια πτερέντ' ἀγύρευον·  
'εἰ μὲν δὴ μή τίς σε βιάζεται οἷον ἔόντα,  
νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,  
ἄλλα σύ γ' εὔχεο πατρὶ Ποσειδάνῳ ἀνακτί·'

410

'Ως δέ ἔφαν ἀπίώντες, ἐμὸν δέ ἐγέλασσε φίλον κῆρ,  
ὡς δνομ' ἔξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.  
Κύκλωψ δὲ στενάχων τε καὶ ὀδίνων δδύνησαι,  
χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἶλε θυράων,

415

404. ἀμβροσίην] γρ. δρφναίη Schol. H. 406. κτείνει] So Bekk. with H. and other MSS. Earlier editions and Dind. read κτείνῃ.

the wild movements of his hands in his agony. Elsewhere ἀλνει has ū, so that some of the grammarians proposed to read here ἀλνιών.

402. Ιστάμενοι. 'And taking their stand round the cave they asked what ailed him, "What is this great hurt of thine, Polyphemus, that thou hast thus cried out?"' τίπτε τόσον is thus best joined with ἀρημένος, and ὁδε with ἐβόησας.

408. οὐδὲ βίηφιν. The ambiguity in the word Οὖτις involves a similar ambiguity in οὐδέ. The Cyclopes understand the words to mean, 'neither by craft nor by violence;' but Polyphemus intended to signify, 'he is slaying me by craft, and not by violence.' The ambiguity might be rendered thus, 'It is no man's craft, no violence that is murdering me.' The Cyclopes regard Οὖτις as equivalent to οὐ τις, as may be seen by their quoting

it in the form μή τις in v. 410. It is difficult not to suppose that a pun is intended between μή τις σε βιάζεται and μῆτις δμάμων, for the Cyclops has been over-reached by the μῆτις of the οὖτις or Οὖτις.

410. οἷον ἔόντα, that is, 'defenceless in having no neighbours to help you.'

411. νοῦσον ἀλέασθαι. See on Od. 5. 395 for the views of the ancients about diseases; and for the general sentiment cp. Od. 16. 447 θεῖσεν δ' οὐκ ἔστι ἀλέασθαι. The genitive, Διός, expressing the source, is like ἀνέμων κύμα Od. 13. 99. Their meaning probably was that they thought he had gone hopelessly mad.

415. ὀδίνων δδύνησοι, 'in agonies of anguish.' Here the παρήχτοις is, of course, intentional.

416. Ψηλαφόων, according to Döderl. from an adjectival form ψηλός (from

αὐτὸς δ' εἰνὶ θύρησι καθέετο χεῖρε πετάσσας,  
εἴ τινά που μετ' δεσσι λάβοι στείχοντα θύρας·  
οὐτῷ γάρ πού μ' ἥλπετ' ἐνὶ φρεσὶ γήπιον εἶναι.  
αὐτάρ ἐγὼ βούλευον, ὅπως δέχ' ἀριστα γένοιτο,  
εἴ τιν' ἑταίροισιν θανάτου λύσιν ἡδ' ἐμοὶ αὐτῷ  
εὑροίμην· πάντας δὲ δόλους καὶ μῆτιν ὄφαινον,  
ὡς τε περὶ ψυχῆς μέγα γὰρ κακὸν ἐγγύθεν ἦν.  
ἡδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.  
ἄρσενες διες ἡσαν ἐντρεφέες, δασύμαλλοι,  
καλοί τε μεγάλοι τε, ἰοδνεφὲς εἵρος ἔχοντες·  
τοὺς ἀκέων συνέργον ἐνστρεφέοσι λύγοισι,  
τῆς ἐπὶ Κύκλωψ εὑδε πέλωρ, ἀθεμίστια εἰδῶς,  
σύντρεις αἰνύμενος δὲ μὲν ἐν μέσῳ ἀνδρα φέρεσκε,

420

425

425. *διες*] 'Αρισταρχος οἶτε Schol. B. H. Q. Ameis adopts this reading, which comes through the vocalization of the digamma in *διες*. 427. *ἀκέων*] Cod. Vrat. *ἀκέων*. 429. *σύντρεις*] La Roche writes, with five MSS, *σὸν τρεῖς*. Cp. Schol. H. θυματὸν δὲ καὶ δύο μέρη λύγου λέγειν σὸν καὶ τρεῖς, καὶ ἐν μέρος λύγου σύντρεις, οὐ σύνεξι τούτοις δὲ μόνοις τοῖς δύο ἀρθροῖς ὑπῆρχε τὸ συνίθεσθαι μετὰ τῆς σύν προθέσεως.

ψάω) and *δέψῃ* (*ἄπτω*). Curt. connects it with *ψάλλω*, root *ψαλ-*, comparing Lat. *palpare*.

417. *Χεῖρε πετάσσας*. Cp. Eur. Cycl. 668 ἐπί πύλαις γάρ | σταθεὶς φόραγγος τάσδ' ιναρμόσων χέρας.

419. Join οὐτὸς νήπιον, and take ἥλπετο with ἐνὶ φρεσὶ as ἥλπετο .. κατὰ θυμὸν II. 10. 355.

420. *ὅπως .. γένοιτο*, 'How all might be for the very best.' For the neuter plural *ἀριστα* used as an abstract noun cp. οὐδὲ ποτ' ίσα | ἔσσεται Od. 2. 203, οὐκέτι φυκτὰ τέλοντο 8. 299.

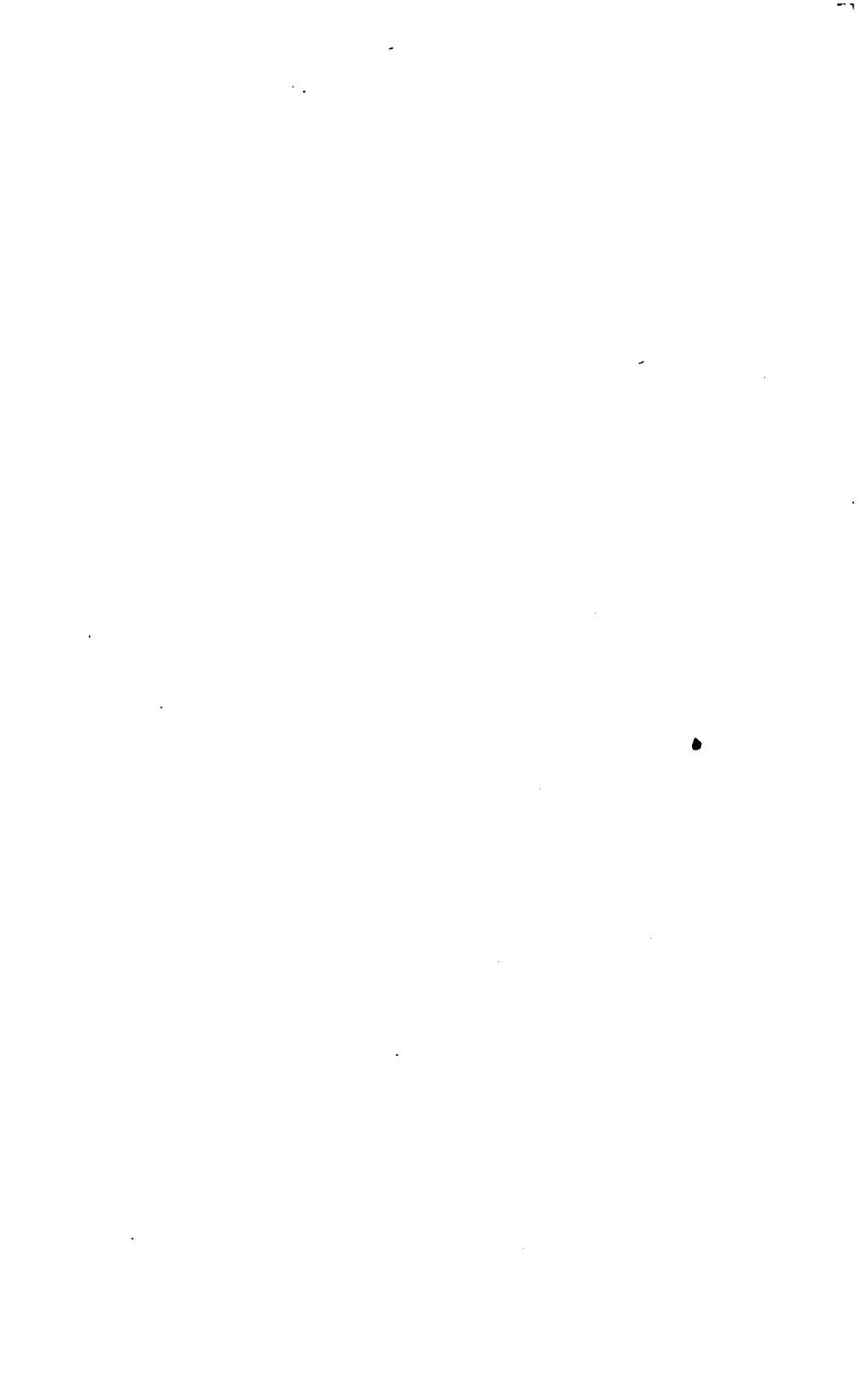
423. ὡς τε περὶ ψυχῆς = 'utpote de vita,' as we say, 'in a matter of life and death.' Cp. II. 22. 161.

426. *ἰοδνεφὲς*. Eustath. rightly interprets this by *μέλαν*. Ernesti endeavours to twist the word so as to mean 'white,' but quite unnecessarily; for while we have as epithets of sheep, *λευκός* II. 3. 103, *ἀργυρός* Od. 10. 85, and *ἀργεννός* II. 6. 424; we have also *μέλας* in Od. 10. 527; and *ταμμέλας* ib. 525.

427. *λύγοισι*. This word properly

denotes the pliant twigs of the *agnus castus* (*Vitex agnus L.*). Dioscorides, I. 136, thus describes it: ἄγρος ή λύγος θάμνος ἐστι δενδράς παρ ποταμοῦ τραχεῖ τε τόποις καὶ χαράδραις φύσεσσι, πάβδους ἔχαν δυσθραύσους πακράς φύλλα δὲ ώσπερ ἔλατα, ἀπαλάτερα δέ το δέσμος ή μέν τις λευκὸν σὸν ἴντορφυρίσσεται, η δὲ πορφυρὸν φέρει. The profusion of scented flowers of the *άγρος* is noticed in the opening scene of Plato's *Phaedrus*. With λύγοι Achilles binds two prisoners, II. 11. 105; and with the same Odysseus ties together the legs of the great stag which he had shot, Od. 10. 166. The same sort of 'green withes' were used to bind Samson (Judges 16. 7). The stem *λυγ-*, Lat. *ligare*, appears in the Skt. *ling-*. The tree is still called *λυγεῖ* in Greece.

429. *σύντρεις* may be so written on the analogy of *ἔντείκοσι* Od. 14. 98, or *σύνδον* h. Hom. Ven. 74. If we adopt, with some good MSS, *σὸν τρεῖς εἰνύεσσος* we must treat it as a tmesis, and may compare *συνάνυρο* II. 21. 502. *φίρεσκε*. The iterative tense is used,





τὼ δ' ἔτέρῳ ἐκάτερθεν ἵτην σώοντες ἑταίρους. 430

τρεῖς δὲ ἕκαστον φῶτ' διεσ φέρον· αὐτὰρ ἔγώ γε,  
ἀρνεῖδος γὰρ ἔην, μῆλων δχ' ἀριστος ἀπάντων,  
τοῦ κατὰ νῶτα λαβὼν, λασίνην ὑπὸ γαστέρ' ἐλυσθεὶς  
κείμηται αὐτὰρ χερσὶν ἀρτου θεσπεσίοιο  
νωλεμέως στρεφθεὶς ἔχόμην τετληθτι θυμῷ. 435  
ὡς τότε μὲν στενάχοντες ἐμείναμεν Ἡώ διαν.

Ἡμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς,  
καὶ τότε ἐπειτα νομόνδ' ἔξεσσυτο ἄρσενα μῆλα,  
θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·  
οὐθατα γὰρ σφαραγεῦντο. ἀναξ δὲ δύνησι κακῆσι 440  
τειρόμενος πάντων δίων ἐπεμάλειτο νῶτα  
δρθῶν ἐσταύτων τὸ δὲ νήπιος οὐκ ἐνόησεν,  
ὡς οἱ ὑπ' εἰροπόκων δίων στέρνοισι δέδεντο.  
νοτατος ἀρνεῖδος μῆλων ἐστειχε θύρας,

433. ἐλυσθεὶς] Al. ἐλιχθεὶς. Vind. 56 ἐρεισθεὶς. 443. ὡς οἱ] August. and Ven. 613 ὡς οἱ, which Nitsch prefers. But see note.

because there were several successive groups of three.

433. Join κατὰ with λαβὼν. ‘Having grasped his back, I lay curled up under his shaggy belly.’ The Schol. interprets ἀνθεῖται by συντραφεῖς. We find in Il. 23. 393 ἀνθεῖς δὲ ἐπὶ γαῖαν ἀλύσθη, where Schol. B. interprets by συνερηῇ. In Il. 24. 510 πρωτάριθε ποδῶν Ἀχιλῆς ἐλυσθεὶς is rendered by the same Schol. συνελυθεὶς ή κυλισθεὶς. It must be noticed that κείμην is an unusual word to express ‘suspension.’ But, after all, the posture is rightly described by κείσθαι, as Odysseus is outstretched back downwards. Nor is the impossibility of holding on all night to the sheep’s wool to be considered for an instant. It is only the same scene that appears in the ‘Romans de Dolopathos’ (see Appendix 3), where the robber holds on to the hen-perch for a day and a night while the blinded giant is laying about him with his club. Otherwise we should have to accept the tame interpretation, that Odysseus lay nestling at the ram’s side, while the creature slept—his hands interlaced in the fleece—and that when the ram rose to go out, he lifted Odysseus with him.

434. χερσὶν is emphatic, because the men were tied by withes, but there is no one to tie Odysseus, so that his hands are all that he has wherewith to support himself.

435. It is better to join νωλεμέως with ἔχόμην, as in Od. 12. 437, and, similarly, Od. 20. 24. νωλεμέως is a word of unknown etymology. But however the meaning may come, there seems no doubt that the general sense is ‘firmly’ or ‘constantly.’

στρεφθεὶς is generally rendered ‘twisted in,’ i.e. with hands interlaced with the wool. But no analogy is found to support this use of στρεφθεὶς, which commonly means ‘turning round’ or ‘back;’ cp. Il. 5. 575; 15. 645; 16. 598. Düntzer would interpret it here ‘turned round,’ meaning that the head of Odysseus peered out at one side. But it is more likely that it means only ‘turned round,’ i.e. hanging downwards; just as in Od. 12. 432 foll. Odysseus clings to the fig-tree, and holds on ὡς νυκτερίς. Translate, ‘And, turning myself over, I firmly gripped his thick wool with my hands.’

443. ὡς οἱ. For this some write ὡς

λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι.

445

τὸν δὲ ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

‘Κρὶ πέπον, τί μοι ὡδε διὰ σπέος ἔσσυν μῆλων  
ἴντατος; οὐ τι πάρος γε λελειμένος ἔρχεαι οἰών,  
ἄλλὰ πολὺ πρῶτος νέμεαι τέρεν’ ἀνθεα ποίης

450

μακρὰ βιβάς, πρῶτος δὲ ρὸς ποταμῶν ἀφικάνεις,

πρῶτος δὲ σταθμόνδε λιλαίεις ἀπονέεσθαι

ἐσπέριος· νῦν αὐτὲ πανύστατος. ή σύ γ' ἄνακτος  
όφθαλμὸν ποθέεις, τὸν ἀνήρ κακὸς ἔξαλάωσε

σὺν λυγροῖς ἑτάροισι, δαμασσάμενος φρένας οὗνῳ,

455

Οὐτις, δν οὐ πώ φημι πεφυγμένον εἶναι ὀλεθρον.

εἰ δὴ δμοφρονέοις ποτιφωνήεις τε γένοιο

445. λάχνῳ] Most MSS. λαχμῷ. Cp. Schol. M. λαχμῷ λέγει νῦν τὸν ἐκ τῆς λάχνης λασιόπτη. οἱ δὲ παλαιοὶ φασὶ κάλλιον ἐπαΐσθια λάχνῳ κατὰ Ήρακλεόν.

455. ολεθρον] Two MSS. give δλέθρον, which Eustath. prefers. See note on Od. i. 18 γρ. ἔμμεν δλέθρον Schol. H. P.

456. ποτιφωνήεις] Three MSS. give ποτι-

οῖ, which Nitzsch approves. But οῖ is not the nominative plural, referring to the comrades of Odysseus, but a dative referring to the Cyclops. It is a true *dativus ethicus*, and is nearly equivalent in force to ‘all unbeknown to him.’ The enclitic, in this reading, throws back its accent on ἐσ. See note on sup. 42 μῆτις μοι δτεμβόμενος κτοι ἵσης.

445. λάχνῳ στεινόμενος, ‘cumbered by his wool and me,’ that is, ‘by me sticking to his wool,’ for the weight of the wool itself does not properly enter into the description. Thus we may take λάχνῳ καὶ ἄροι as a species of hemidiatyads; cp. Od. 19. 396 ἀλεπποσύνῃ θ' ὥρκῃ τε. But the particular combination is no doubt chosen to give a comic touch to the whole. The unexpected addition of ἄροι after λάχνῳ would be described in later Greek as a true *σκῶμμα παρὰ προσδοκίαν*.

447. Κρὶ πέπον. The word used for ‘ram’ in the Iliad is *κτήλος*, κτένις is probably connected with *κέρας*. Eustath. remarks that we are reminded by this scene of Hector (Il. 8. 185), Achilles (Il. 19. 400), and Antilochus (Il. 23. 402) talking with their horses. Cicero (*Tusc. Disp.* 5. 115) fails to understand this natural craving on the part of the Cyclops for sympathy in his distress

even from an animal, and notes how ‘Polyphemus Homerus cum immanem ferumque finxit, cum ariete etiam colloquenter facit, eiusque laudare fortunas, quod qua vellet ingredi posset, et quae vellet attingere. Recte hic quidem. Nihilo enim erat ipse Cyclops quam aries ille prudentior.’ But Cicero’s entire description of the scene is so unlike the Homeric picture, that we must either suppose that he had forgotten the original, or that he was confusing the story in Homer with the later account, perhaps, of some tragedian.

448. λελειμένος . οἰών, ‘distanced by the sheep.’ Compare τόσσος δὲ Μενέλαος δμύμονος Αντιλόχῳ | λέπετο Il. 23. 523. So too, κίρκοι πελειῶν οὐ μακρὰ λελειμένοι Aesch. P. V. 857.

With the use of the present tense ἔρχεαι after πάρος cp. πάρος πάλαι Od. 4. 811, and 5. 88.

450. μακρὰ βιβάς. This graphically describes the proud bearing generally noticeable in the animal that is the leader of a herd or flock.

451. ἀπονέεσθαι. For the lengthening of the initial ἀ see note on Od. 12. 422.

455. πεφυγμένον εἶναι ὀλεθρον. See note on Od. i. 20.

456. εἰ δὴ δμοφρονέοις, ‘couldst thou feel as I do, and get the gift of





εἰπεῖν δπτη κεῖνος ἐμὸν μένος ἡλασκάζει·  
τῷ κέ οἱ ἔγκεφαλός γε διὰ σπέος ἀλλυδις ἀλλη  
θεωρούντο φαίοιτο πρὸς οὐδεῖ, καὶ δέ κ' ἐμὸν κῆρ  
λαφήσει κακῶν, τά μοι οὐτιδανδις πόρεν Οὖτις.

460

\*Ως εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.  
ἐλθόντες δ' ἥβαιδν ἀπὸ σπείους τε καὶ αὐλῆς  
πρῶτος ὑπ' ἄρνειον λυόμην, ὑπέλυστα δ' ἔταιρους.  
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῳ,  
πολλὰ περιτροπέοντες ἐλαύνομεν, δφρ' ἐπὶ νῆα  
ικόμεθ· ἀσπάσιοι δὲ φίλοις ἔταροισι φάνημεν,  
οἱ φύγομεν θάνατον τοὺς δὲ στενάχούτο γοῶτες.

465

*φωνήεις*, which Ahrens adopts. Göbel, de epith. in -eis desin., writes ποτέ, φωνήεις, an unusual rhythm. 457. ἡλασκάζει] ἡλυσκάζει Cod. Vrat. 464. πίονα] Al. πίονι. 465. περιτροπέοντες] περιτροπάντες Hesych.

speech, so as to tell me where that man is skulking from my wrath, then should his brain, as he was smitten, be dashed all abroad on the ground, and my heart should be eased from the trouble which good-for-nothing No-man gave me.' There is a grim sort of reference in πόρεν to the word that was used, sup. 360, of Odysseus handing the wine to the Cyclops.

*ποτιφωνήεις* is a word the composition of which suggests a difficulty; the general rule being that Homeric adjectives in -eis are derived from nouns substantive, as δημαλό-εις, αὐθή-εις. There appears to be an exception to this general rule in δένδεις, which seems to point to δένεις. But we may follow Bekker in referring δένδεις to δένα or δένη, and so make it equivalent to δένιος. But there is no synthetic compound of ποτί and φωνή from which ποτιφωνήεις can be formed; and a similar irregularity appears in the words βαθύνηεις, from βαθύς and δίνη, or διμφυγήεις, from διμφύ and γυνός. For other readings see crit. note.

457. ἡλασκάζει is used, in Il. 18. 281, in the intransitive sense of 'wandering.' Hermann would read ἡλυσάζει for δλυσάζει. But the two meanings meet in the notion of 'dodging.'

459. For θεωρούντο after οἱ see on Od. 6. 157.

462. ἀλθόντες . . λυόμην . . ὑπέλυστα. The plural ἀλθόντες seems to prepare

us for ἀλυόμεθα, instead of which two verbs are substituted as giving a more exact description. A similar use of a plural nominative subdivided into two singulars is found in Od. 12. 73; 18. 95; 24. 483; Il. 3. 211; 10. 224.

463. ὑπ' ἀρνεοῦ = 'from under the sheep.' Cp. ὑπ' ἀνήρης λύειν ἡμόνος Od. 7. 5.

464. ταναύποδα, i. e. ταναύποδα, the ν representing the digamma. So we find ἀβός for ἀφός (ἥψ), ἀνέρυσταν, καλαύρωψ, and, notably, ταλαύρινος = ταλαύρινο-s, i. e. ταλά-φρινο-s. See Curt. G. E. 496 foll.

δημός, 'fat,' is connected by Weber with δαίω, as if the sacrificial fat for burning: but against this meaning we have the fact that δημός is used for the fat of human beings as well as of animals.

465. περιτροπέοντες. On the analogy of περιτροπάντος ἐναντός we might construe this 'oft turning round,' viz. to see if the Cyclops were in pursuit. We should certainly rather expect to find a middle voice used, like ἐντραπαλίεσθαι Il. 6. 496; so that it is preferable to render περιτροπέοντες here 'driving in,' sc. into a compact flock, for the purpose of taking them down to the ship. Cp. βοῦς περιτραπιθέμενον Od. 11. 402; 24. 112. Fäsi compares Apoll. Rhod. Arg. 2. 143 ἡδη δ' ἀσπετα μῆλα περιτραπάδην ἐτάμοντο | ἤρωες. We find περιτροπάντο in the sense of 'deceiving' in h. Hom. Merc. 542.

ἀλλ' ἔγὼ οὐκ εἶων, ἀνὰ δὲ δρύσι νεῦνον ἐκάστῳ,  
κλαίειν· ἀλλ' ἐκέλευσα θῶσ ταλλίτριχα μῆλα  
πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὄδωρ.  
οἱ δὲ αἴψεισθαι καὶ ἐπὶ κληῆσι καθίζον·  
ἔξῆς δὲ ἐγόμενοι πολιὴν ἀλα τύπτον ἐρεγμοῖς.  
ἀλλ' ὅτε τόσον ἀπῆν δσσον τε γέγωνε βοήσας,  
καὶ τότε ἔγὼ Κύκλωπα προσηγόρων κερτομίουσι·

‘Κύκλωψ, οὐκ ἀρέμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους 475  
ἐδμεναι ἐν σπῆι γλαφυρῷ κρατερῆφι βίηφι.  
καὶ λίγην σέ γέμελλε κιχήσεσθαι κακὰ ἔργα,  
σχέτλι', ἐπεὶ ξείνους οὐχ ἀξει σῷ ἐνὶ οἰκῷ  
ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

‘Ως ἐφάμην, δέ δὲ ἐπειτα χολώσατο κηρόθι μᾶλλον 480  
ἥκε δέ ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,  
καὶ δέ ἐβαλε προπάροιθε νέδες κυανοπρώροιο  
[τυτθὸν, ἐδεύησεν δέ οἰήιον ἄκρον ἰκέσθαι].’

483.] σότος δ στίχος συντάσσεται διπλοῦ στίχου δρχομένου ‘πλημμαρίς’ (inf. 485)  
Schol. M. δοτέρα ἔχει μετά διθέλον Eustath. Editors since Wolf have either  
bracketed or expunged the line. See note below.

468. Join ἀνά-νεῦν, i. e. I signalled my refusal. The proper meaning of ἀνανεύειν is to express dissent or refusal by throwing back the head, opposed to κατανεύειν, the corresponding gesture of assent or permission by nodding and bowing the head. ἀνανεύειν may be used absolutely, or with καρφατι II. 22. 205, or, as here, with δρύσι, the expression of disapprobation being also exhibited in the knitting of the brow or closing of the eyes: cp. Ar. Lysist. 126 τί μοι μάτε κανανεύετε;

469. κλαίειν is directly governed by οὐκ εἶων, the words ἀνά . . ἐκάστῳ being parenthetical, as οὐδὲ πλέλειετε sup. 292.

470. βαλόντας. A hasty action suggestive of hurry. In Od. 11. 4, where there is no such haste implied, we have the more deliberate ἐν δέ τὰ μῆλα λαβόντες ἐβήσαμεν.

474. κερτομίουσι (κέρω) is used here and in II. 1. 539 as a substantive; cp. μειλιχίοισι II. 4. 256, and δειδεῖοισι II. 22. 497.

475. οὐκ ἀρέμελλες. The negative attaches closely to ἀνάλκιδος, which is the emphatic word in the sentence. The words are equivalent to οὐκ ἀρέαντες ηὐδημαρίας ἔμελλες, ‘He was no weakling whose comrades thou wast minded to eat.’ θέμελλες refers back to v. 208, when the Cyclops first began his horrid butchery. ἀρέα = ‘as you see,’ introducing the illustration.

477. καὶ λίγην, ‘to the very uttermost.’ Cp. καὶ μάλα Od. 1. 318 etc., καὶ κάρτε Soph. O. C. 65.

478. σῷ ἐνὶ οἰκῷ, thereby specially violating the rites of hospitality.

483. τυτθὸν . . ικέσθαι. This line cannot be read here, though it is appropriate enough in v. 540. A stone that fell προπάροιθε νέδες would not go near the οἰκόν. Probably the missile passed clean over the ship and fell before her bows; as it appears, from v. 489 foll., that the stern was the part toward the shore.



87. Kwongs: hole for putting off or coming to land. Up to now 22 alighting (O 677)

89. Kwongs: the ears themselves, as in 204. It is the handle properly & in 87 is the handle of a key,

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης  
 τὴν δ' αἷψ' ἡπειρόνδε παλιρρόθιον φέρε κῦμα,  
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἵκεσθαι.  
 αὐτὰρ ἔγῳ χείρεσσι λαβὼν περιμήκεα κοντὸν  
 ὥστα παρέξει ἐτάροισι δ' ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπὸ ἐκ κακτῆτα φύγοιμεν,  
 κρατὶ κατανεύων οἱ δὲ προπεσόντες ἔρεσσον,  
 ἀλλ' ὅτε δὴ δὶς τόστον ἀλλα πρήσσοντες ἀπῆμεν,  
 καὶ τότ' ἔγῳ Κύκλωπα προσηγόρων ἀμφὶ δ' ἐταῖροι

485. τὴν δ' αἷψ'] τὴν δ' ἄψ, οὔτως Schol. H. Does this mean οὔτως Ἀρίσταρχος?  
 489. ἵν' ἐκ] Wolf wrote ἵν' ἐκ in II., but Spitzn. and subsequent edd. ὑπέκ. La Roche here, with four MSS. ἵν' ἐκ. See on Od. 3. 175. 491. πρήσσοντες]  
 πλήσσοντες Pianós Schol. H. Q.

485. τὴν δ' αἷψ', 'and the back-washing wave carried her swiftly to land (a surge setting in from the sea), and drove her to approach the strand.'

παλιρρόθιον is here used of a wave that draws in to shore; in Od. 5. 430 it is the under-tow of the surf that carries the swimmer out to sea. But the epithet is correct in both passages, for the wave 'carries back' to the place from which escape is being sought.

486. πλημυρὶς (πλήθω), interpreted by Apollon. as δραμημα τῆς θαλάσσης, is not the flood-tide τῆς θαλάσσης, but the swell from the fall of the stone, setting shoreward. It is a common expedient to bring a floating stick to the bank by throwing stones beyond the stick; and this was the effect of the great stone hurled by the Cyclops.

Θέμωσε. Cp. Schol. V. δὲ μὲν Ἀρίσταρχος, ἤγγισε δὲ τὴν χέρσον· Καλλίστρατος δὲ ἀντὶ τοῦ ἐποίησε, παρὰ τὸ θεῖναι, παραγάγειος. Ἀλλας, ἤράγασεν, θάσαστο. Schol. B. derives the word from θεσμός, i.e. δέ νόμος καὶ ἡ ἀνάγκη, but, ultimately, the word must be referred to root θεῖ (θεῖναι). Cp. Eur. I. T. 1396 εἰς δὲ γῆν πάλιν | κλίδων παλίρροθος νῆε ναῦν.

488. ὥστα παρέξει. This means something more than pushed her 'off' or 'out'; it implies also the process of 'punting' the ship somehow 'along' the shore. Perhaps the word 'away' might be general enough. If κοντός (Lat. 'contus') be connected with κεντέω, it must be a pole sharp at the point.

489. ἐμβαλέειν κάπης. This is taken as the equivalent of the Lat. 'incumbere remis.' According to this rendering we have to supply some word like χίπας or ἴνα, or else to treat ἐμβ. as a sort of reflexive verb, of which latter use we find no example in Homer. Perhaps we ought to interpret the phrase as meaning, 'to dash into [the sea] with our oars,' comparing the dative with νηὶ κατηγαγμέσθα Od. 10. 140, or χερὶν ἀνασχομένω II. 23. 686.

490. κρατὶ, for no one dared to utter a sound while they were still within range of the Cyclopes' missiles.

491. δῆς τόσσον. This must mean twice as far as the distance given in sup. 473. The design of Odysseus is to row out of range; but the expression introduces an inconsistency, for to be out of range of shot must be to be out of hearing, if the first position (473) is described as δῶσσον τε γέγονε βοήσας. But that they were not out of hearing is implied by the intention of Odysseus to address the giant, καὶ τότ' ἔγῳ Κ. προσηγόρων, and we have no right to add to the picture by supposing that the Cyclops had come down to the water's edge, or was even wading in the sea.

ἀλλα πρήσσον is analogous to κέλευθον πρήσσειν Od. 13. 83; the commoner construction being πρήσσειν δδοῦ Od. 3. 476. This usage is imitated in the later epicists, as κάπησι διέπρησσον μέλαν θύει Quint. Smyrn. 14. 404.

492. προσηγόρων. The passage 491-

μειλιχίοις ἐπέεσσιν ἔρήτυον ἀλλοθεν ἀλλος

‘Σχέτλιε, τέππι’ ἐθέλεις ἐρεθιζέμεν φύριον ἀνδρα;  
δις καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα  
αὐτὶς ἐς ἥπειρον, καὶ δὴ φάμεν αὐτόθ’ ὀλέσθαι.  
εἰ δὲ φθεγξαμένου τεν ἡ αὐδήσαντος ἀκουστε,  
σύν κεν ἄραξ’ ἡμέων κεφαλὰς καὶ νῆια δοῦρα  
μαρμάρῳ ὀκριόεντι βαλὼν τόσσον γὰρ ἵησιν.’

‘Ως φάσαν, ἀλλ’ οὐ πεῖθον ἐμὸν μεγαλήτορα θυμὸν, 500  
ἀλλά μιν ἀψορρον προσέφην κεκοτηότι θυμῷ.

‘Κύκλωψ, αἴ κέν τίς σε καταθνητῶν ἀνθρώπων  
ὅφθαλμοῦ εἴρηται ἀεικελίνη ἀλαωτὸν,  
φάσθαι Ὁδυσσῆα πτολιπόρθιον ἔξαλαῶσαι,  
νίδν Λαέρτεω, Ἰθάκη ἔνι οἰκί’ ἔχοντα.’

‘Ως ἐφάμην, ὁ δέ μ’ οἰμάξας ἡμείβετο μύθῳ.  
‘ὦ πόποι, ἡ μάλα δὴ με παλαίφατα θέσφαθ’ ικάνει.  
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡύς τε μέγας τε,  
Τήλεμος Εὐρυμίδης, δις μαντοσύνη ἐκέκαστο  
καὶ μαντεύμενος κατεγήρα Κυκλώπεσσιν’

499. ὀκριόεντι] ὀκριόεντι in two MSS.

501 seems to be parenthetical, and the προσηύδων of 491 is resumed by the προσέφην of 501. It does not seem according to Homeric usage to press a sense of attempted action into the imperf. προσηύδων. Cp. Od. 14. 485.

496. φάμεν . . ὀλέσθαι. With this use of the aorist after verbs of expectation or prediction see on φῆμι τελευτῆθην Od. 2. 171.

497. φθέγγεσθαι expresses any shout or cry; αὐδὺν is narrower, and implies the use of articulate words.

499. μαρμάρῳ, from root μαρ, as μαρμάρω. Seiler quotes from Montbel: ‘Ici μάρμαρος et quelquefois πέτρος μάρμαρος (Il. 16. 735) n’est autre chose qu’une pierre blanche comme nos cailloux ou brillante, comme la roche nommée mica.’

τόσσον γὰρ ἵησιν, ‘so far he flings.’

501. ἀψορρον. See on sup. 282. He addresses him here ‘again;’ for his first address is given in v. 474.

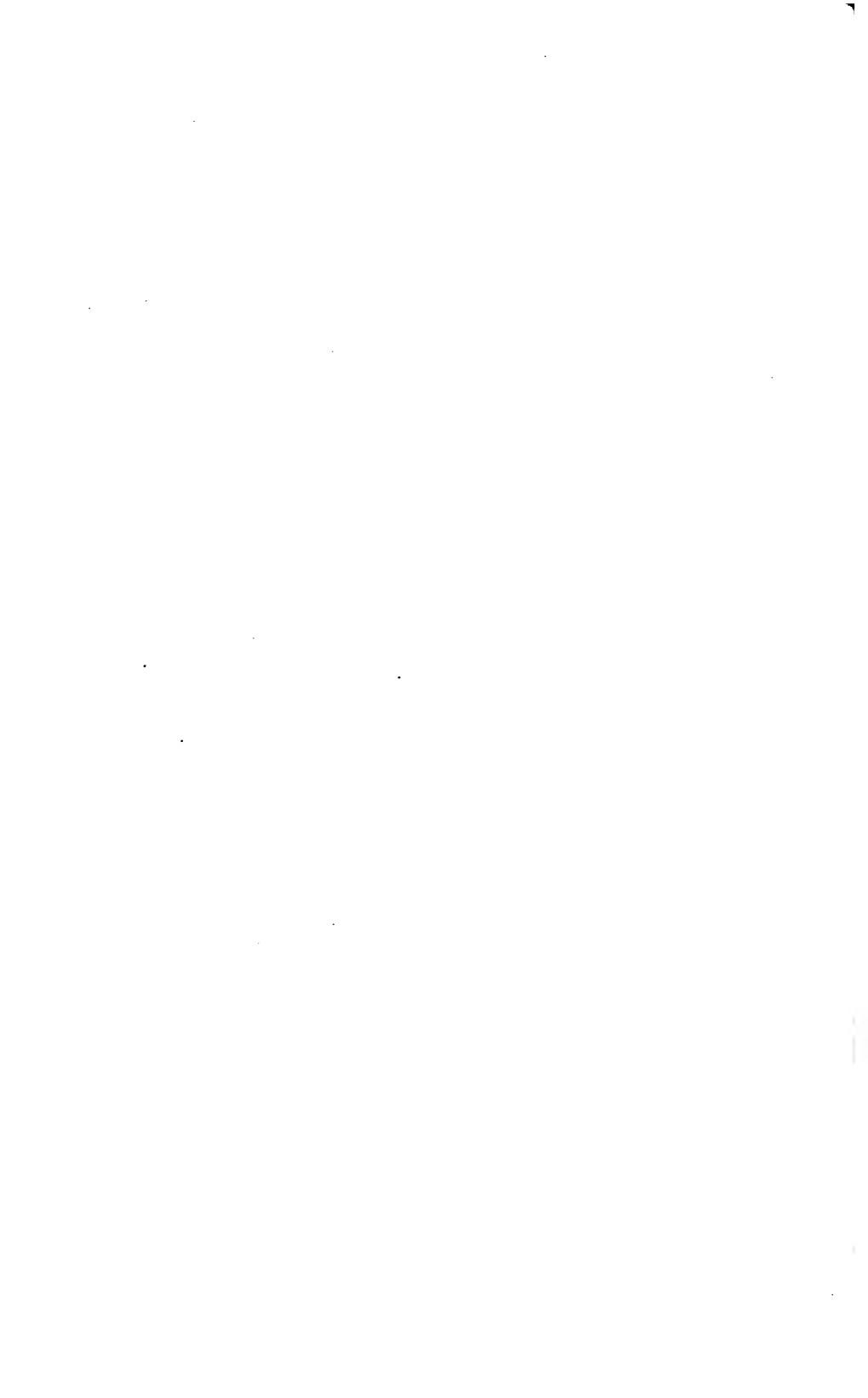
504. φάσθαι = ‘dic.’ Alluding to this

passage, in which Odysseus reveals his name to the Cyclops, Aristotle (Rhet. 2. 3. 16) remarks that vengeance is incomplete till the guilty one knows for what cause and by whose hands it has been inflicted.

507. Ιάνα, ‘are come home to me:’ so μόρος μν ιάνοι Il. 18. 465. Cp. Eur. Cycl. 696 αλᾶς παλαιὸς χρησμὸς ἑτεραίνεται· | τυφλὸν γὰρ ὄφιν ἐκ σέθεν σχάσειν μ ἔφη, | Τροίας ἀφορμοθέννος.

509. Τήλεμος. Cp. Theocr. 6. 23; and Ov. Metam. 13. 771 ‘Telenus Eurymides, quem nulla fessellerat ales, | terribilem Polyphemon adit: lumenque quod unum | fronde geris media rapiet tibi, dixit, Ulixes.’

510. μαντεύμενος κατεγήρα. For μαντεῖα was a regular profession, the μάντεις being reckoned as public servants (δημοσεροι Od. 17. 383) along with the δοιόδις, ἱητῆρ κακῶν, and τέκτων δόρων. The μάντης could interpret the present and predict the future either by the study of the flight of birds, or other





ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,  
Χειρῶν ἔξ 'Οδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.  
ἀλλ' αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην  
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν.  
νῦν δέ μ' ἐών δλίγος τε καὶ οὐτιδανὸς καὶ ἄκικος      515  
όφθαλμου ἀλάωσεν, ἐπεί μ' ἐδαμάσσατο οἶνῳ.  
ἀλλ' ἂγε δεῦρ', 'Οδυσεῦ, ἵνα τοι πᾶρ ἔσινα θεῖω,  
πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον  
τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὔχεται εἶναι.  
αὐτὸς δ', αἱ κ' ἐθέλησο', ἰήσεται, οὐδέ τις ἄλλος      520  
οὗτε θεῶν μακάρων οὕτε θυητῶν ἀνθρώπων.'

\*Ως ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·  
'αἱ γὰρ δὴ ψυχῆς τε καὶ αἰώνος σε δυναίμην  
εὖνιν ποιήσας πέμψαι δόμον' \*Αἰδος εἴσω,  
ὡς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδὲ ἐνοσίχθων.'      525

512. ἀμαρτήσεσθαι] See note below. 515. ἄκικος] γρ. δεικής Schol. M. Eustath. quotes the same reading. Arist. Poet. 22. 13 δειδῆς. 516. ἀλάωσεν . . . ἐδαμάσσατο] γρ. ἀλάωσας . . . ἐδαμάσσα Schol. H. M. and many MSS.

augurial signs (*οἰωνοπόλος* Il. 1. 69), or by dreams (*δνειρόπολος* Il. 1. 63), or possibly by the smoke of the sacrifices, if this meaning can be got from *θυοτάδος* Od. 21. 145; Il. 24. 221.

Kuklāpēsōn may be taken with *μαντεύόμενος* = 'for the Cyclopes'; but its position in the line rather suggests that the meaning is local: he passed his life and reached old age among the Cyclopes.

512. χειρῶν δέ, 'that I should lose my sight at the hands of Odysseus.' Cp. φιληθῆναι ἐκ Διὸς Il. 2. 669.

This use of *ἀμαρτάνειν* is not found elsewhere in Homer, and Döderl, needlessly proposes *ἀμερθήσεσθαι*, from *ἀμέρθειν*. The phrase is common enough in the Tragedians, as Eur. Alcest. 342 *τοιᾶσδε ἀμαρτάνοντι συζύγουν*. The compound *ἀμαρτάνειν* is used in Homer nearly in this sense, as *σεν ἀμαρτρόνηση* Il. 6. 411, φλοι ἀπὸ πατρὸς ἀμαρτάνη Il. 22. 505.

515. ἄκικος. In Od. 11. 393 we find the substantive *κίκος*, which may belong to the same root as *κινέω*, and would then denote strength as exhibited in 'movement.'

518. πομπήν τ' ὀτρύνω. These words

make a sort of Homeric formula, as in Od. 7. 151; 8. 30; 11. 357. It seems therefore better to take them closely together, and to regard δόμεναι κλυτὸν ἐννοσίγαιον as an exegetic clause defining πομπήν. Similarly in Od. 7. 151 we have αὐτὰρ ἔμοι πομπήν ὀτρύνετε—πατρὶδ' ικέσθαι Θᾶσσον, 'hasten on with the preparations for my return—that I may reach home all the sooner.' So we may render here, 'and let me make speedy preparation for your return—that the famous Earthshaker may grant you one.'

523. αἱ γάρ. 'Would that I were able, having robbed thee of life and being, to send thee within the house of Hades, as certainly as Poseidon himself shall never heal thine eye!'

525. With οὐκ .. οὐδὲ cp. Od. 8. 176, 280. For ὡς introducing an illustrative comparison into the expression of a wish cp. Od. 17. 253 αἱ γάρ Τηλέμαχος βάλοι δρυγρόταφος 'Απόλλων | .. ὡς 'Οδυσῆη γ' ἀπώλετο νόστιμον ήμαρ. The form is clearer when οὐτω is introduced after the first clause, as εἰ γάρ ἐγὼν οὐτω γε Διὸς παῖς αἰγιόχοιο | εἴην .. ὡς νῦν ημέρη ήδε κακὸν φέρει 'Αργειοῖσι Il. 13. 825 foll.

“Ως ἔφάμην, δὸς ἔπειτα Ποσειδάνωνι δηνακτι<sup>1</sup>  
εῦχετο, χείρ ὀρέγων εἰς οὐρανὸν ἀστερέντα·

‘Κλῦθι, Ποσείδανον γαιήσοχε, κυανοχαῖτα·  
εὶς ἑτεόν γε σός εἴμι, πατήρ δὲ ἐμὸς εὐχεῖαι εἶναι,  
δὸς μὴ Ὁδυσσῆα πτολιπόρθιον οἴκαδ’ ικέσθαι  
[νιὸν Λαέρτεω, Ἰθάκῃ ἔνι οἴκι’ ἔχοντα].

ἀλλ’ εἴς οἱ μοῖρ’ ἔστι φίλους τὸν ιδέειν καὶ ικέσθαι  
οἴκον ἐνκτίμενον καὶ ἐήν ἐς πατρίδα γαῖαν,  
ὅψε κακῶς ἔλθοι, ὀλέσσας ἀπὸ πάντας ἑταίρους,  
νηὸς ἐπ’ ἀλλοτρίης, εὔροι δὲ ἐν πήματα οἴκῳ.’

“Ως ἔφατ’ εὐχόμενος, τοῦ δὲ ἔκλυε κυανοχαῖτης·  
αὐτὰρ δὲ γέ ἔγαντις πολὺ μείζονα λᾶαν ἀείρας  
ἥκει ἐπιδινήσας, ἐπέρειστε δὲ τὸν ἄπέλεθρον,  
καὶ δὲ ἔβαλεν μετόπισθε νεδὸς κυανοπρόφροιο  
τυτθὸν, ἐδεύησεν δὲ οἴγιον ἄκρον ικέσθαι.

530

535

540

531.] Since Wolf this line has been bracketed by nearly all editors, as being wanting in twelve MSS, and in the text of Eustath.: cp. also Macrob. Sat. 5. 12. 6.  
539. μετόπισθε] γρ. προπάροιε Schol. M. and a few MSS. See on sup. 483.

527. χείρ, i.e. χείρε. ἀστερέντα is a good instance of a standing epithet, for the occurrences described here are taking place in the daytime.

535. νηὸς ἐπ’ ἀλλοτρίης, that is, the Phaeacian ship on board of which Odysseus was brought home.

εὔροι δὲ ἐν πήματα οἴκῳ. For this unusual position of the preposition see on Od. 6. 167.

538. ᥫκ’ ἐπιδινήσας, ‘he whirled it round and flung it, and put into it [sc. the effort] vast strength.’ Said of Ajax. Il. 7. 269.

For ἐπέρειστε compare Schol. B. L. συνεπέδακεν δλον τὸ σῶμα τῷ βολῇ καὶ πάργη δυνάμει ἔχρησατο. The word is used without a direct object expressed in Il. 5. 856 ἐπέρειστε εἰς κενεώνα, the ἔχος may easily be supplied from the foregoing words.

539. There are two ways of punctuating here. We may either put a stop after τυτθὸν, which will then qualify μετόπισθε, as τυτθὸν διεσών Il. 5. 443 (Aristarch.); or we may put a stop after

κυανοπρόφροιο, so that τυτθὸν may go with διενύρον, like τυτθὸν ἄμαρτε Il. 17. 609. In the latter case, δὲ will stand as the third word in the sentence, which is only allowable when the first two words have a very close connection together. See crit. note on Od. 6. 100. If then we join τυτθὸν διενύρον δὲ we must treat τυτθὸν as making a sort of close combination with διενύσειν, and this is the decision of Eustath. and the older commentators generally. The other way of punctuating is supported by Il. 10. 345 παρεξελθεῖν πεδίοιο | τυτθόν. and Il. 13. 184 ἡλεύατο χάλκεον ἔγχος | τυτθόν, in both of which passages a clause follows introduced by δὲ. This seems the preferable way. For the use of διενύσει (= ἔδειγησε) without any qualifying adverb Bekk. quotes Alciph. 3. 5. 3 διείρα κινδύνῳ περιτετάρ. Translate, ‘And he threw it down a little astern of the dark-prowed ship, but he failed to reach the end of the steering-paddle.’

540. οἴγιον(οἴαξ) is properly the handle which turns the paddle or πηδάλιον.

At Aci Reale on E. coast Sicily are abounds black rocks which are said to have been thrown by P.

53. Trace of the *oīs Noōros* in which Poseidon prays for vengeance in an assembly of the gods.

έκλυσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἵκεσθαι.  
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι  
 νῆσες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι  
 εἴατ' ὁδυρόμενοι, ημέας ποτιδέγμενοι αἰεὶ, 545  
 νῆσα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖνι θαλάσσης.  
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ως μή τίς μοι ἀτεμβόμενος κίοι ἵσης.  
 ἀρνειδὺν δ' ἔμοι ὅφες ἐνκνήμιδες ἑταῖροι 550  
 μῆλων δαιομένων δόσαν ἔξοχα τὸν δ' ἐπὶ θινὶ<sup>554</sup>  
 Ζηνὶ κελαινεφέι Κρονίδῃ, δι πᾶσιν ἀνάσσει,  
 ρέξας μηρί' ἔκαιον' δ' οὐκ ἐμπάζετο ἴρων,  
 ἀλλ' δ' γε μερμήριζεν δπως ἀπολοίατο πᾶσαι  
 νῆσες ἐύσσελμοι καὶ ἔμοι ἐρίηρες ἑταῖροι. 555  
 ὡς τότε μὲν πρόπταν ἡμαρ ἐς ἡέλιον καταδύντα  
 ἥμεθα δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἡδύ·  
 ἥμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης.  
 ἥμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς, 560  
 δὴ τότε ἔγων ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψύ εἰσβαίνον καὶ ἐπὶ κληῆσι καθίζον,  
 ἔξῆς δ' ἔξόμενοι πολιτὴν ἀλα τύπτον ἐρετμοῖς.  
 Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565  
 δομενοι ἐκ θανάτοιο, φίλους δλέσαντες ἑταίρους.

554. ἀλλ' δ γε] γρ. ἀλλ' ἀρα Schol. H. δ γε with majority of MSS, Bekk., and La Roche. See Ameis, Ann. ad loc.

542. χέρσον. This describes the shore of the island mentioned in sup. 116 : whereas χέρσος in sup. 486 is the shore of the main land where the Cyclops lived.

543. ἀλλ' δτε. The apodosis to this protasis is introduced by νῆσα μέν in v. 546. So in Od. 12. 1-5 αὐτὰρ ἐπει..

νῆσα μέν, and Od. 10. 508-511 ἀλλ' δπότ' ἀν.. νῆσα μέν.

550. ἀρνεῖν. That is the particular 'ram,' by means of which I had escaped.

553. μηπάζετο. Zeus refused to notice these offerings because the prayer of Polyphemus had been heard, and would be answered.

## Ο ΔΥΣΣΕΙΑΣ Κ. 1-3

### Τὰ περὶ Αἴδου καὶ Λαιστρυγόνων καὶ Κίρκης.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ· ἔνθα δ' ἔναιεν  
Αἴδος ἱπποτάδης, φύλος ἀθανάτοισι θεοῖσι,  
πλωτῷ ἐνὶ νήσῳ πάσαν δέ τέ μιν πέρι τεῖχος

1. **Αἰολίη νῆσος.** In later times this legendary scene was transferred to the Liparaean or Aeolian islands, to the north of Sicily. The actual Aeolian isle was identified by some with Lipara (Lipari); by others with Strongyle (Stromboli). Cp. Strabo, 6. 2. 11 ἡ δὲ Στρογγύλη καλεῖται μὲν ἀπὸ τοῦ σχήματος, ἐστὶ δὲ καὶ αὐτῇ δάπνυρος . . ἐνταῦθα δὲ τὸν Αἴδον οἰκήσας φαῖται, and Pliny, H. N. 3. 9, 'Strongyle . . in qua regnavit Aeolus.' Völcker, in his Homeric geography, takes the island of Aeolus to be one of the 'Aegates insulae,' on the N.W. coast of Sicily. But there is little advantage in seeking an exact geographical position for a place that belongs to the region of fable. We may however notice the following points in the Homeric description of the island: (1) that it is the first land that Odysseus makes after parting from the Cyclops; and we may suppose that it lay at no great distance thence, for it is customary in Homer, where a long voyage is made, to state the number of days that it occupied, cp. Od. 9. 82; inf. 28, 80; (2) that there was open sea between the Aeolian isle and Ithaca (inf.); and (3) that the island lay to the W. of Ithaca, because Aeolus intends to send Odysseus direct to his home, by confining all the other winds except Zephyrus. If we feel bound to localise the island at all, we may say that a place to the S.W. of Sicily best satisfies all the conditions.

The names Aeolus (*ἀελεύς*) and Hippotades (*ἱππότης*) both describe the rapid movement of the wind; the latter of the two names recalls Bopeds *ἵππατος* (Soph. Ant. 985). There were three mythological personages called Aeolus: (1) a son of Poseidon; (2) a son of Hellen, alluded to in the words *Κρητῶν Αἰολῆς* (Od. 11. 237); and (3) the present Aeolus, son of Hippotas by Melanippe. Not till the time of the Alexandrines is Aeolus spoken of as a god; he appears here only as φύλος ἀθανάτοισι θεοῖσι, and as keeper of the winds by order of Zeus (v. 21).

3. **πλωτῷ** (from *πλώω*, a form of *πλέω*) was variously interpreted by the older commentators. Aristarchus explained it by *φορητῇ οἷον περιφερομένῃ* Schol. H. M., or *περιφορῆτρον οἰκεῖτερον γάρ φησι μὴ ἐρρίζωνται τὰν ἀνέμων νῆσον.* This sense of 'floating' is by far the simplest and the most picturesque; and we may compare the words of Pindar about Delos ('erratica Delos' Ov. Met. 6. 333), *τὴν γὰρ τὸ πάροδε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων βίαιασιν* (Frag. 58). The words of Herodotus also, in describing the island of Chemmis in the lake near the city of Buto, leave no doubt about the meaning commonly assigned to *πλωτός*. He says, *λέγεται ὡς' Αἴγυπτιάν είναι αὕτη ἡ νῆσος πλωτή· αὐτὸς μὲν ἔχογε οὐτε πλέουσαν οὔτε κυνθέσαν ίδοι, τέθησα δὲ ἀκούοντας εἰ νῆσος διῆρεν ἐστὶ πλωτή.* The scepticism that Herodotus ex-

The winds are now upon me on the  
wheel of Aeolus.

The Aeolian site "only floating site - H", but the earth was thought to rest  
upon the water.



χάλκεον ἄρρηκτον, λισσή δ' ἀναδέδρομε πέτρη.

τοῦ καὶ δώδεκα παιδες ἐνὶ μεγάροις γεγάσαιν,

ἔξι μὲν θυγατέρες, ἔξι δ' νιέες ἡβώντες.

5

ἔνθ' δ' γε θυγατέρας πόρεν υἱάσιν εἶναι ἀκοίτις.

οἱ δ' αἱεὶ παρὰ πατρὶ φίλωφ καὶ μητέρι κεδνῆ

δαίνυνται· παρὰ δέ σφιν ὄνείατα μυρία κεῖται,

κνισήν δέ τε δῶμα περιστεναχίζεται αὐλῇ

10

io. αὐλῇ] Al. αὐλή. γρ. αὐλή Cod. Vind. 133. See note below.

presses about the fact serves to bring out more strongly the unmistakable sense of πλωτός, which is in regular use in later Greek as an epithet of fish and other aquatic creatures. Of course it seems to increase the wonder that so solid an isle, with its sheer cliff and brazen wall, should be afloat on the waters, and Crates therefore seeks to escape this difficulty by taking πλωτή to mean 'accessible to ships,' ή προσπλεομένη ὥστε ἀνθρώπουν, and to this interpretation Nitzsch inclines, considering the word as nearly equivalent to ἀγχιβαθής Od. 5. 413. Similar interpretations are quoted by Schol. T., as e.g. ἐν πλωτοῖς οὖσαν τόποις, or προσορμιστήν δλλ' οὐκ ἀμχθαλδεσσαγ. But such a description of island, instead of being accessible to ships, would be harbourless and dangerous. May not the whole story of the floating island with its precipitous sides be a poetical reproduction of the story of some Phoenician sailors, who had voyaged far enough to the north to fall in with an iceberg? The sheer face of ice and the glittering summit seem to be perfectly described by the words χάλκεον τεῖχος and λισσή ἀναδέδρομε πέτρη.

5. καὶ δώδεκα παιδες. These words take up ἔνθα δ' ἔναιεν Αἴολος, 'Aeolus lived there . . . and there are twelve children *besides* in his halls.' γεγάσαιν means no more than *eiōi*, as in Od. 6. 62; 5. 35; 19. 279; Il. 4. 325. According to Schol. H. Q. Aeolus had to wife Telepatra τὴν Λαιστρυγόνον [Λαιστρυγόνος]; and the same authority tells us that the allegorising interpreters made Aeolus symbolise the year, and saw in his six sons the six sterner and colder months of the year, and in his six daughters the warmer and sunnier months. On the marriage between these brothers and sisters the Schol.

B.Q. remarks, δρχαῖον ἔθος τὸ συνοικίζειν δέλφοις . . . καὶ δὲ Ζεὺς δέλφη οὖσῃ συνοικεῖ τὴν Ήρα, and he then goes on to expatiate on the blessedness of such a union of conjugal and fraternal love, which must be intended as a piece of flattery for the Ptolemies, whose custom was to wed their sisters, or at any rate half-sisters, δμοπάτριοι. The consanguinity between full brothers and sisters was regarded as far closer, πάτρα δὲ Αἰολον δμομητρίας κύρας δέλφοις συνοικίσαι. Cp. 2 Sam. 13. 13. The fact of such marriages in the isle of Aeolus points to no special custom of any age or country, but serves to give an idea of the loneliness of the island, and the scanty intercourse its inhabitants enjoyed with the rest of mankind. The brothers married the sisters because there were no other women (except, perhaps, female slaves) to marry.

7. ἔνθε, not a local adverb, but rather a temporal one, as introducing a new feature in the story. See on Od. 1. 11.

ἀκοίτης. This contracted form of the accusative plural is common in the form *ψύλ* Il. 6. 94, etc. Bekker also writes πόλεις in Od. 8. 560; Il. 2. 648; 9. 328; 18. 342, 490, and in Il. 12. 375 ἔπλεις for ἔπλατες, and, similarly, *νήσοις* for *νήσιας* Il. 19. 156.

10. κνισήν δέ τε δῶμα. 'And the steaming house' (i.e. with smoke of roasting meat, suggested by δαίνυνται) 'sends out its sounds round about in the outer court.' If this rendering be right, it means that the sound of feasting and perhaps of the accompanying music was audible even as one entered the court and before the house was reached. αὐλῇ will be a true local dative, *ερεχειτικός* of περί in περιστεναχίζεται, because it exactly defines the limits within which the noise was heard.

ἡματα· νύκτας δ' αὐτε παρ' αἰδοίης ἀλόχοισιν  
εῦδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.  
καὶ μὲν τῶν ἴκόμεσθα πόλιν καὶ δώματα καλά.  
μῆνα δὲ πάντα φᾶλει με καὶ ἔφερέεινεν ἔκαστα,  
Ἰλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν.  
αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.  
ἀλλ' ὅτε δὴ καὶ ἐγὼ δόδον ἥτεον ἡδ' ἐκέλευνον  
πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεῦχε δὲ πομπήν.  
δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώρῳ,

15

13. καὶ δώματα καλά] γρ. καὶ τείχεά μακρά Schol. H. Bekk. and Nauck from Cod. Vindob. 56. The MSS. give καὶ μὲν ἐγώ. 19. δῶκε δέ μ'] All MSS. read δῶκε δέ μοι, except Cod. Vrat., which gives δῶκε μοι, followed by Wolf. Editions prior to Wolf give δῶκε δέ μοι δεῖρας. The reading in the text with elision of μοι may be supported by Il. 6. 165; 9. 673; 10. 544; 13. 481; 17. 100; Od. 4. 367; 23. 21.

16. αὐτὰρ ἐγώ] So

19. δῶκε δέ μοι, followed by Wolf.

17. οὐδέ τι κείνος ἀνήνατο, τεῦχε δὲ πομπήν.

18. δῶκε δέ μοι δεῖρας. The reading in the text with elision of μοι may be supported by Il. 6. 165; 9. 673; 10. 544; 13. 481; 17. 100; Od. 4. 367; 23. 21.

Cp. Od. 17. 269 γιγνόσκω δ' ὅτι πολλοὶ  
ἐν αὐτῷ δῶτα τίθενται | ἀνδρες· ἐπει  
κνίση μὲν ἀνθεύονται, ἐν δέ τε φόρμῃ |  
τρύει. The only MS. variant of any  
importance is αὐλή in the nominative  
case, which would make δῶμα an accusa-  
tive governed by περί, 'and the court-  
yard echoes all round the steaming  
house.' No interpretation is offered  
by the Scholl., except the words in  
Schol. Q. περιχέιται ἐκ τοῦ λαοῦ, which  
give no meaning; but the last word  
may be a mistake for αὐλοῦ, from αὐλός,  
'a pipe.' Possibly this suggested to  
Schäfer the reading αὐλῇ = 'with the  
sound of fluting,' αὐλῇ being regarded  
as a shorter form of αὐλοῖς, as Βλάστην  
of Βλάστηος, αὐξῆ of αὐξῆοις. This  
conjecture is accepted by Kayser, and  
is introduced into the text of Fisi's  
edition. One MS. gives αὐθή, which  
Nitzsch proposes to alter into αὐθῆ,  
while Dünzter, followed by Nauck,  
would read περιστεναχίζεται δοῦλη. The  
use of 'atria' in the Virgilian transla-  
tion points however distinctly to αὐλή,  
Virg. Aen. 1. 725 'fit strepitus tectis  
voemque per ampla voluntant | atria.'  
Whatever may be the particular reading  
or rendering, this much is clear, that  
the expression δῶμα περιστεναχίζεται  
implies, most appropriately, that the  
house of the Master of the Winds is  
full of strange moans and sounds: But  
after all the emphatic word is κινοῖσθαι,  
for what the poet wishes especially

to say is that the six couples spend the  
whole day with their parents feasting.

13. τῶν includes all the family of  
Aeolus, who however, as head of the  
household, is the sole subject to φέλα,  
'entertained me.'

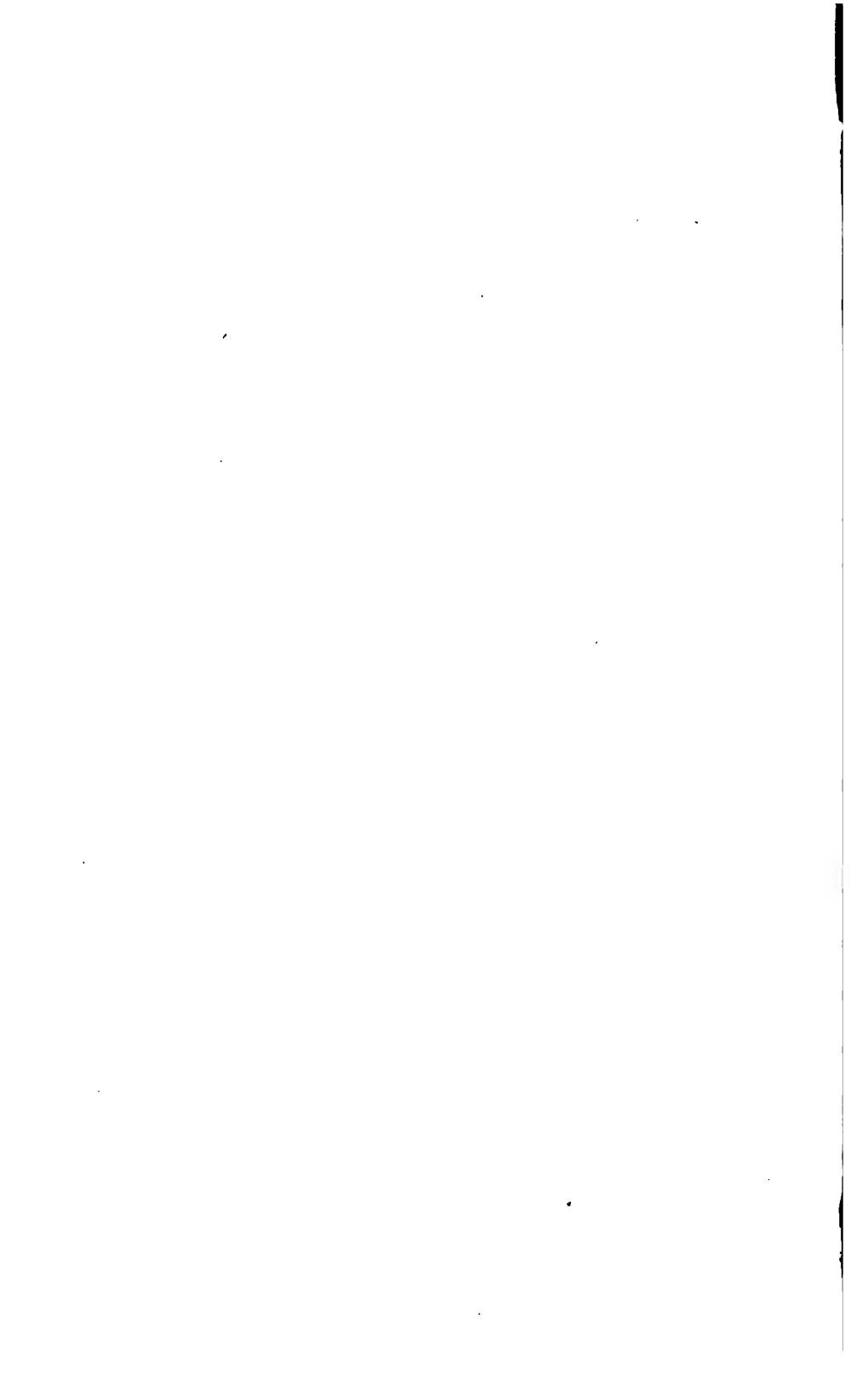
17. καὶ ἐγώ .. ἦτορ, 'when I also  
began to ask:' that is, 'I in my turn,'  
after Aeolus had finished his question-  
ings.

δοῦλον here is equivalent to 'leave to  
depart.' The protasis introduced by  
ἀλλ' ὅτε δὴ finds its apodosis in οὐδέ τι  
κείνος ἀνήνατο.

19. δῶκε δέ μ' ἐκδεῖρας. See crit.  
note. 'And he gave me a bag of the  
skin of an ox that he had flayed.' δῶμα  
βοὸς goes closely together = 'a skin-bag  
of an ox,' and ἐκδεῖρας has no im-  
mediate connection with δῶμα in point  
of time, but merely tells how he had  
got such a bag. Nitzsch quotes a  
similar sentence from Lucian, Amor.  
34 σκέπτης δειθέντες διθρασκούνται, θηρία  
δειπραττεῖ, ημιρέσαντο.

ἐννεάροτο is commonly taken to mean  
'nine years old,' from ἑννέα and ἄροι  
or perhaps ἄρος, which is quoted as  
equivalent to ἑννεαντός. This epithet is  
generally supposed only to imply full-  
growth, ἑννέα being taken for a con-  
ventional amount representing maturity,  
perhaps as being a triple of the number  
three. But Aristotle, Hist. An. 6. 27,  
says, δερμάζει δὲ μάλιστα (δέ βοῶς)  
τενταρτῆς ἀν. διδ καὶ 'Ομηρός φαε

now, only inhabitants besides <sup>and</sup> family?



ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·  
κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,  
ἥμεν πανέμεναι ἡδὸνύμεν δν κ' ἐθέλησι.  
νηὶ δὲ ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ  
ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ δλίγον περ  
αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι,  
δόφρα φέροι νῆάς τε καὶ αὐτούς οὐδὲ ἄρ' ἐμελλεν  
ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίησιν.

23. γλαφυρῇ] πρόμην Apoll. Soph. p. 111. 17. 24. παραπνεύσῃ] Bekk. παραπνεύσει, to suit the tense of κατέδει.

πεντοκένα τινὲς δρθῶν ποίησαντα  
'Ἄρσενα πενταέτηρον' (Od. 14. 419;  
19. 420), καὶ τὸ 'Βοῦς ἑννέωροι' δύνα-  
σθαι γὰρ ταῦτα. If ἑννέωρος and  
πενταετής have, in any sense, the same  
meaning, it can only be got at by  
supposing ὥρη to be equivalent to a  
'half-year,' so that ἑννέωρος would then  
be '4½ years old.' But Bothe (Il. 2.  
403) interprets the words δύνασθαι γὰρ  
ταῦτα as meaning 'et quinto aetatis  
anno et nono vigere boves.'

The description of the Aloidae, in  
Od. 11. 311, seems conclusive; ἑννέωροι  
γὰρ τοὶ γε καὶ ἑννεατήχες ἥσαν | εὗρος,  
ἄτροπος γε .. ἑννεόργυνοι, for it is  
impossible to disregard the intentional  
parallelism between the three epithets.  
The word ἑννέωρος is also used, Od. 19.  
179, as descriptive of Minos, ἑννέωρος  
βασίλευε, Διὸς μεγάλου δαριστής, but  
Schol. V. is uncertain as to the sense in  
which it is used—οἱ μὲν δι τὰ διά ἑννέα  
τριῶν συνιάν Διὶ παρ' αὐτοῦ ἔμαθανεν  
ἄπινα εἴη δίκαια, οἱ δὲ δι τὰς ἑννεατήχας ἀν  
βασιλεύειν ἤρφατο, the best interpretation  
referring the words to the com-  
munion with Zeus enjoyed 'every ninth  
year' by Minos; compare Plato, Minos  
319; Legg. 624. In Od. 10. 390 we  
have σταλοὶ ἑννέωροι, where Eustath.  
suggests that the meaning may be of  
ἑννέα ὥρῶν ἤγουν τριῶν δύο καὶ ἓνδε  
μηρός. This is very far-fetched, and it  
is doubtful whether Homer recognised,  
as we do, four seasons in each year;  
still, it is a fair attempt to evade the  
difficulty of supposing swine to be fit  
for food at nine years old. Lastly, we  
find (Il. 18. 351) δλεφατος ἑννέωροι,  
where one Schol. translates by ἑννεα-  
τούς, and another suggests that the  
unguent had special faculties for keep-

ing. On a general examination of all  
the passages, we must adopt one of these  
lines of interpretation; either (1) we  
must suppose the original meaning of  
the word to have been 'nine-years-old,'  
and the derived meaning therefrom 'of  
full maturity'; or (2) we must take ὥρη  
as 'season, some division of the year,  
but not the whole year; or (3) we  
must divide the word into ἑννέ-ωρος,  
taking -ωρος as a mere termination, as  
in πέλωρος, and throwing all the  
emphasis upon the syllable νέ, i. e. νεψ, as  
in νέψ, ος, νον-ος. A modification of  
this etymology is suggested by Weber,  
who proposes to compound ἑννέωρος of  
ἕν and νεώρη (i. e. νέα ὥρη, compare  
δλέφατη), as ἑνδος of ἕν and δος. Both  
lines of interpretation converge more or  
less in the meaning of 'full strength';  
one representing the strength of  
maturity, the other of youth. The  
former of the two interpretations is  
preferable.

21. With ταμίην ἀνέμων compare  
ταμίης πολέμοι Il. 4. 84. Aeolus is not in  
Homer the King of the Winds as re-  
presented by Virgil, Aen. 1. 56, 65; he is only the manager of them by  
permission of Zeus; and we find Pallas,  
Calypso, Circe, and others possessed of  
the power to send a favouring wind  
when they pleased.

23. μέρμιθι (connected with μηρίομαι)  
ἀργυρέη. This implies a somewhat  
advanced stage of metallurgy, as the  
silver is here represented as drawn into  
a fine wire, probably fine enough to  
plait into an actual silver cord, that  
could tie the neck of the leathern bag  
so tight that not a breath of wind could  
slip past the fastening.

27. αὐτῶν, i. e. ἡμῶν αὐτῶν, as αὐτούς

'Εννημαρ μὲν δμῶς πλέομεν νύκτας τε καὶ ἡμαρ,  
τῇ δεκάτῃ δ' ἡδη ἀνεφαίνετο πατρὶς ἄρουρα,  
καὶ δὴ πυρπολέοντας ἐλεύσομεν ἔγγὺς ἔοντες.

30  
ἔνθ' ἐμὲ μὲν γλυκὺς ὑπνος ἐπήλυθε κεκμηώτα:  
αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῷ ἀλλῳ  
δῶχ' ἐτάρων, ἵνα θάσσον ἰκούμεθα πατρίδα γαῖαν  
οἱ δὲ ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγέρενον,  
καὶ μὲν φασαν χρυσόν τε καὶ δρυγυρον οἴκαδ' ἀγεσθαι,  
δῶρα παρ' Αἴόλων μεγαλήτορος Ἰπποτάδαο  
ἄδε δέ τις εἶπεσκεν ιδὼν ἐς πλησίον ἀλλον

30. ἔνθετος] ἔνθετος ἡμεῖς Schol. H. So Bekk. ii, Ameis, and Düntz. with most MSS. Al. ἔνθετος. 31. ἐπήλυθε] So Schol. P., probably representing the reading of Aristarchus. Al. ἐπέλλαθε. Eustath. ἐπήλυθε. 36. Αἴόλων] See note below.

above = ἡμᾶς, but the pronoun there stands also to mark the contrast between the crews and their ships.

28. δμῶς, to be taken closely with νύκτας, for they sailed 'day and night alike,' instead of only voyaging by day and running for a harbour or beaching the ship every night, as was the usual custom. We may notice the contrast here between the tenses in vv. 28, 29, and 30, and the aorist in v. 31.

30. πυρπολέοντας. Cp. Il. 19. 375  
ως δ' ὅτε ἀν πότοιο σόλαν ναῦτροι  
φαῆται | καιομένου πυρὸς, τὸ δὲ καίτεται  
ὑψόθεος δρεσφοι | σταθμῷ ἐν οἰοπλῷ τοῖς  
δὲ οὐκ ἐθέλοντας ἀελλαι | τόντος ἐν  
λχθεύεται φίλων ἀπάνευθε φέρουσι. An allusion is generally made to the watch-fires of the shepherds; but here, as the day has dawned, it is better to suppose that the ship had been sighted and the fire lighted to guide her in; or else that it was merely a fire for some purpose on the farm, and was introduced into the picture to show how near they had come to their home.

32. πόδα νηὸς ἐνώμων, 'I was ever managing the sheet of my ship.' The πόδες (see Appendix) are two ropes, at the two lower corners of the sail, which were used to draw the sail to one side or the other, according to the set of the wind. Here only one is mentioned, because, as the ship is running before the wind, the sail remains nearly at the same angle; and all that

Odysseus had to do was just so to trim his sail, as to make the most of his wind (compare ἵνα θάσσον ἰκούμεθα), and perhaps to be on his guard against a sudden squall. Cp. Soph. Ant. 715  
δοτοις ναὸς ἐγκρατῆ πόδα | τέινας ὕστειον  
μηδὲν, ὑπτίοις κάτοι | στρίβεις τὸ λεπτὸν  
σέλμασιν ναυτίλλεται. The Schol. on this passage gives a double interpretation of πόδα, either (1) the rope that pulls round the sail-yard, τὸ περιγγόν τοῦ κέρατος κάλαν, or (2) the rudder itself, sc. πηδάλιον. The use of ναῦμάν may seem to support this interpretation, as we have αἴσια ναῦμάν in Od. 12. 218, and οἰκανα ναῦμάν Aesch. S. c. T. 3; but it is doubtful whether πόδα ever bears this meaning.

36. Αἴόλων. Here we may suppose that the ο is lengthened in *thesis*, by the effect of the liquid λ; see Spitzn. de vers. heroic. 83 foll. Ahrens (Hom. Form lehr.) would write Αἴδλων. Cp. Πάλων ('Ιλίοο) προπάροιθε Il. 15. 66, δρεψίον (ἀνεψίοο) κταμένου Il. 15. 554, δρέψιον (ἀγρίοο) πρόσθετο Il. 22. 313. Such a form of the genitive would amend the awkward rhythm in χαλεπῷ δ ἔχε δῆμου (δῆμοο) φῆμις Od. 14. 239. See note on Od. 1. 70, and cp. Monro, H. G. § 98.

37. πλησίον, used as a substantive, as Od. 8. 348. Compare the common use of δθάνατοι, θνητοι and αίδοιοι Od. 15. 373, γνώριμος Od. 16. 9. Theogn. 221. 611, uses δ πλησίος.

Nine days from "island" Odessa to Ithaca; nine days division from Nalea  
bet they reached "lawn" Delos calais. 17 days from Calypso's cave. Odessa

Modai: pudder (Seym), as Prid. N. 6.55. Od. have fair wind, hence the rudder  
was more important than "adjustment" sheet. Od. could not turn her boat  
very well. If there was no block near the coast and the sheet had been drawn  
taut by helman, the lower part "ail" would have been clamped so as not to  
catch "wind" bad fashion - it would be drawn too much toward stern  
at 260°. Modai's are "sheets", which were fastened at much aft "nose"

How can Od. know what "companions said 37 ff.?



“Ω πόποι, ώς δέ πᾶσι φίλος καὶ τίμιος ἔστιν  
ἀνθρώποις, δτεών τε πόλιν καὶ γαῖαν ἵκηται.  
πολλὰ μὲν ἐκ Τροίης ἀγεται κειμήλια καλὰ  
ληίδος· ἡμεῖς δ' αὐτεῖς δύμην ὅδὸν ἐκτελέσαντες  
οἴκαδε νισσόμεθα κενεὰς σὺν χείρας ἔχουτες.  
καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι  
Αἰολος. ἀλλ' ἄγε θᾶσσον ιδόμεθα δττι τάδ' ἔστιν,  
δσσος τις χρυσός τε καὶ ἄργυρος ἀσκῷ ἔνεστιν.” 45

“Ως ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων  
ἀσκὸν μὲν λῦσαν, ἀνεμοὶ δ' ἐκ πάντες δρουσαν,  
τὸν δ' αἰψύ ἀρπάξασα φέρεν πόντονδε θύελλα  
κλαίοντας, γαῖης ἀπὸ πατρίδος αὐτὰρ ἐγώ γε  
ἔγρομενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50  
ἡὲ πεσὼν ἐκ νῆδος ἀποφθίμην ἐνὶ πόντῳ,  
ἡ ἀκέων τλαίην καὶ ἔτι ζωῶσι μετείην.  
ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ  
κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλη  
αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

“Ἐνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,  
αἰψὺ δὲ δεῖπνον ἔλοντο θοῆς παρὰ νησὶν ἑταῖροι.

38. τίμος] γράφεται, καὶ τιμῆς, ἣτοι τιμήεis Schol. B. 39. γαῖαν] γρ. θάμαθ'  
Schol. H. 41. ἐκτελέσαντες] Σγνόδοτος, ἐκτελέσαντες Schol. H. 43. τάδ' ἔδωκε]  
So Aristarchus, according to Schol. H. Al. τὰ δέδωκε, τά γ' ἔδωκε.

40. Τροίης is properly an adjective  
—T. γαῖας, ‘from the land of Troy.’ Aristarchus took Τροΐης (in diaeresis) as agreeing with ληίδος, which is really a material or partitive genitive with κειμήλια.

42. σύν seems to mean ‘all of us together,’ or ‘along with us.’ Others join συν-έχοντες, as though it meant ‘holding our hands together, empty;’ i.e. with the palms resting on each other, because there was nothing between them.

45. δόσσος τις. Here τις serves to give an indefinite notion of quantity. A similar ‘general’ notion of quality is given by οἷος τις Od. 9. 348. Cp. πολλὸς τις II. 7, 156.

46. νίκησεν, ‘carried the day.’ Cp. Od. 18. 404 ἐπει τὰ χερείσσα νικᾷ. Soph.

Ant. 233 τέλος γε μέντοι δεῦρ' ἐνίκησεν  
μολεῖν σοί. sc. η γνῶμη, ib. 795 νικῆ δ'  
ἐκαργῆς βλεφάρον ίμερος. Here ἑταίρων depends on βουλὴ, not on νίκη-  
σεν.

51. ἀποφθίμην, aor. optat., as φθίτο  
Od. 11. 330, λελύττο Od. 18. 238,  
δαινύτο (Thiersch. δαινύσσοτα) II. 24.  
665. See on δαιδύν Od. 9. 377.

53. καλυψάμενος, signifying abandonment to grief. Cp. Od. 8. 92.

56. ἡτείρου here means nothing more than the coast of the Aeolian isle; cp. Od. 1. 162; 5. 56. Odysseus must be considered to have led the way in the ship which he himself was steering, but there were several ships together, as we gather from Od. 9. 544. The same conclusion is pointed to by the use of αἱ sup. 54 and inf. 57.



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ἀνθρώποις, δτεών τε πόλιν καὶ γαῖαν ἵκηται.  
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ship which he himself was steering, but  
there were several ships together, as we  
gather from Od. 9. 544. The same  
conclusion is pointed to by the use of  
al 84 sup. 54 and inf. 57.

αὐτὰρ ἐπεὶ σίτοις τ' ἐπασσάμεθ' ἡδὲ ποτῆτος,  
δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,  
βῆν εἰς Αἴδουν κλυτὰ δώματα· τὸν δὲ ἐκίχανον  
δαινύμενον παρὰ γέ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.  
ἐλθόντες δὲ ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ  
ἔζημεθ'. οἱ δὲ ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο.

‘Πῶς ἥλθες, Ὁδυσσε; τίς τοι κακὸς ἔχρας δαίμων;  
ἢ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὅφερ ἀν ἵκηαι  
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἔστιν.'

‘Ως φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ  
· σᾶσάν μ' ἔταροι τε κακοὶ πρὸς τοῖσι τε ὑπνος  
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν νῷν.'

‘Ως ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν.  
οἱ δὲ ἀνεῳ ἐγένοντο πατὴρ δὲ ἡμείθετο μύθῳ

65. ὅφερ ἀν ἵκηαι] ἀν ἵκηαι Bekk. ii. Al. *dārītoio*, which Nauck adopts. See La Roche, ad loc. ‘ὅφερ ἀν ἵκηαι libri optimi, quod retinui, etiamsi imperfectum prae- cedit. Cp. Annal. Gymn. Austr. 1864, p. 562 sqq. Ego reddo *dimissimus te ut pervenire potueris*, quo simul indicatur in postestate Ulixis fuisse ut domum per- veniret, optativus autem vel cum vel sine ἀν nihil aliud ostenderet, quam voluntatem Aeoli fuisse ut Ulixes revertetur. Hic loco simillimum est 24 κατέδει μέρη φαενῆ, .. ἵνα μή τι παραπνέοντ [Bekk. ii. παραπνέοντ] διλγον τερ, “alligavit funi- culo splendido, ut ne quid praeterflare potuerit.” Aliis exempla sunt π 233; f 327; I 98, 494.’ 70. καθαπτόμενος] Σηνόδοτος, μαλακοῖσι δμειβόμενος, γράφει καὶ τὸν χαριεστάτη η γραφή οὐ καθάπτεται γὰρ αὐτὸν, ἀλλ' ἰκτενεῖ Schol. H. 71. ἀνεψ] Aristarchus ἀνεψ.

59. ὀπασσάμενος, i. e. having taken as my companion, or ὀπαδός. Cp. Il. 10. 238; 19. 238.

62. ἐπ' οὐδοῦ. So Odysseus sits, when playing the part of a beggar, Od. 17. 339. It is a more modest attitude than that of Odysseus in Od. 7. 153, where he walks up the hall and sits by the hearth. Nitzsch observes, however, that not till later times is the hearth regarded as a place of sanctuary. See Thuc. I. 136.

64. ἔχρας, from stem χρᾶν, χρᾶf. For similar thematic Aorists with short ἄ (the corresponding long form containing ἄ or η) cp. λάθετο, εὐδέ, δέτ- μαγον, δάγται (δᾶν, δᾶf). See Monro, H. G. § 31.

65. ἵκηαι. See crit. note, and compare sup. 24, Monro, H. G. § 298 shows that the construction of a subjunctive with a historic tense is in Homer ex- ceptional. It may be used when (1) the governing verb is a gnomic aorist,

or (2) if the action expressed by the subordinate clause is still future at the time of speaking. In such cases the governing verb is generally to be translated by the English perfect. If ἵκηαι be the right reading in the present passage we may render ‘we have but now sent you away, intending that you shall arrive etc.’

66. καὶ εἰ πον, like Lat. ‘sicubi’ = ‘wherever else thou likest.’

68. δάσαν, cp. δάσαρο II. 11. 340, δάσες II. 8. 237, δάσάμην II. 9. 119; and the contracted forms δαε Od. 11. 61, δαρο II. 19. 95.

πρὸς τοῦτο = ‘praeter hos.’ Every other instance of the use of πρὸς with dative in Homer has a purely local meaning, viz. ‘close to,’ as Il. 5. 408, 425; Il. 22. 64; Od. 3. 298; Od. 5. 401.

69. σχέτλιος is used here exactly like ‘improbus’ in Latin; in such connec- tions as ‘improbus ansor,’ ‘improbus labor.’





‘Ἐρρ’ ἐκ νήσου θᾶσσον, ἐλέγχιστε γωντῶν·  
οὐ γάρ μοι θέμις ἔστι κομιζέμεν οὐδὲ ἀποπέμπειν  
ἄνδρα τὸν δις κε θεῖσιν ἀπέχθηται μακάρεσσιν.  
ἔρρ’, ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ’ ἰκάνεις.’

75

‘Ως εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.  
ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ.  
τείρετο δ’ ἄνδρῶν θυμὸς ὑπ’ εἰρεσίης ἀλεγεινῆς  
ἡμετέρη ματίη, ἐπεὶ οὐκέτι φαίνετο πομπή.

‘Ἐξημαρ μὲν δῶμας πλέομεν νύκτας τε καὶ ἡμαρ·  
ἔβδομάτη δ’ ἵκμεσθα Λάμου αἴπον πτολίεθρον,

72. ἔρρε, as Schol. P. μετὰ φθορᾶς  
ἀναχάρει. The force of θᾶσσον is ‘as  
speedily as possible;’ i.e. literally,  
‘more quickly’ than your present mood  
seems to imply.

Ἐλέγχωτος is used here and in Il. 2.  
285; 17. 26. It is matter of uncertainty  
whether the positive ἐλέγχης  
really exists. In Il. 4. 242 we find  
Ἀργεῖον λόμαροι, ἐλέγχεις, οὐ νν σέ-  
βεσθε; and in 24. 239 ἔρρετε, λαβη-  
τῆρες, ἐλέγχεις, οὐ νν καὶ, etc., in both  
which passages Ahrens, with La Roche,  
would write ἐλέγχεα, as in Il. 2. 235;  
regarding the word ἐλέγχεις as an in-  
vention of Aristarchus. In Il. 5. 787; 8.  
228, Aristarchus is said to have written  
κάκ’ ἐλέγχεις (or κακελεγχέες MSS.) as a  
needless attempt to avoid a non-existent  
hiatus in κάκ’ ἐλέγχεα *feidōs árīstoi*.

79. ἡμετέρη ματίη, not as Nitzsch,  
‘our fruitless endeavour,’ but as Schol.  
ἡμετέρα ματαύτητι καὶ ἀμαρτία, who  
also rightly explains ἡμετέρη as σύμπα-  
ῦσας ἐντὸν παρέλαβε διὰ τὸ κοιμθῆναι.  
The sleep of Odysseus gave to his crew  
the opportunity of satisfying their fatal  
curiosity. ἐτιλ gives the reason why  
they had to take to their oars, ‘since  
the wasting wind no longer shewed  
itself;’ ποιητὴ means the wind, because  
it is the means towards the accomplish-  
ment of their journey. With φανέρῳ  
compare οὐδεμίαν γάρ σφι ἔτι κομιδὴν ή  
Κρήτην φανέσθαι Hdt. 7. 170; and, with  
the whole expression, Od. 4. 361.

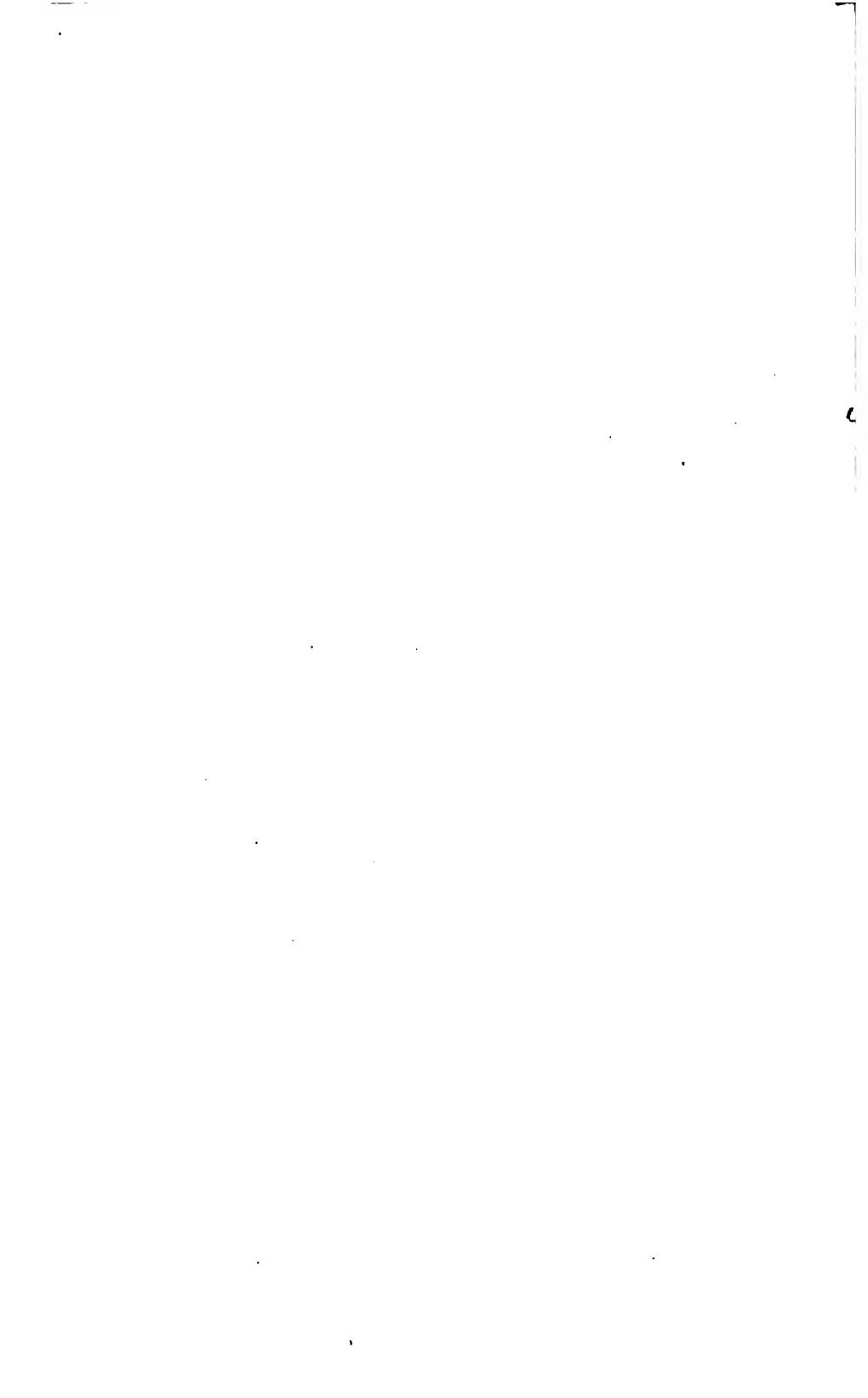
81. Λάμου. Fäsi notes the two  
names, ‘Ἀντιφάτης (φένω, πίφαται), and  
Λάμος (λαμός, λαυμός), as the double  
title of the murderous king of the land :  
with the latter name we may further  
compare Λαμία, the child-devouring

ogress. Λαιστρυγόνες may be com-  
pounded of the intensive λαῖ or λα and  
τρύγειν or τρύγειν, ‘to devour.’ Cp.  
Λά-μαχος, λαμπρός, λαυδρός. Some com-  
mentators have taken Lamus as the  
name of the town, comparing with  
Λάμου αἰνὴ πτολίεθρον the expression  
Τάλον πόλις Il. 5. 642. But Lamus, as  
the proper name of the king, is used by  
Cicer. ad Att. 2. 13. 2; Ovid, Met.  
14. 233; Horace, Od. 3. 17. 1; and  
Sil. Ital. 8. 531. The Scholl. too  
adopts the same view, describing Lamus  
as a son of Poseidon. We may also  
take Τηλέπυλος as the actual name of  
the town, and Λαιστρυγονίην as the  
geographical epithet; cp. Od. 23. 318.  
The signification of Τηλέπυλος depends  
upon the meaning assigned to τηλή-  
πυλος; the etymology of the first part of  
the two words being the same. See  
note on Od. 4. 11, where it is urged  
that τηλύ-γετος meant ‘big-grown;’ and  
similarly τηλέ-πυλος is ‘big-gated.’  
There is no reason for accepting the  
refinements of modern commentators,  
who picture for us a town with a  
straight street through it, and gates at  
either end, ‘far apart.’ All that we  
have here is a town with ‘big gates,’ on  
an appropriate scale for those who  
were οὐκ ἄνδρεσσιν έουκέτες ἀλλὰ Γίγαντιν  
inf. 120; and, we may add, big enough  
to let the in-coming and out-going  
herds pass abreast. The next point to  
examine is the meaning of ποιέντο and  
ποιητὴν. It is not necessary that we  
should understand ποιητὴ always to  
signify ‘shepherd;’ though we accept  
this as its usual meaning, as in Il. 5.  
137; 12. 451; 13. 493; 16. 354; Od.  
4. 87; but it is frequently used of the

## Τηλέπυλον Λαιστρυγονίην, δθι ποιμένα ποιμὴν

herdsman generally, without any allusion to sheep; and such expressions as Βουκολίων . . ποιμάνων ἐπ' δεσσι Il. 6. 23, and ίσσων βουκολόντο Il. 20. 221 (cp. νέκταρ δρυοχεῖ Il. 4. 3), show that there is frequent confusion between the notion of shepherd and neatherd. We may then render both ποιμένα and ποιμῆν here as 'herdsman,' understanding by the former the neatherd, by the latter the shepherd. The scene is evening. A herdsman, driving out before him his kine, meets in the gateway a shepherd driving in his flock. As they pass, the shepherd hails (ἡπάτα, connected with εἰπεῖν) the neatherd, who answers with his greeting (ὑπακούει, Od. 4. 283). Thus far then we may translate, 'on the seventh day we reached the lofty city of Lamus, the Laestrygonian Telepylus, where a herdsman, as he drives in his flock, hails an (out-coming) herdsman; and he, as he drives forth his herd, answers him.' Thus far all is simple; except that we have to account for the surprising fact that though it is nightfall and the sheep are coming home, yet at the same moment the kine are coming out to pasture. And so, says the poet, 'a man who could do without sleep might earn there two sets of wages; one for minding cattle, and another for feeding white sheep.' The Scholl., who lay the scene in Sicily, suggest an absurd interpretation. They maintain that the swarms of gad-flies there made it dangerous for the cattle to feed except after sundown; while the sheep, being protected by their woolly fleeces, could pasture during the day. Therefore, if any man could spend his days as a shepherd and his nights as a neatherd, he could earn wages in both capacities; and this would be all the easier, for (said they) the pasturages, or rather 'the ways to the pasturages for the day and night feeding are near the city' (ἔγγὺς γαρ .. κέλευθοι). Cp. Schol. B. H. τούτῳ λέγει δθι νυκτὸς μὲν βουκολῶνι διὰ τὸδις μύναται .. διὰ τὸδις οἰστρον. Δινάτας οὖν τις ἐκεῖ λαμβάνειν δύο μισθῶν, ἐκεῖδη τῆς ἡμέρας καὶ τῆς νυκτὸς αἱ νομαὶ ἔγγυς εἰσὶ καὶ οὐ πόρρω, or, in other words, αἱ ἡμεραὶ καὶ αἱ νυκτεριναὶ νομαὶ ἔγγυς εἰσὶ τῆς πόλεως, or, as Eustath. adds, αἱ εἰς αὐτὰς ὁδοί. This interpretation is

nothing more than a simple invention to explain the meaning of the text. But the right line had been already touched by Crates, whose explanation is thus quoted by Schol. H.: Κράτης Βραχίας αὐτοῦ ἴνοισθεται τὸς νίκτας. καὶ τῷ φησιν αὐτὸς εἶναι περ τὴν κεφαλὴν τοῦ δράκοντος (sc. the constellation), περὶ ἣς Ἀρατός φραγ· 'κείνη τὸν κεφαλὴν τῇ νεσταῖ, ἥχι περ ἄκραι | μίσγονται δύοις τε καὶ ἀντολαὶ διλήρουσιν.' Νθεν συνεγγὺν οὐδέν τὸν δινάταλον ταῖς δύοις λέγειν τὸν ποιητὴν 'ἔγγυς γάρ νυκτὸς τε καὶ τὰ ἔξη, παρὰ τὸ πλαναῖδεν τὰς τῆς νυκτὸς κελεύθους τὰς τοῦ ἡματος αλέσσους, ἢ τὴν νύκτα ἔγγυς τετάχθι τῆς ἡμέρας βραχυτάτην οὐσαν.' Or, as Eustath. quotes, ὥστε φασι καὶ πλεῖς μὲν εἶναι τὴν ἡμέραν, διλύγην δὲ τὴν νύκταν, οὐ τὸ δινάταλον παρὰ τοῖς Κύμησίοις. The whole sentence may be rendered, 'There a man who took no sleep might have earned two sets of wages, one by minding cattle, the other by pasturing white sheep; for the outgoings of night and day are close together.' Hardly has Night stepped forth upon the scene, when Day reappears too; and so we may suppose that the interval of darkness between the two periods of light is actually inappreciable. Thus a man who has had his flock at pasture from morning till just the fall of evening, brings it home before the darkness sets in; but as he enters the city-gate with his flock, he meets his fellow driving out his herd of oxen to pasture, for already daylight is beginning again—the evening twilight is melting into the dawn. The notion then strikes the poet, that if a man should take no sleep he might play the part both of the εἰσελάων and the ἐξελάων. He would bring home his sheep, change them for a herd of oxen and be off again to pasture without delay, thus earning wages in the double capacity of neatherd and shepherd. An interesting question is raised by this description of Laestrygonia. How far was Homer acquainted with the existence of land to the far north? We have suggested (see sup. v. 3) that the description of the isle of Aeolus is an attempt to represent an iceberg, of which the poet may have heard through some Phoenician sailors, who had sailed up beyond the coast of Britain. And we have seen



summers and winters

Days and nights are more nearly equal - length in Greece than in the  
or North Britain.

Knowledge - short nights - summer would come - Greeks by way of  
route from the North to the sea - Adriatic

The shepherds and weathers would each have charge for 12 hours.

84. Wages - Hom. : not always paid in Hesiod's time. Poseidon & Apollo  
desirous of daemons without wages. No fixed rate of wage for Djs.  
It might be in sheep or kids, in grain or wine

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 83-90. 407

ἡπύει εἰσελάων, δέ τ' ἔξελάων ὑπακούει.

ἔνθα κ' ἀνπνος ἀνὴρ δοιοὺς ἔξηρατο μισθοὺς,

τὸν μὲν βουκολέων, τὸν δ' ἄργυρα μῆλα νομεύων | 85

ἔγγος γὰρ νυκτός τε καὶ ἥματός εἰσι κέλευθοι.

ἔνθ' ἐπει ἐσ λιμένα κλυτὸν ἡλθομεν, δν πέρι πέτρη

ἥλιβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,

ἀκταὶ δὲ προβλήτες ἐναντίαι ἀλλήλησιν

ἐν στόματι προβλοῦσιν, ἀραιὴ δ' εἰσοδός ἐστιν, 90

90. ἀραιὴ] δασυντόν τὸ ἀραιὴ Schol. H. 'Hoc placuisse Aristarcho colligi potest ex schol. Il. ε 425' Dind.

how Welcker (Klein. Schrift. 2. 14; see on Od. 5. 34; 8. 562) finds in the Phaeacians, who transported Odysseus across the sea in their ship, the reproduction of the Northern legend of the Ferrymen of the Dead. Now the story of the Laestrygonian herdsmen seems certainly to point to the phenomenon of the short nights and midnight sun of high latitudes. But the story changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connection with the North in his mind. And naturally so—for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting-point being the east. The extreme western point in this course was to him like the νόσσα, or turning-post, in the δρόμος (see Il. 23. 327 foll.), and when the sun has reached this westernmost point, he naturally begins κάμψαι διαιλον θάτερον κῶλον πάλιν. The city of Televylus lies just at this point, so that the momentary passage of the sun round the νόσσα (στήλη, *meta*) is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to show that it is incorrect from first to last; that it virtually makes the sun appear to travel from East to West, and then from West to East—and so on. But we are after all only dealing with a fairy story, and not examining a system of cosmogony; we are listening to a tale of marvel from the wonder-land of the West, where the nights are reduced to a mere nothing, for the sun has scarce disappeared before he appears again. This notion

of the sun turning round when he has finished his course seems to be alluded to in Od. 15. 404 νῆσός τις Συρίη.. Ὄρτυγης καθυπερθέν δοι τροπαι Ἡλέτοι, on which Seiler remarks (Hom. Lex. s. v. *τροπαι*) that it is the description of a place situated in the furthest west: and Autenrieth (Wörterb. s. v.) translates *τροπαι* as 'the change of direction, when at evening the sun turns round his car eastward.' See note on *Αλαΐη* and *ἄντροι* Od. 12. 3, 4. This view seems to find additional support from a passage in Hesiod (Theog. 746 foll.). He describes the place where Atlas is supporting the heavens on his head and shoulders—a place notoriously in the west;—and there, says Hesiod, Νύξ τε καὶ Ἑμέρη δασον λούσαι | δαλήλας τροπεῖτον, though the rest of the description does not tally.

The words of Tacitus in the Agricola, c. 12, are well known, 'nox extrema Britanniae parte brevis, ut finem et initium lucis exiguodiscrimine internoscas.'

88. τετύχηκε. Eustath. seems to force the meaning of this word when he says, κατὰ τύχην ἐστὶ καὶ οὐκ ἐπιτεχνήσεως. The usage of it seems to be very much like that of *τέτυκται*, or *ἐτέτυκτο*, cp. Od. 9. 190. In Il. 17. 748 we have the description of a headland, πρῶν .. πεδίοι διατρύπων τετυχηκός, = 'lying' or 'set' right across the plain. See Curt. Gk. Etym. p. 57 for an account of the root *tak* with by-forms *tik* and *tuk*, showing an identical origin for the Greek words *τεκ-eῖν*, *τυχεῖν*, and *τεύχειν*. The addition of διαμπερὲς is intended to show that this wall of cliff was quite continuous from one side to the other.

90. ἀραιὴ, according to Aristarch.

ἔνθ' οἵ γ' εἰσω πάντες ἔχου νέας ἀμφιελίσσας.  
 αἱ μὲν ἅρ' ἔντοσθεν λιμένος κοῦλοιο δέδεντο  
 πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,  
 οὕτε μέγ' οὕτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη.  
 αὐτὰρ ἔγὼν οἶος σχέθον ἔξω νῆα μέλαιναν,  
 αὐτοῦ ἐπ' ἑσχατῇ, πέτρης ἐκ πείσματα δήσας  
 ἔστην δὲ σκοπιὴν ἐς παιπαλβεσσαν ἀνελθών.  
 ἔνθα μὲν οὕτε βοῶν οὕτ' ἀνδρῶν φαίνετο ἔργα,  
 καπνὸν δ' οἴον δρῶμεν ἀπὸ χθονὸς ἀσσούντα.  
 δὴ τότ' ἔγὰν ἐτάρους προῖεν πεύθεσθαι ἴοντας  
 οἵ τινες ἀνέρες εἶν αἴπὲν χθονὶ σῖτον ἔδοντες,  
 ἀνδρες δύο κρίνας, τρίτατον κήρυχ' ἀμ' ὀπάσσας.  
 οἱ δ' ἵσαν ἐκβάντες λείην ὅδὸν, οὐ περ ἀμαξαι  
 ἀστυδ' ἀφ' ὑψηλῶν ὁρέων καταγίνεον ὄλην.  
 κούρῃ δὲ ἔνυμβληντο πρὸς ἀστεος ὑδρευούσῃ,  
 θυγατέρ' ἴφθιμη Λαιστρυγόνος Ἀντιφάταο.  
 ή μὲν ἅρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον  
 Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἀστυ φέρεσκον

103. οὐ περ] τινὲς πιθανῶς γράφουσιν οὐ κεν ἀμαξαι. On ἀμαξαι cp. Eustath. 1156 etc., ψιλούσιν οἱ παλαιοί.

and Herod. should be written ἀμαξῇ, for which Bekk. ii. gives *Faraṇī*. The derivation is uncertain. Herod. (Et. Mag.) connects it with *βαλω*, and others refer it to ἀρῆ (*dammum*). Döderl. groups it with ἀρμένος and ἀράσσω, as if it meant 'broken away till only a small portion was left.'

Eustath. says on the whole description, τὸ δὲ στενὸν τῆς κατὰ τὸν λιμένα εἰσόδου τὸν πολὺν ὀλεθρὸν τῶν τοῦ 'Οδυσσέως νηῶν πιθανολογεῖ· οὐκ εἶχον γῆρας διεκόναι τῆς στενότητος.

91. ἔνθ' οἱ γ', 'there they all steered.' Cp. Od. 3. 182; Il. 8. 139. These words form the apodosis to ἔνθ' ἔπι sup. 87.

93. πλησίαι, sc. 'near to one another.'

95. αὐτὰρ ἔγών, antith. to οἱ μὲν ἅρ', 'but I alone moored my black ship outside the harbour, there at its outermost edge, having made fast my hawser from a rock' (joiñ ἐκ-δῆσσας).

96. ἐπ' ἑσχατῇ is added as a nearer

description of αὐτοῦ, so inf. 27 τὸ αὐτὸν τῷδε ἐν χώρᾳ. Cp. Od. 8. 68.

97. Cp. Aen. i. 180 'Aeneas scopulum interea conscendit, et omnem prospectum late pelago petit.' As the Laestrygones, like the Cyclopes, were only graziers, there would be no ploughed land (*βοῶν ἔργα*), and no vineyards or gardens (*ἀνδρῶν ἔργα*); but the smoke showed that the land was inhabited.

103. λείη ὅδος is a road cleared for use, by felling trees, levelling, etc. (cp. Il. 15. 261 κέλευθον λειανέω), so as to make it an ἀμαξῖτος Il. 22. 146.

ἐκβάντες keeps its ordinary meaning of 'disembarking,' i.e. 'after they had left the ships they came to this road.'

105. ὑδρευούσῃ. Cp. Od. 6. 57 foll. In h. Hom. Cer. 105 the daughters of Celesus appear ἐρχόμεναι μεθ' ὕδωρ εὐήρυτον, ὄφρα φέροιεν | κάλποις χαλκείησι φύλα πρὸς δώματα πατρός.

108. Ἀρτακίην. There appears to have been a fountain Artacia near

Hired, attend envoys also on peace-time missions (I 170)

Aptakine: iyzicus colonized 748

14.

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 109-122. 409

οι δὲ παριστάμενοι προσεφόνεον, ἔκ τ' ἐρέοντο

ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἰσιν ἀνάσσοι.

110

ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ.

οἱ δὲ ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναικα  
εὑρον δῆτην τ' ὅρεος κορυφὴν, κατὰ δὲ ἔστυγον αὐτήν.

ἡ δ' αἰψύ ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆ,

δν πόσιν, δς δὴ τοῖσιν ἐμήσατο λυγρὸν δλεθρον.

115

αὐτίχ' ἔνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον·

τὸ δὲ δύ' ἀλέαντε φυγῇ ἐπὶ νῆας ἰκέσθην.

αὐτὰρ ὁ τεῦχε βοήν διὰ ἀστεος οἱ δὲ ἀλούτες

φοίτων ἵφθιμοι Λαιστρυγόνες ἀλλοθεν ἄλλος,

μυρίοι, οὐκ ἀνδρεσσιν ἕοικότες, ἀλλὰ Γίγασιν.

120

οἱ δὲ ἀπὸ πετράων ἀνδραχθέσι χερμαδίσουι

βάλλον ἄσφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει

110. οἰσιν] τὸ δὲ οἰσιν Ἀρίσταρχος διὰ τοῦ τ., καὶ τοῖσιν ἀνάσσοι, ἀντὶ τοῦ τίνων  
Schol. H. So Eustath. La Roche with the majority of MSS. reads οἰσιν. See note below.

Cyricus, alluded to by Alcaeus, and other poets who dealt with the tale of the Argonauts. See Apoll. Rhod. Argon. 1. 995-997. The story of Circe (inf.) presents several remarkable similarities to the Argonautic legend of Medea.

110. οἰσιν ἀνάσσοι. See crit. note. If we adopt the v. l. τοῖσιν we must suppose that it stands for τένισιν, as τεν for τίνων. Or if we read τῶν instead of τῶνδ', we may take τοῖσιν as demonstrative parallel with τῶν, and render 'who was king of them, and ruled over them.' If we read οἰσιν, we must translate, 'asked who was king of this folk, and over whom did he reign,' the question then being a double one, demanding the names both of king and people. For δs in an indirect question after ὃς τις cp. Od. 17. 363 γνοῖσθ' οἱ τινές εἰσιν ἐναῖσιμοι, οἱ τ' ἀθέμιστοι. See also Il. 9. 392 ἐλέστω | δς τις οἱ τ' ἐπίσκεψε καὶ δς βοσιλεύτερος ἐστιν, Il. 15. 664 ἡμέν δτεργάνουσι καὶ φατατεθήκασι.

112. τὴν δὲ γυναικα. Here begins the apodosia.

113. δῆτην τε. For this form of attraction see on Od. 9. 322.

κατὰ δὲ ἔστυγον, 'they were aghast at her.' στυγεῖν is used for the horror

felt by the gods at the sight of Tatarus, Il. 20. 65; the dread inspired by Hector, Il. 7. 112. The Schol. renders στυγεῖν by καταλήσσεσθαι and δεδοκίναι. The present στυγεῖν is formed from this aorist. There is also a causative aorist in use, compare τῷ κέ τερ στύγαιμ μένος Od. 11. 502.

114. The Laestrygones, as having a king and an ἄγορη, are more advanced in the externals of civilisation than the Cyclopes. The name of the king may be Ἀντιφάτης, giving as genitive Ἀντιφάταιος, v. 106; or Ἀντιφατεύς, from which would come the accusative Ἀντιφατή. Eustath. quotes the two forms, Σηρύνης and Γηρυονεύς.

118. τεῦχε βοήν, 'raised a hue and cry.'

121. δπὸ πετράων, i.e. from the tops of the cliffs that commanded the harbour. The stones which the Laestrygones used as missiles were each a load for an ordinary man, λθοι ἀνδροβαρεῖς, οἱ τοῖς ἀλλοις ἀνδράσιν ἐπαχθῆ ἀν γένοντο φορήματα Eustath.

122. The snapping sounds of κα κο κα in immediate sequence, and the repetition of ω in the following line, are intentionally introduced as descriptive of this crushing volley of stones.

ἀνδρῶν τ' δλαυμένων νηῶν θ' ἄμα ἀγνυμενάσιον  
ἰχθύς δ' ὁς πείροντες ἀτερπέα δαῖτα φέροντο.  
δόφροι οἱ τοὺς δλεκον λιμένος πολυβενθέος ἐντὸς,  
τόφρα δ' ἔγω ἔιφος δέν. ἐρυσσάμενος παρὰ μηροῦ  
τῷ ἀπὸ πείσματ' ἔκοψα νεδὸς κυανοπρόφροιο.  
αἴψα δ' ἔμοις ἑτάροισιν ἐποτρύνας ἐκέλευσα  
ἐμβαλέειν κάπης, ὃντ' ὑπὲκ κακότητα φύγοιμεν  
οἱ δ' ἀλλα πάντες ἀνέρριψαν, δείσαντες δλεθρον. 125  
ἀσπασίως δ' ἐσ πόντον ἐπηρεφέας φύγε πέτρας  
νηῶς ἐμή· αὐτὰρ αἱ ἀλλαι ἀστέες αὐτόν δλοντο.

"Ἐνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ,  
ἀσμενοι ἐκ θανάτοιο, φίλους δλέσαντες ἑταίρους.  
Αἰαίην δ' ἐσ νηῶν ἀφικόμεθ'. ἔνθα δ' ἔναιε 130

124. *ἰχθύς δ' ὁς πείροντες*] 'Αριστοφάνης 'ἰχθύς δ' εἵροντες' [i.e. συνείροντες τα δραματικά ποιῶντες Schol. B. Q.] Schol. H. *ἰχθύς δ' δοντάροντας* [? ὁς συνείροντες] Apoll. Soph. 162. 5. Cp. Eustath. ὡς *ἰχθύς δοντάροντας* ἀλλοὶ δλαύντο. It would seem that *ἰχθύς* was regarded by some of the ancient commentators as a plural nom., which will account for the v. l. *συνείροντες*, and for one interpretation of *πείροντες* by Schol. V., sc. ἀντὶ τοῦ *νηζόμενοι* καὶ *πείροντες* ὥστε *ἰχθύες*. *φέροντο*] 'Αρισταρχος φέροντο. ἀλλοὶ δὲ δαῖτα πέντοντο Schol. H. The reading of Zenodotus was *φέροντο*. 130.] Schol. H. gives οἴδ' ἄμα τοῦτο μὲν ἐμβατικόν. ἔνοι δὲ γραφούσιν, οἴδ' ἄρα πάντες. Καλλίστρατος δὲ καὶ Πίανδρος διὰ τοῦ λ. οἴδ' ἄλλα πάντες. Cp. Eustath. 1651. 17 ὅρα τὸ ἀνέρρημα ἐλλιπός λεχθέν. ἀλλαχοῦ (Od. 13. 78) δὲ ἐπειδὴς γράφῃ 'ἀνέρριπτον ἄλλα πηδῷ.' Most MSS. with Apoll. Soph. ἄμα. See note.

124. See crit. note. 'Harpooning them like fish, they carried them off (φέροντο) for a gruesome meal.' The ships had been broken up and the men thrown into the water, where, as they floated, they were speared by the Laestrygones, *τριάντας ή τοιούς ἑτέρους ἀπαγνυμένοις δργάνοις* Eustath.

126. *τόφρα* δέ is the apodosis to *δφρα*. οἱ are the Laestrygones, *τούς* the comrades of Odysseus.

130. See crit. note. If we adopt either of the readings *ἄμα* or *ἄρα*, we must suppose that *ἀνέρριπτων* had passed into a technical meaning because of its regular combination with *ἄλλα*, 'to toss up [the water].' But the formula *ἀνέρριπτεν ἄλλα πηδῷ*, Od. 7. 328; 13. 78, seems to be conclusive in favour of reading *ἄλλα*. Nitzsch suggests that with *ἀνέρριψαν* we might understand *κύπτειν*, or that we might possibly read *ἀνήρειψαν*, but

the active voice is not found in Homer.

131. *ἐπηρεφέας . . πέτρας*. These 'beetling rocks' are the cliffs at the entrance of the harbour, sup. 90.

135. *Αἰαίην*. The same word is used as an epithet of Circe, Od. 5. 334. Nitzsch considers it to be connected with *αἴα*, as if in allusion to some vague distant 'Land'; with this we might compare *Σχερίη*, an adjective from *σχερός*. There is no notice given in the text of any specially long time spent on the voyage between the country of the Laestrygones and the Aeacian isle, from which we may infer that the distance supposed to separate them was not particularly great. This would incline us to reckon the story and the home of Circe among the wonders belonging to the land of the West.

In apparent contradiction to this is the description given in Od. 12. 3,



Now geography finds Asia (= Colchis) in the East p. 3. It is thought by  
Horn. at the N.E. world near Oceanus. Colchis in E. side - Empire

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 136 140 411

Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήσεσσα,  
αὐτοκασιγνήτη δλούφρονος Αἴγταο·  
ἄμφω δὲ ἐκγεγάτην φαεσιμβρότου Ἡελίοιο  
μητρός τ' ἐκ Πέρσης, τὴν Ὀικεανὸς τέκε παιᾶν.  
ἔνθα δὲ ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῆ

140

136. αὐδήσεσσα] Ἀριστοτέλης, οὐδήσεσσα Schol. H. So altered by Dind. from Ἀρισταρχος; but from Scholl. on Od. 5. 334 we should suppose that Aristotle wrote αὐδήσεσσα. See crit. note and comment. on Od. 5. 1. c. 140. νηὶ] Cod. H. and a few other MSS. give νῆα.

where Odysseus, on his return from the land of Hades, finds himself once more at the Aecean isle, *θῇ τ' Ἡοῖς ἡρυγενέτης | οὐκίᾳ καὶ χοροῖ εἰσι καὶ ἀντοκαὶ Ἡελίοιο.* See note there.

A mythological explanation of the difficulty suggests that in the Odyssey, as we have it, there are two forms of the story of Circe; one which connects her with the East, the other with the West, the former myth probably belonging to the Argonautic legend. The ancient name of Colchis was Aea (Hdt. 1. 2; 7. 193, 197), and the king of the country was Aeetes, his daughter being Medea, the famous sorceress. The genealogy followed in the Odyssey makes Circe sister of Aeetes, and daughter of Helios by Perse, an Oceanid. Hesiod gives the same account, only substituting Perséis for Perse, and adding that Aeetes became father of Medea by Iduia (the cunning woman). Other forms of the story make Circe daughter of Hyperion and Aërope (Orph. Arg. 1215), or of Aeetes and Hecate (Diod. Sic. 4. 45). Another set of legends again gives Circe a home in the West. Hesiod (Theog. 1011 foll.) represents her as having borne to Odysseus two sons, Αἴγρος and Λατίνος, unless for Αἴγρος we ought to read Γράιος (see Göttl. ad loc.). There is little doubt, indeed, that the passage is spurious; it is however useful as pointing to an early transference of Circe to Italy and the cities of Magna Graecia. So Euripides (Troad. 438) speaks of Λίγυστις Κίρκη, see also Apoll. Rhod. 3. 200; 4. 559. Under this aspect Circe appears with new family relations. She is a wife of Zeus, and mother of Faunus (Nonnus, 13. 300), who is himself father of Latinus (Aen. 7. 47). She bears to

Odysseus a third son, Telegonus (Hes. Theog. 1014 †), who is the founder of Praeneste and Tusculum (Hor. Od. 3. 25. 8; Ov. Fast. 3. 92; 4. 71). Circe's home is now placed at Cape Circaeum, near Circeii (Monte Circello), δρός τησίους θαλάττη τε καὶ ἔλεσι . . . ἔχει δὲ καὶ πολύχνιον καὶ Κίρκης λερόν, δείκνυσθαι δὲ καὶ φάληρον τινές φασιν Ὁδωντάς Strab. 5. 3. 6. p. 355. Cp. Cic. de Nat. Deor. 3. 19; Virg. Aen. 3. 38; Strab. 9. 395; Pausan. 5. 19. 7. It will be noticed that all the pedigrees make Circe a daughter of the Sun. Perhaps too we see in the statement that Perse or Perséis was an Oceanid the first hint of a connection between Circe and the West. This confusion between West and East would seem to have been early felt, and a story was invented to account for the transference of the scene. Circe is represented (Diód. Sic. 4. 45) as having passed from East to West in the chariot of the Sun. The name Circe has been variously interpreted. In Suid. and Etym. M. it is referred to κερπίς, because she is represented as a 'weaver,' inf. 222. Another derivation connects the name with κεράννυμ (*κέρ-*νημ), because she 'mixes' the magic potion.

138. φαετο-μβρότος (like φθιστο-μβρότος Od. 22. 297, and later forms, as κλεύο-μβρότος, ἄ-μβρότος) shows the connection of βρότος with the root μορ. By the insertion of β, μπρότος (*μορότος*) becomes μβρότος, and the initial μ falling off leaves the ordinary form βρότος.

140. νηὶ κατηγαγόμεσθα, 'we put in with our ship' (opp. ἀνάγεσθαι). We find κατάγεσθα used absolutely of the ships themselves, as ἐξ δὲ Γερασοῦ | ἐννύχιαι κατάγοντο Od. 3. 177. Ἱοά-κηνδε κατήγετο νῆας εὐεργῆς Od. 16.

ναύλοχον ἐσ λιμένα, καὶ τις θεὸς ἡγεμόνευεν.  
 ἔνθα τότε ἐκβάντες δύο τ' ἥματα καὶ δύο νύκτας  
 κείμεθ', δμοῦ καμάτῳ τε καὶ ἀλγεσι θυμὸν ἔδοντες.  
 ἀλλ' ὅτε δὴ τρίτον ἥμαρ ἐνπλόκαμος τέλεσ' Ἡὰς,  
 καὶ τότε ἔγων ἐμὸν ἔγχος ἐλῶν καὶ φάσγανον ὁξὲν  
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐσ περιωπῆι,  
 εἰ πως ἔργα ἴδοιμι βροτῶν ἐνοπῆν τε πυθοίμην. 145  
 ἔστην δὲ σκοπιὴν ἐσ παιπαλδεσσαν ἀνελθὼν,  
 καὶ μοι ἔείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης  
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὄλην.  
 μερμήριξα δὲ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἐλθεῖν ἡδὲ πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν. 150  
 ὅδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,  
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης  
 δεῖπνον ἑταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155  
 ἀλλ' ὅτε δὴ σχεδὸν ἡσα κιῶν νεδες ἀμφιελίσσης,  
 καὶ τότε τὶς με θεῶν δλοφύρατο μοῦνον ἔντα,  
 διὰ μοι ὑψίκερων ἔλαφον μέγαν εἰς δόδον αὐτὴν  
 ἤκεν· δὲ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὄλης

156. *ἡσα*] Not *ἡσα*, as Schol. B.

322; or of the crew as they put in to harbour, as *οἱ δὲ λόδες κατάγοντες* Od. 3. 10. Here *νῆι* (for which Harl. reads *νῆα*) is a true instrumental dative; cp. Od. 4. 8 *ἴπποισι καὶ ἄρμασι πέμπε νέεσθαι*. They keep silence (*στωπῆ*), as Eustath. says, *οἱ λαπθημένοι διὰ τὸ τῶν Κυκλάπων καὶ τὸ τῶν Λαιστρηγόνων κακένον*.

151. *μερμηρίξα* (from *μέρμερος* Il. 8. 453; 10. 289, etc.) is not connected with the root *μερ*, from which *μέρος* and *μερίσομαι* come, but with root *μερ* or *μαρ*, Skt. *smar*, (Lat. *me-mor*), signifying 'care' or 'thought.' That the former of the two derivations was generally accepted, may be inferred from the existence of such Latin phrases as 'animum dividere,' 'animum curae divorce trahunt,' but see Curt. G. E. p. 296. The common construction in Homer with *μερμηρίζω* is with *ἀ* or *δι* or with *ἡ..ἡ*. Here and inf. 438, and Od. 24. 235, it is followed by the infin. only.

152. *αἴθοπα καπνόν*. This probably means 'fire-lit' smoke, reflecting the colour of the flame below, and so, shining with a ruddy glow, *διὰ δρυμὰ πυκνὰ καὶ ὄλην*. The word is used as an epithet of *χαλκός* Il. 4. 495, etc., and of *όνος* Od. 12. 19, where the adjective is further defined by the addition of *ἔρυθρός*. In Eurip. Suppl. 1019 it is used as an epithet of *φλογώς* and in Bacch. 594 of *λαμπάς*, but, perhaps, the best parallel to the expression here is in Soph. Antig. 1126 *στέροψ λεγήτις*, which seems to describe the mingled flare and smoke of the torches in the Bacchanal procession. In a very different connection, we have a description of mingled flame and smoke, Virg. Aen. 8. 254 'glomeratque sub antro | fumiferam noctem, commixtis igne tenebris.'

158. *εἰς δόδον αὐτῆιν*, 'just on my path'; so Il. 13. 615 *ἴνδο λόφον αὐτών*.

159. *ἐκ νομοῦ ὄλης*, 'from his pasture

How does O.D. know that this is his palace - Lisza?

68 Πελώπον: πέτραις γύρω. Ιχθύα, σαρπιάσια από αετό, λω  
Ηεταρέας, Κυκλόποι. Βράχοι χαμηφόροι από λίνα, γρούς - - - -

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 160-169. 413

πιόμενος δὴ γάρ μίν ἔχειν μένος ἡελίοιο. 160  
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἀκνηστιν μέσα νῶτα  
 πλῆξα τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,  
 καὶ δὲ ἔπειδ' ἐν κονίσι μακὰν, ἀπὸ δὲ ἔπτατο θυμός.  
 τῷ δὲ ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὀτειλῆς  
 εἰρυσάμην τὸ μὲν αὐθὶ κατακλίνας ἐπὶ γαῖῃ 165  
 εἴασ'. αὐτὰρ ἐγὼ σπασάμην ρῶπάς τε λύγους τε,  
 πεῖσμα δ', δσον τ' δρυγιαν, ἐνστρεφὲς ἀμφοτέρωθεν  
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,  
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

160. δὴ γάρ] Ζηνόδοτος δὴ γάρ μν Schol. H. 161. μέσα νῶτα] μετὰ νῶτα Apoll. Soph. II. 18. 31. 160. καταλοφάδεια] κοινότερον μὲν δὲ τοῦ λότα διφέιλις ἔχειν τὴν παραλήγονταν. τὰ δὲ πλεῖστα ταλαῶν ἀντιγράφων δὲ διφθόγγον ἔχει αὐτὴν Eustath. Four MSS. give κατὰ λοφάδα, but, as Schol. B. Q. says, ὃ φ' ἐν ἀναγρωστέον, i.e. as one word. Cp. Apoll. Soph. 109. 7. A few MSS. double the λ needlessly.

in the wood.' νομοῦ is local here, as in Il. 2. 475, and ὥλης is epexegetical.

160. πιόμενος is fut. part.

δὴ γάρ μν, 'for sorely the sun's power oppressed him.'

ἔχειν is here used with μένος, on the analogy of οὔτος ἔχει τινά Il. 2. 2; or φύει Il. 9. 2; Λίσσα Il. 21. 542. Some take οὐδή (see crit. note) in a temporal sense here = 'already,' as though intended to express that the sun was hot, though it was yet early.

161. τὸν δὲ λγό. 'Now, as he came forth I smote him on the spine, in the middle of the back.'

μέσα νῶτα is epexegetical to διενηστήν, which is probably connected with root δε, as in ἀκ-ανθα, cp. 'spine' and *spina*. Schol. H. Q. and Hesych. would compound it of a priv. and κνήσασθα, because the middle of the back is the place which an animal *cannot scratch!*

162. τὸ δὲ.. δόρυ, lit. 'it, sc. the spear.' So Od. 5. 68 η δὲ.. ἡμερίς ηβάσα, etc.

163. μακάν, onomatop., found only in the 2nd aor. and perf. μέμπτα, μεμάκνα, and later form ἐμέμπκον (see Monro, H. G. § 27). The full phrase used here is found in Il. 16. 469 of a horse, and in Od. 19. 454 of a boar mortally wounded. In Od. 18. 98 it is used of Irus the beggar, with an inten-

tionally comic effect. The tense seems to express a single loud cry.

164. Odysseus steps upon the creature's body, to enable him to apply more force in pulling out the spear, which he then lays on the ground in order that he may have his hands free, and leaves it there.

167. δσον τ' δρυγιαν, see on Od. 9. 322. διμοτέρωθεν, as meaning 'starting from both ends, or sides,' may be used loosely to express the whole extent of the rope, as sup. 88 πέτρη τετύχη διμετρές διμοτέρωθεν, or Od. 7. 113 περ δὲ ἔρος ἐλήλαται διμοτέρωθεν. It seems better however to join it closely with πλεξάμενος, regarding the rope as consisting of two strands, which passed alternately from one side to the other in the process of plaiting. Translate, 'across and across;' ἐνστρεφές will then be taken predicatively with πλεξάμενος, 'till it was well twisted.'

169. καταλοφάδεια, properly an accusat. plur. used adverbially, formed from κατά and λόρος, as καταμάδος (Il. 23. 431) from κατά and ἄμος. The adverbial καταμάδον Curtius takes as a later form (Il. 15. 352). Translate, 'carrying it on my neck I went to the ship, leaning on my spear, for it was no way possible (οὐ πως ἤνει) to carry it on the shoulder with one hand, for it was a huge beast.'

68 πελωπού: πέλειας γρόν. Σειλία, serpent seized by an eagle. low  
Hephaestus. Cyclops. beaks transfixed by Circe, gone - " " "

πιόμενος δὴ γάρ μιν ἔχεν μένος ἡελίοιο.

160

τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἀκνηστιν μέσα νῶτα

πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,

κὰδ δ' ἔπεο̄ ἐν κονίσι μακῶν, ἀπὸ δ' ἔπτατο θυμός.

τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὀτειλῆς

είρυσάμην τὸ μὲν αὐθὶ κατακλίνας ἐπὶ γαίῃ

165

εῖσας· αὐτὰρ ἐγὼ σπασάμην ράπτας τε λύγους τε,

πεῖσμα δ', δσον τ' δρυνιαν, ἐνστρεφὲς ἀμφοτέρωθεν

πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,

βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

160. δὴ γάρ] Σηνόδοτος δὴ γάρ μιν Schol. H.

Apoll. Soph. 18. 31. 169. καταλοφάδεια] κοινότερον μὲν δὰ τοῦ λῶτα φείλει ἔχει τὴν παραλήγονταν, τὰ δὲ πλεῖν ταλαιῶν ἀντιγράφων δὰ διφθέργου ἔχει αὐτὴν Eustath. Four MSS. give κατὰ λοφάδια, but, as Schol. B. Q. says, οὐδὲ διαγραστέον, i.e. as one word. Cp. Apoll. Soph. 109. 7. A few MSS. double the λ needlessly.

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ἔγχει ἔρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὕμου  
χειρὶ φέρειν ἑτέρῃ μάλα γὰρ μέγα θηρίον ἦεν.  
καὸς δὲ ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δὲ ἔταιρους  
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἔκαστον·

<sup>170</sup> Ω φῦλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ,  
εἰς Ἀΐδαο δόμους, πρὶν μόρσιμον ἥμαρ ἐπέλθη.  
ἀλλ' ἀγετ', δφρὸς ἐν νηὶ θοῇ βρῶσίς τε πόσις τε,  
μνησθεθα βρώμης μηδὲ τρυχώμεθα λιμῷ.

<sup>175</sup> Ως ἐφάμην, οἱ δὲ ώκα ἐμοῖς ἐπέεσσι πίθοντο·  
ἐκ δὲ καλυψάμενοι παρὰ θῦν' ἀλὸς ἀτρυγέτοιο  
θηῆσαντ' ἔλαφον μάλα γὰρ μέγα θηρίον ἦεν.  
αὐτὰρ ἐπεὶ τάρπησαν δρώμενοι ὀφθαλμοῖσι,  
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.  
ως τότε μὲν πρόπταν ἥμαρ ἐστὸν ηέλιον καταδύντα  
ἥμεθα δαινύμενοι κρέα τὸ ἀσπετα καὶ μέθυν ἡδύν  
ἥμος δὲ ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθε,  
<sup>180</sup> δὴ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης.  
ἥμος δὲ ἡριγένεια φάνη ροδοδάκτυλος Ἡώς,  
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

<sup>170. ἦεν]</sup> Ἀριστοφάνης δὲ οὕτως εἶχεν [?εἶχον], εἶχεν also in lemma of Schol. V.  
<sup>178. ώκα]</sup> δοκεῖ ἴναντίον εἶναι τοὺς θῶμακόσι. Διὸ ἐν τοῖς τὸ ‘οὕτως’ φέρεται Schol. H. T. For οὕτως we must suppose that οὕτω or perhaps οὐ τῷ was written.  
<sup>188. μετὰ πᾶσιν ἔειπον]</sup> Πιανὸς, μετὰ μῦθον ἔειπον Schol. H.

The four feet are tied together with the πεῖσμα, and Odysseus puts his head through the loop thus formed, so that the stag's body rests on his neck, the feet hanging down in front. The Schol. supposes him to lean with both hands on his spear-shaft, but it is more likely that he holds the spear in his right, and steadies the legs of the stag with his left.

<sup>171.</sup> In later usage χείρ ἐτέρα signifies the 'left hand,' as in the phrase οὐ τῇ ἐτέρᾳ ληπτέον Plat. Soph. 226 A; cp. Il. 18. 477.

Θηρόν, according to Classen, Jahrb. f. Phil. 1859, p. 314, is not a *diminutive* from θῆρ, but the termination distinguishes a particular creature from the general collective noun. So we may contrast χρωσίον with χρωός.

<sup>173. ἄνδρα ἔκαστον</sup> reproduces, in a

distributive form, the collective plural ἄνδρους. See inf. 397.

<sup>175. πρὶν .. ἀπέλθη.</sup> Amcis gives five other instances of πρὶν used with the subjunctive, without ἀν or στ, noticing that the use always follows a negative, Od. 13. 336; 17. 9; Il. 18. 135, 190; 24. 781.

<sup>176. δέφρα,</sup> 'so long as.'

<sup>179. ἐκ δὲ καλυψάμενος.</sup> They had muffed up their heads in their despair, like Odysseus, sup. 53. Cp. Od. 8. 85.

<sup>180. θηῆσαντο,</sup> 'stared at,' with implied notion of amaze, from root θεφ, θαυ, as in θαυμάζειν.

<sup>182. χεῖρας νιψάμενος.</sup> This represents properly an act of ritual; it is used here because each meal that was taken was really regarded as a sacrificial feast in which the gods were the first sharers.

Only allusion to venison or food. Beef and pork short meat is mentioned.

90. A formula taken from a description of men on the open sea?  
Herrigel "Mein Verständnis bei Homer" finds here a recollection of long days:  
northern latitude in which "Sun rises almost in the North, so that it is impossible  
to determine E. or W. from it, as people in middle latitudes can. the years along the  
equator belonging to the north."

[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἔταιροι:]

ὦ φίλοι, οὐ γάρ τ' ἤδην δπη γόφος οὐδὲ δπη ἡῶς, 190  
 οὐδὲ δπη ἡέλιος φαεσίμβροτος εἰσ' ὑπὸ γαῖαν  
 οὐδὲ δπη ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον  
 εἴ τις ἔτ' ἔσται μῆτις ἐγὼ δ' οὐκ οἴμαι εἶναι.  
 εἰδον γάρ σκοπιὴν ἐς παιπαλδεσσαν ἀνελθὼν  
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται· 195  
 αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσσῃ  
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὄλην.'

\*Ως ἐφέμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ  
 μνησαμένοις ἔργων Λαιστρούγονος Ἀντιφάταο

189.] Καλλίστρατός φησιν ὡς ὅπό τινος δ στίχος προτέτακται ἀγνοοῦντος τὸ  
 Ὀμηρικὸν ἔθος, ὡς θέλει δρχεσθαι ἀπὸ τοῦ γάρ Schol. H. See Schol. on Eur.  
 Phoeniss. 886, with Cobet's note.

189. See crit. note. It is quite contrary to Homeric custom to have a double opening to a speech, as κέκλυτε and ὡς φίλοι.

190. This line has created a great deal of difficulty to the commentators. How could any one, who had spoken such words in vv. 185, 187 as ἡέλιος κατέδυν and φάρη Ἡάσι, express his ignorance in v. 190 of the position of East and West? Crates and Strabo would say that γόφος meant rather North than West, and that one might well be uncertain of the exact whereabouts of this point. But such a solution is rendered impossible by the epexegesis οὐδὲ δπη.. ἀννεῖται. The Scholl. suggest that the hero is aghast at the circumstances in which he finds himself (*δεινοταθῶν*), or, apparently, that his wanderings have brought him to a point where all ordinary phenomena are reversed or confused (*ἐκτεποποιέντη φάνεται η πλάνη τοῦ Ο-*). Ukert thinks that the last few days had been so cloudy, that it had been impossible, as it were, to 'take an observation.' But surely the sentence expresses merely in a general way that he is quite ignorant of his locality. ἡῶς and γόφος represent a sort of exhaustive 'dichotomy' of the world: cp. Od. 1. 23; 8. 29; 13. 240, 241. All that Odysseus means to say is that he has not the least idea where they are; the words

from οὐδὲ δπη ἡέλιος to ἀννεῖται having no more specific meaning than to expand ἡῶς and γόφος. In Il. 12. 239 Hector wishes to say that he recks nothing of the flight of augurial birds, no matter in what direction they fly, εἰτ' ἐπὶ δεξὶ· ἵστι πρὸς ἡῶ τ' ἡέλιον τε, | εἰτ' ἐπὶ δραστερῷ τοι γε ποτὶ γόφον ἡρέβεται, the general sense of this and the other passages being that the world is roughly divided between East and West, no particular notice being taken of North and South. Compare the idiomatic use of the French 's'orienter.'

195. ἐστεφάνωται. Only the perf. and pluperf. pass. of στεφάνω are used in Homer, as e.g. Il. 5. 739; 11. 36. Cp. also h. Hom. Ven. 120 δρῦδη δρῦλος ... ἐστεφάνωται. So here the island is 'ringed' or 'girt' by the infinite sea. Once the verb is used with a sort of object accusative, in the description of the shield of Achilles, whereon are represented the 'constellations,' τέρεα, τὰ τ' οὐρανὸς ἐστεφάνωται, 'which the firmament has set as a border to itself.' The radical notion in the verb is to 'press close,' and so 'closely surround.' See note on Od. 1. 148, and cp. στέμμασι πυκασθεῖσι Hdt. 7. 197, πύκασε κράτ' ἐμδυ πυκηφόρον Eur. Troad. 353.

196. αὐτή. The island itself. in opposition to the σκοινή. Cp. Od. 9. 25.

Κύκλωπός τε βίνε μεγαλήτορος, ἀνδροφάγοιο.  
κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·  
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Αὐτὰρ ἔγω δίχα πάντας ἐνκυνῆμιδας ἔταιρους  
ἡρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν δπασσα·  
τῶν μὲν ἔγὼν ἥρχον, τῶν δὲ Εὐρύλοχος θεοειδῆς.  
κλῆρους δὲ ἐν κυνέῃ χαλκῆρει πάλλομεν ὥκα·  
ἐκ δὲ ἔθορε κλῆρος μεγαλήτορος Εύρυλβχοιο.  
βῆ δὲ λέναι, ἀμα τῷ γε δύῳ καὶ εἴκοσ' ἔταιροι  
κλαίοντες· κατὰ δὲ ἀμμε λίπον γούντας δπισθεν.  
εὑρον δὲ ἐν βήσησι τετυγμένα δώματα Κίρκης  
ξεστοῖσιν λάεσσι, περισκέπτω ἐνὶ χώρῳ.  
ἀμφὶ δέ μιν λύκοι ἥσαν δρέστεροι ἤδε λέοντες,

200. ἀνδροφάγοιο] γρ. ἀνδροφόνοιο Schol. M. N.

200. μεγαλήτορος. Cp. inf. 207. We may either take this as a sort of standing epithet, not pressing the meaning too closely, or else render 'stout-hearted,' implying great courage. But μεγαλήτωρ may also mean 'arrogant,' 'haughty;' just as in 2 Tim. 3. 4 the English version gives 'high-minded' as the translation of τετυφωμένοι, which suggests a similar rendering here. Eurymedon the king of the Giants is called μεγαλήτωρ in Od. 7. 58. The headstrong temper of Agamemnon is also called οὐρανός μεγαλήτωρ in Il. 9. 109.

202. With ἀλλ' οὐ γάρ cp. Il. 7. 242 ἀλλ' οὐ γάρ σ' ἔθλω βαλέειν, Od. 14. 355. πρῆξις, lit. 'no effect,' i. e. no good. So πρῆξαι Od. 16. 88.

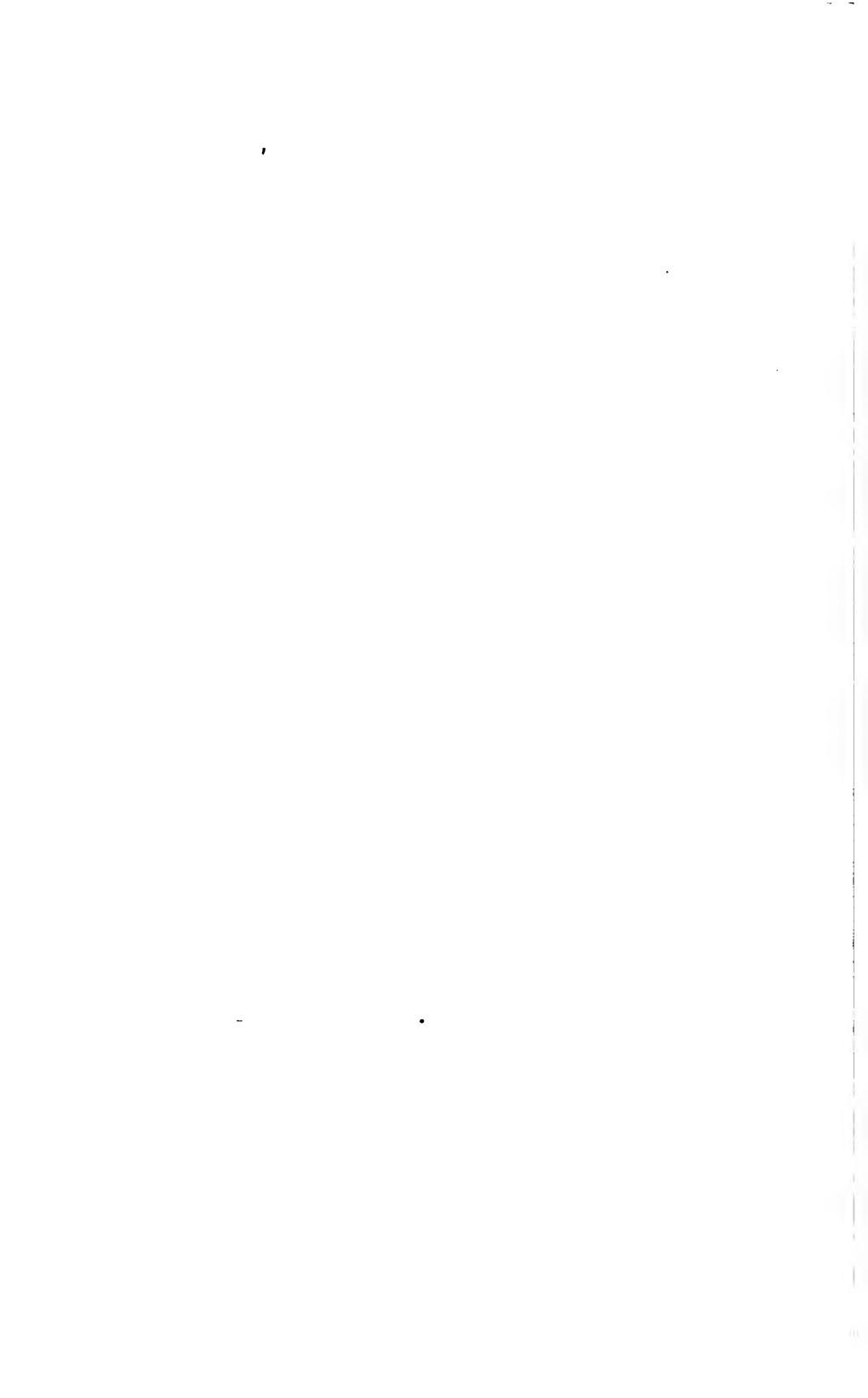
207. ἐκ δὲ ἔθορε. The lots were pebbles, νῆφος, which were shaken in a helmet. The pebble that leaped out (ἔθορε, here and Il. 23. 353, ὄρουσεν Il. 3. 325) first decided the lot. Cp. Soph. Aj. 1285 οὐ δραέτηρ τὸν κλῆρον ἐσ μέσον καθεῖται, | ὑγρᾶς δρούρας βῶλον, ἀλλ' ὃς εὐλόφουν | κινήτη μελλε πρῶτος ἀλμα κουφεῖν.

210. Join τετυγμένα ξεστοῖσιν λάεσσι.

211. περισκέπτω. As they had descended from the σκοτιή, and the island is described as being χθαμαλή, this phrase must mean 'open ground,'

either a 'clearing' in the wood, or, as ἐν βήσησι suggests, at the meeting or crossing of valleys, which would give a view in several directions. Cp. Od. 1. 426; 14. 6; and 5. 476 ἐν περιφανομέτρῳ. Döderl. referring the word to σκέπαις and σκέπας rather than to σκέπτομαι, renders it 'sheltered.'

212. ἀμφὶ δέ μιν. It is difficult to decide whether μιν refers to δώματα or to Κίρκη. There is no passage in Homer quite decisive for the use of μιν in the plural; for in Il. 12. 285 μιν refers not to νιφάδες (ib. 278), but to the general word χώρα, as the number κέχυται (284) shows. Similarly, in Od. 17. 268, often quoted in favour of the plural use, the words οὐκέ δύ τις μιν ἀνήρ ὑπεροπλίσσεται make no direct reference to δώματα (ib. 264), but rather to αὐλή (266). On the other hand, it does not appear from the picture given in the present passage that the beasts surrounded Circe, inasmuch as she was still within, and certainly we have μιν used in all numbers and genders, and in the Alexandrine writers μιν is undeniably used in the plural; e. g. Apoll. Rhod. Arg. 2. 8 καὶ τότε δὴ προτὶ νῆσοι καὶ τὸν χρεῖον μιν ἐρέσσαι | ραυτιλῆς, οἵ τ' εἰσ, where μιν refers to the same subject as οἵ. Still, it seems better to give μιν a general reference to Circe, sc. 'in attendance



13. Od. not present when Circe's magic was exercised.

14. Πελμόν, of a transformed serpent. B 321.

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 213-220. 417

τοὺς αὐτὴν κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.

οὐδὲ οἱ γ' ὄρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἀρά τοι γε  
οὐρῆσιν μακρῆσι περισσαίνοντες ἀνέσταν.

215

ὡς δ' ὅτε ἀνέστη ἀμφὶ ἀνακτα κύνες δαίτηθεν ἴοντα  
σαίνωσ'. αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·  
ὡς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἡδὲ λέοντες  
σαίνοντες τοι δ' ἔδεισαν, ἐπεὶ ίδον αἰνὰ πέλωρα.

ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,

220

219. ἔδεισαν] So Eustath. and probably Aristarchus. See La Roche, H. T. 390.  
220. ἐν προθύροισι] Nearly all MSS. give εἰνι θύρησι. Aristarchus wrote ἐν προθύ-  
ροισι, see Schol. H. Eustath. gives ἐν προθύροις, and Cod. Venet. 613 ἐν προθύρησι.  
The reading of Aristarchus has generally been adopted since Wolf. See note on  
text.

upon her,' whether near her house or about her person. In Apoll. Rhod. Arg. 4. 672 foll. the beasts are described as following Circe, ήτε μῆλα | ἐκ σταβῶν ἀλλ' εἴσαι βηθδένοντα νομῆι. With this account of Circe's sorcery should be compared the story of Beder and Giauhare in the 'Arabian Nights,' where King Beder as he lands on Queen Labe's shores is met by a troop of horses, camels, mules, asses, and cows, who try by every possible gesture to warn him away from the place. Beder learns by and by that they had once been princes and nobles, to whom Queen Labe had granted her short-lived favours, and when she had grown tired of her lovers she had changed them into beasts.

213. κατέθελξεν, 'charmed.' The Scholl. offer two interpretations of this word: either πρὸς καὶ ἡμέρους ἐκοιτήσει, or ἐξ ἀνθρώπων εἰς φύαι λεύντων μετέβαλε. The former interpretation has the authority of Scaliger, on Virg. Aen. 7. 19, where he remarks, 'Homerus feras agrestes medicaminibus cicuratas, Virgilius homines in ferarum speciem conversos depingit.' And it might further be said that the words οὐδὲ οἱ γ' ὄρμήθησαν especially direct attention to the loss of their natural fierceness. On the other hand, θέλγειν is certainly used, inf. 291, to describe that process of sorcery which ends with Circe's words ἤρχεο νῦν συφεόνδε (310). Eurylochus too (433) evidently looked upon the wolves and the lions quite as much

as the creations of Circe's witcheries as the swine, for he says ή κεν ἄπαντας | ή σὺς ή λύκους ποιήσεται ήτε λέοντας. The epithet κακά as applied to φάρμακα here, contrasted with φάρμακον ἔσθιόν as the antidote (292), tends to strengthen our preference for the latter interpretation. Ovid, Met. 14. 255, lays more stress again on the tameness of the creatures, 'Mille lupi mistaeque lupis ursaeque leaeque | occuru fecere metum, sed nulla timenda, | nullaque erat nostro factura in corpore vulnus.'

215. ἀνέσταν does not only mean that they got up from lying on the ground, but that they actually stood on their hind legs like fawning dogs.

216. ἀνεψ signifies only the master of the house, as in Od. 9. 452, etc.

217. μειλίγματα θυμοῦ, 'tit-bits to appease their appetite.' So in Il. 1. 468 οὐδέ τι θυμός ἔδενετο δαυτὸς Εισηγ., ib. 4. 263 πίειν ὅτε θυμός ἀνύροι, Od. 17. 603 πλήσασθαι θυμὸν ἔδρυντος ήτε ποτῆσσι.

219. θεῶν seems to be the better reading for the common ἔδεισαν, the ἐ being lengthened before δεῖ or δῃ, the original form of the root.

220. ἐν προθύροισι (see crit. note) seems to mean 'at the door of the courtyard.' 'Res ipsa illud postulare videtur, ut aulae portiae occlusae fuerint, non domus fore. Usus Graecorum si non Homericæ aetatis, at heroicæ aetatis, qualem tragici poetæ describunt, idem comprobat. Ut unum afferam exemplum e multis, cf. Aesch.

Κίρκης δ' ἔνδον ἀκουον ἀειδούσης ὅπ' καλῇ,  
ἰστὸν ἐποιχομένης μέγαν ἄμβροτον, οὐαὶ θεάων  
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλοντα.  
τοῦσι δὲ μύθων ἥρχε Πολίτης, δρχαμος ἀνθρῶν,  
δις μοι κήδιστος ἑτάρων ἦν κεδυντατός τε

225

'Ω φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ιστὸν  
καλὸν ἀσιδίσει, δάπεδον δ' ἀπαν ἀμφιμέμυκεν,  
ἡ θεὸς ἡὲ γυνή ἀλλὰ φθεγγώμεθα θᾶσσον.'

'Ως ἀρ' ἐφώνησεν, τοὶ δ' ἐφθέγγουντο καλεῦντες.

230

ἡ δ' αἵψ' ἔξελθοῦσα θύρας ἀβέ ε φαεινὰς  
καὶ κάλειν οἱ δ' ἀμα πάντες ἀιδρείσιν ἐποντο  
Εύρυλοχος δ' ὑπέμεινεν, δισάμενος δόλον εἶναι.  
εἰσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρύνους τε,  
ἐν δέ σφιν τυρόν τε καὶ ἀλφίτα καὶ μέλι χλωρὸν  
οἴνῳ Πραμνείῳ ἐκύκα ἀνέμισγε δὲ στέφ  
φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἷς.

235

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἐπείτα

Choeph. 652 Orestis verba, quibus  
petit ut intromittatur "ταῖ ταῖ θύρας  
ἀκουοντος ἡρκείας κτύνον." Apud omnes  
autem posterioris aetatis scriptores vix  
locum invenies qui verborum de quibus  
nunc agitur sententiam magis explicet  
quam Platonis Protag. p. 314 C. E.  
Ibi enim qui se intromitti volunt  
dicuntur ἐν τῷ προθύρῳ γενέσθαι et  
paullò post στάντες ἐν τῷ προθύρῳ  
διαιλέγεσθαι, quamquam postea demum  
(E.) ἀνθρώπος ἀνέρες τὴν θύραν, ipsi  
aulam intrant' Rumpf, de Aedd.  
Homer. pars 2 p. 13.

225. κήδιστος . . κεδυντατός τε, a  
sort of παρομοαστι. Transl. 'nearest  
and dearest.' Cr. Il. 9. 642 ἀκήδιστος  
τε ἔμεναι καὶ φίλτατος.

227. ἀμφιμέμυκεν, 'rings' or 'echoes  
round.' μικάσσα is used in Homer,  
not only of the noise made by cattle,  
but of the creaking of hinges, Il. 5.  
749, and of the ringing blow of a  
javelin on a shield, Il. 20. 260.

229. ἐφθέγγουντο καλεῦντες, i. e.  
'they lifted up their voices to call  
her.'

234. ἀν.. ἐκύκα. This mess, which  
must have been somewhat of the con-  
sistency of porridge, and therefore called

here σῖνος, is not a regular article of  
food, but a sort of stimulant, where  
special strengthening or refreshment was  
required. So in Il. II. 624 full.  
Hecamede makes a μικέα for Nestor  
and Machaon, leaving out however the  
honey, which is an ingredient here.  
Pramnian wine was called so, according  
to some ancient authorities, from Mount  
Pramnos or Pramne in the island of  
Icaria; others suppose it to have come  
from the neighbourhood of Ephesus or  
Smyrna. Athenaeus (I. 28-30) quotes  
a fragment from the comedian Ephippus,  
φιλῶ γε Πράμνιον οἶνον Λέσβων, and  
from Demetrius of Troezen, οἶνος δὲ  
τίνειν οὐκέ τάσσω Πράμνιον, | οἱ Χίοι,  
οὐχὶ Θάσιοι, οὐ Πεναρθίδιον, the latter  
passage seeming to decide on a local  
meaning for the epithet. It is probable  
that πράμνιος, though originally a local  
name, came to signify a particular  
quality of grape-vine, as we speak now  
of a 'Black-Hamburg.' Galen de-  
scribes the Pramnian wine as οἶνος το  
οἴνῳ διομαζόμενος μέλας καὶ αστραγάλος  
and this quality may have suggested  
the derivation proposed by Eustath. and  
others, from παραμένειν, because of its  
power of 'keeping' a long time.

μέλι: as a food only in connection with a posset (κυκλ. uv). Cf. κ 316,  
λεύ, ρ 69. Honey serves for sugar.

• Πραπείων: honey regarded as heavy. Note that it is used as part of a  
posset. Rich denies connection with Πράπειον, and cf. ὥρη πραπείων, i.e.  
wine grown on <sup>no grapes</sup> vines (but not on trees).

Κίρκης δ' ἔνδον ἀκουον ἀειδούσης ὅπὲ καλῇ,  
ἰστὸν ἐποιχομένης μέγαν ἀμβροτον, οὐκανθάνει  
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.  
τοῖσι δὲ μύθων ἡρχε Πολίτης, δρχαμος ἀνδρῶν,  
ὅς μοι κῆδιστος ἑτάρων ἦν κεδυνέτατός τε·

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εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,  
ἐν δέ σφιν τυρόν τε καὶ ἀλφίτα καὶ μέλι χλωρὸν  
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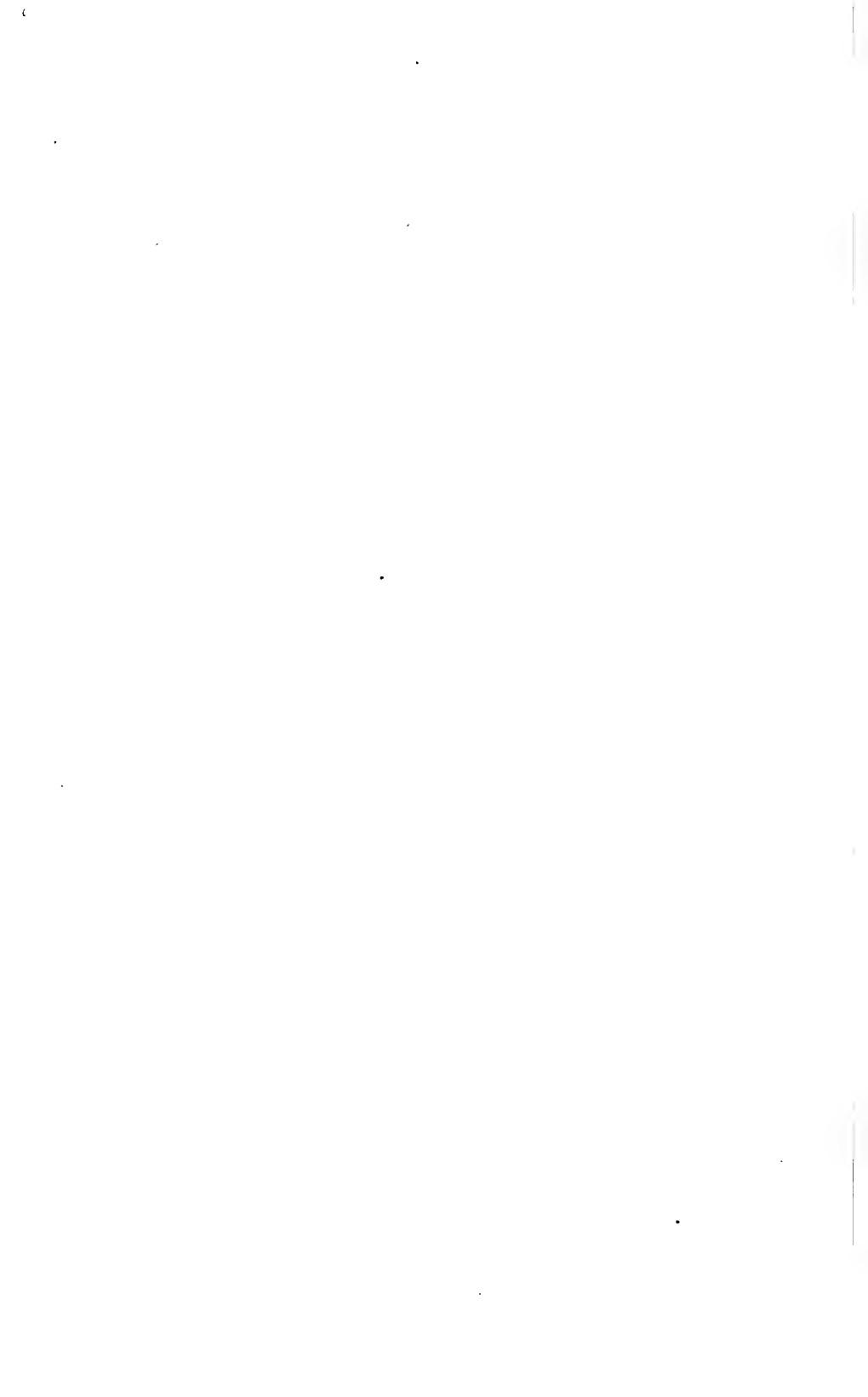
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## 10. ΟΔΥΣΣΕΙΑΣ Κ. 238-249. 419

μάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἔργυν.

οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε  
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὃς τὸ πάρος περ. 240  
ὅς οἱ μὲν κλαίοντες ἔέρχαστο τοῖσι δὲ Κίρκῃ  
πάρ ρ' ἄκυλον βάλανόν τ' ἔβαλεν καρπόν τε κρανείης  
ἔδμεναι, οἴα σύες χαμαίεινάδες αἰὲν ἔδουσιν.

Εὐρύλοχος δ' ἀψ ἥλθε θοὴν ἐπὶ νῆα μέλαιναν,  
ἀγγελίην ἑτάρων ἔρεων καὶ ἀδευκέα πότμον. 245  
οὐδέ τι ἐκφάσθαι δύνατο ἔπος, λέμενός περ,  
κῆρ ἀχεῖ μεγάλῳ βεβολημένος· ἐν δέ οἱ δυσε  
δακρυδόν πίμπλαντο, γέον δ' ὠλέτο θυμός.  
ἄλλ' ὅτε δῆ μιν πάντες ἀγαστάμεθ' ἔξερέοντες,

240. καὶ δέμας] Στρόβολος, καὶ πόδας, γράφει Schol. H. Perhaps we should read here αὐτὰρ ἦν νόος ἔμπεδος, as νόος is not found contracted in Homer. Cp. II. 11. 813. 242. Ἀρίσταρχος οὖν οἶδε τὸν στίχον. δὲ Καλλιστράτος διν' αὐτῷ γράφει ‘πατὸς μὴν [παντοῖς?] ὑλῆς ἐτίθει μελιδέα καρπόν’ Schol. H. Q. V. If this notice be true, it implies that Aristarchus knew nothing of v. 243 either; nor indeed of v. 241, unless, with Nitzsch, we propose to read δύσε δὲ Κίρκῃ instead of τοῖσι δὲ Κίρκῃ. 244. ἀψ] This conjecture of Voss is accepted by most modern edd., because ἀψ, the reading of the MSS., seems incompatible with v. 260 δηρὸν δὲ καθίμενος ἐσκοτίασον. If ἀψ be retained it must be taken to describe the haste with which Eurylochus returned when he once became aware that his comrades were lost.

238. κατά and ἔργυν must be joined closely together, συφεοῖσιν being a purely local dative. The form ἔργυν, which supposes a present ἔργυνος, is found only here.

With the form πεπληγ-υῖα cp. τεθηγ-υῖα, τετρηχύῖα, βεβρίθυῖα, τεφρίκυῖα, and see Monro, H. G. § 26.

3. 240. ἔμπεδος. It may be asked whether Circe's sorcery had been perfectly successful. She gave them φόρμακα λόγγοι, ήταν πάγχην λαθούσατο πατρίδος αἵης, but though she succeeded in turning them into swine, the νόος remained unaltered. Still, in v. 397 inf. they failed to recognise Odysseus, till Circe προσάλειφεν ἐκάστῳ φάρμακον ἀλλο.

242. Δικύλος is probably the berry of the ilex, according to Pliny, N. H. 16. 8 'Ilicis glans utriusque brevior et gracilior, quam Homerus acylon appellat, eoque nomine a glande distinguit.' The word may be connected

with Skt. *aṣ*, 'to eat;' as *aes-culus* with *ed-ere*, or it may be the same word as 'oak,' 'Eiche.'

The βάλανος is the fruit of the φηγός. The cornel (*κράνα*) is mentioned by Columella, along with the oak, beech, etc., as giving good food for swine.

248. γέον δ' ὠλέτο θυμός seems to mean, 'the thought of his heart was to cry aloud;' but no sound came to his lips, only the tears stood in his eyes. The picture is given more fully in Od. 20. 349, where it is said of the suitors, filled with uneasy forebodings, δύσε δ' ἄρα σφέων | δακρυδόν πίμπλαντο, γέον δ' ὠλέτο θυμός. Ovid, Met. 13. 538, puts the case more strongly still: 'Et pariter vocem lacrymasque introrsus oportas | devorat ipse dolor.'

249. ἀγαστάμεθ' ἔξερέοντες, lit. 'showed surprise in our questioning.' But as in στένεσε πονησάμενος Od. 9. 250, the finite verb really plays the part of a descriptive adverb, viz. 'he completed [his business] with despatch,'

καὶ τότε τῶν ἀλλων ἑτάρων κατέλεξεν θλεθρον·

250

“Ηιομεν, ως ἐκέλευες ἀνὰ δρυμὸν, φαιδιμ' Ὀδυσσεῦν·  
εὑρομεν ἐν βῆσσῃ τετυγμένα δώματα καλὰ

[ἔστοισιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].

ἔνθα δέ τις μέγαν ιστὸν ἐποιχομένη λίγ' ἰειδεν·

ἡ θεὸς ἡὲ γυνή· τοι δ' ἐφθέγγοντο καλεῦντες.

ἡ δ' αἰψὺς ἔξελθονσα θύρας ώξε φαεινὰς

255

καὶ κάλει· οἱ δ' ἄμα πάντες ἀιδρείγοντις ἐποντο-

αὐτὰρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.

οἱ δ' ἄμ' αἰστώθησαν ἀδλέες, οὐδέ τις αὐτῶν

ἔξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον·

260

“Ως ἔφατ’, αὐτὰρ ἐγὼ περὶ μὲν ἔφος ἀργυρόθηλον

ῶμοιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·

τὸν δ’ ἀψὲ νηώγεα αὐτὴν ὅδον ἡγήσασθαι.

αὐτὰρ δ’ γ’ ἀμφοτέρησι λαβῶν ἐλλίσσετο γούνων

[καὶ μὲν διοφυρόμενος ἔπεια πτερόντα προσηύδα].

265

‘Μή μὲν ἄγε κεῖσθαι ἀέκοντα, διοτρεφὲς, ἀλλὰ λίπ’ αὐτοῦ·

οἶδα γὰρ ως οὕτοις αὐτὸς ἐλεύσεαι οὕτε τινὲς ἄλλοι

ἀγειστοῦντες σῶν ἑτάρων· ἀλλὰ ξὺν τούσδεσι θᾶσσον

253.] This verse is wanting in the majority of the MSS, nor is it found in Eustath. In place of it Apoll. Dysc. inserts v. 212 sup. 265.] Most MSS. omit this verse, and it has generally been bracketed by modern edd. since Wolf. Ernesti remarks upon it, ‘Mihi de hoc versu non dubium est quin sit delendus, et hoc migraverit aliunde, ut β 362. Est enim manifeste frigidus; ἐλλίσσετο iam allocationem exprimit.’

so here, ‘we questioned him with amazement.’

251. ηὔμεν...εὑρομεν. It is simplest to explain this asyndeton as the broken utterance of the excited messenger. Cf. Long. de Subl. 19 φέρε τῆς ἀγωνίας ἔμφασιν, ἄμα καὶ ἐμποδίζουσης καὶ συν-  
διωκοτοῦσης.

259. οἱ δὲ ἄμα, ‘and they at once disappeared all of them together, nor did any one of them come to light again, though I sat and watched long.’ So ἔξεφαάνη is used of the planks reappearing from the whirlpool of Charybdis, Od. 12. 441.

262. ἀμφὶ δέ. Supply again βαλόμην.

The plural τόξα does not, as sometimes explained, include bow and

arrows, but regards the bow as a sort of composite structure of two horns and a centre: cp. Il. 1. 45 τόξον ἄρματα  
ἔχων ἀμφοτέρηα τε φαρέτρην. Similar to this is the use of ἄρματα.

263. τηνάσσει, with synizesis. Cp. Od. 9. 44; 17. 55.

αὐτὴν δόδον, not like δόδον αὐτὴν of sup. 158, but as in Od. 8. 107 αὐτὴν δόδον την περ οἱ δάλαι, equivalent to την αὐτὴν in later Greek.

268. σῶν ἑτάρων. It is not likely that any one would have hesitated to render this by ‘tuorum sodalium,’ had not Schol. H. written σῶν Ἀρίσταρχος διτὶ τοῦ σῶν. According to this we should have to translate, ‘for I know that neither wilt thou thyself return



78. The rule is that a person narrating an event speak of a God's or of a Saigar when a god meets him. [In II. 347 there is a hint at the transformation <sup>of</sup> god into mortal guise], ap. K 161, 187, p 169, 275. Od. does not <sup>say</sup> hold it necessary to state how he came to recognize the god.

10. ΟΔΥΣΣΕΙΑΣ Κ. 269-284. 421

φεύγωμεν' ἔτι γάρ κεν ἀλύξαιμεν κακὸν ήμαρ.'

‘Ως ἔφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον’ 270

‘Εύρυλοχ’, ἦ τοι μὲν σὺ μέν’ αὐτοῦ τῷδ’ ἐνὶ χώρῳ  
ἔσθων καὶ πίνων, κοῦλη παρὰ νηὶ μελαίνῃ·  
αὐτὰρ ἐγὼν εἰμι· κρατερὴ δέ μοι ἐπλετ’ ἀνάγκη.’

‘Ως εἰπὼν παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.

ἀλλ’ ὅτε δὴ ἀρ’ ἔμελλον ἵων ἱερᾶς ἀνὰ βήσσας 275

Κίρκης ἴξεσθαι πολυφαρμάκου ἐσ μέγα δῶμα,  
ἐνθα μοι ‘Ἐρμείας χρυσόρραπις ἀντεβόλησεν  
έρχομένῳ πρὸς δῶμα, νεηνίη ἀνδρὶ ἑοικῶς,  
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἥβη·

ἐν τ’ ἄρα μοι φῦ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε· 280

‘Πῆδ’ αὐτὸν, ὁ δύνστηνε, δί’ ἄκριας ἔρχεαι οἶος, <sup>πεντατόποδος</sup>  
χώρου διδρις ἐών; ἔταροι δέ τοι οἴδ’ ἐνὶ Κίρκης  
έρχαται, ὡς τε σύνες, πυκινοὺς κενθμῶνας ἔχοντες. <sup>πυκινούς</sup>  
ἢ τοὺς λυσόμενος δεῦρ’ ἔρχεαι; οὐδέ σέ φημι

281. αὐτὸν, δὲ] Schol. V. gives in lemma αὐτῶς, which La Roche takes to be the reading of Zenodotus.

safe [anticipating σῶς from σῶν], nor  
wilt thou bring back safe [σῶν] any  
other of our comrades.' Perhaps Ari-  
starchus did not approve of σῶν =  
'tuorum' in the mouth of Eurylochus,  
because the ἄται were as much com-  
rades to him as to Odysseus. But,  
after all, it seems a pedantic distinction  
to draw, and it is decidedly preferable  
to render σῶν by 'tuorum,' as indeed its  
position suggests: cp. Il. 11. 512 σῶν  
δέκαν ἐπιβήσεο. Notice the use of ἄλλον  
in contrast to αὐτός, and cp. Od. 5.  
105.

280. κακὸν ήμαρ, 'the day of evil.'  
So νόστιμον, δούλοιον, διαγκάιον ήμαρ.

273. ἐπλετο. For this use of the  
aorist cp. Od. 1. 225; 2. 364, etc.

275. ἱερᾶς, as belonging to Circe.  
So her house is called ἱερὰ δάματα inf.  
426, etc.

277. χρυσόρραπις. The ράβδος of  
Hermes is only a plain wand in Homeric  
times. The 'caduceus' with the two  
serpents winding round it is a later  
invention. Cp. Il. 24. 360 foll.

279. ὑπηνήτης is one who has hair  
growing on the ἵπη-η, but commen-  
tators are not unanimous as to what

part this may be. If Benfey is right in  
connecting it with root ἀν-, 'breathe,' it  
should be the spot where the breath  
falls, lit. 'under the breathing,' which  
would suit an interpretation given by  
Hesych., ἵπηνη δις ἐστὶ ὑπὸ τῆς βίνα  
τών, viz. the upper lip on which the  
moustachio grows. And certainly the  
hair usually shows itself there first.  
This view would fall in well with the  
words of Lucian de Sacrif. § 11. p. 76  
οὐδὲ οἴσου ἰδόντες ἀνατλάρτουν  
γενειήτην μὲν τὸν Δία, παῖδα δὲ ἐσαεὶ τὸν  
Ἀπόλλωνα, καὶ τὸν Ἐρμῆν ὑπηρήτην.  
Cp. Virg. Aen. 9. 181 'ora puer prima  
signans intonsa iuventa.' As Odysseus  
seems to recognise him at once, it is  
not unlikely that some characteristic  
style had been already assigned in  
painting or sculpture to the principal  
gods and goddesses.

282. οἴδε, 'yonder.'

ἐνὶ Κίρκης, sc. δώμασι.

283. ἔρχ-αται (perf. from stem *Fēry-*)  
has the final consonant of the stem as-  
pirated before -αται, as in *tētph-αται*,  
*δρυρέχ-αται* (*δρέγω*), *δειδέχ-αται* (*δείξ-νω*). Monro, H. G. § 24. 2.

284. σὲ.. αὐτόν, emphatic. 'Art thou

422

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 285-304.

αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285

ἄλλ' ἀγε δῆ σε κακῶν ἐκλύσομαι ἡδὲ σαύσω  
τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης  
ἔρχευ, δέ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἥμαρ.  
πάντα δέ τοι ἐρέω δλοφώια δήνεα Κίρκης.

τεύξει τοι κυκεῶ, βαλέει δ' ἐνὶ φάρμακα σίτηρ  
ἄλλ' οὐδ' ὡς θέλξαι σε δυνήσεται οὐ γάρ ἔάσει  
φάρμακον ἐσθλὸν, δ τοι δάσσω, ἐρέω δὲ ἔκαστα.  
δππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ράβδῳ,  
δὴ τότε σὐ δίφος δέδυ ἐρυσσάμενος παρὰ μηροῦ  
Κίρκη ἐπαΐξαι ὡς τε κτάμεναι μενεάνων. 295

ἡ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·  
ἔνθα σὐ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνὴν,  
δφρα κέ τοι λύσῃ θ' ἐτάρους αὐτὸν τε κομίσσῃ·  
ἄλλὰ κέλεσθαι μιν μακάρων μέγαν ὅρκον δύσσει  
μή τι τοι αὐτῷ πῆμα κακὸν βουλευτέμεν ἄλλο,  
μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείη. 300

\*Ως ἄρα φωνήσας πόρε φάρμακον ἀργειφόντης  
ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.  
ρίζη μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·

288. ἀλάλκησον] So most modern edd. since Wolf, instead of ἀλαλήσει, which is read by Eustath. and several MSS. The rest of La Roche's MSS. give ἀλάλκησον without the *v* ἀφελενστικόν, on which he remarks, 'haud scio an ἀλαλήσει genuina sit lectio, nullus enim codex ἀλάλκησον habet.' 290. ἐνι] So Bekker for ἐν. See note. 300. μή τι τοι] So La Roche, adding 'didi cum libris optimis,' and Eustath. Al. σοι. 301. θείη] (or θεῖη) The reading of the MSS. for which Bekk. ii. and La Roche give θῆη, as the reading of Aristarchus.

going to rescue thy comrades? Why,  
I tell thee thou wilt never come back  
thyself.'

288. κρατός, 'from thy head'; so II. 22, 348 οὐδὲ ξοθ' δε σῆς γε κίνας κεφαλῆς  
διαλάλκοι. The root ἀλε forms a later  
present ἀλέξω, to which this aor. is  
referred.

290. The intervention of the strong word φάρμακο between ἐν and σίτηρ inclines us to read, with Bekker, ἐνι for ἐν, and thus to make a true tmesis (allowable with a disyllabic preposition) = ἐμβαλέει. Others make σίτηρ a local dative epexegetical of the adverb ἐν. So on Od. 9. 212.

295. ἐπαΐξαι. Infinitive with im-

peratival force, as διανήρασθαι 297.  
κέλεσθαι 299.

298. αὐτὸν τε, sc. 'et teipsum.' Cp. inf. 339.

301. ἀπογυμνωθέντα is interpreted by the Schol. to mean 'without his sword,' quoting γυμνὸν ἀπερ κόρωθέ τε καὶ διώδος II. 21. 50. But it is really 'when stripped,' in the simpler sense suggested by εὐνηθῆναι.

303. φύσις, used only here, is intended to describe the external characteristics, as the exegesis of the next line shows, and as the word διάξει confirms. The word φύσις is used here like the more common φύη. The Schol. interpreta by τὰ εἶδος.





## 10. ΟΔΥΣΣΕΙΑΣ Κ. 305-312. 423

μᾶλν δέ μιν καλέουσι θεοί χαλεπὸν δέ τ' ὀρύσσειν  
ἀνδράσι γε θυητοῖσι θεοὶ δέ τε πάντα δύνανται. 305

'Ερμελας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν "Ολυμπον  
νῆσον ἀν' ὑλήσσονταν, ἐγὼ δ' ἐσ δάματα Κίρκης  
ἡια· πολλὰ δέ μοι κραδίη πόρφυρε κιβντι.  
ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο  
ἔνθα στὰς ἔβησα, θεὰ δέ μεν ἔκλνεν αὐδῆς.  
ἡ δ' αἰψ' ἔξελθοντα θύρας ὁῖξε φαεινὰς 310

[306. δύνανται] The best MSS. give ισασι, but Schol. H. alters to δύνανται. It is difficult to decide the best reading: ισασι may be a reminiscence of Od. 4. 379; and δύνανται a gloss suggested by χαλεπόν. On the whole δύνανται seems more satisfactory.

305. μᾶλν (perhaps connected with *μολίς*, *μαλάχη*, *μαρβα*, etc.) is an unknown plant. Commentators go through the usual routine in dealing with the word, either (1) allegorising its meaning altogether, as Eustath. does, and making it symbolise the general instructions given to Odysseus to resist sorcery; or (2) regarding it as a fanciful creation of the Poet, which seems far the most natural solution; or (3) attempting to identify it with some known plant. Theophrastus, Hist. Plant. 9. 15, says, τὸ δὲ μᾶλν περ φενεὸν καὶ ἐν τῷ Κυλλῆν φασὶ εἶναι, καὶ δύμαν φῶ Ομηρος εἴρηκε, τὴν μὲν βίζαν ἔχον στρογγύλην, προσεμφερῆ μρυμάν, τὸ δὲ φύλλον δρυοῦ σπιλῆρον χρῆσθαι δὲ αὐτῷ πρὸς τε τὰ δλεγχόμαρτα καὶ τὰ μαγεια. οὐ μῆρος δρύσσειν γε εἶναι χαλεπόν, ὡς Ομηρος φησι. The 'moly' of Theophrastus is identified by Sprengel with the *Allium nigrum*. Other botanists suppose it to be the *Allium victoriae*. The Schol. P., citing Hippocrates and Galen, will have it to be the wild rue (*Διγυρον* ηγανών).

If one may hazard a further conjecture, the white flower and the dark root seem to suggest Hellebore; which, from the earliest times, has been regarded as a potent antidote for madness; and therefore seems peculiarly suitable here.

καλέουσι θεοί. In several passages in Homer a double name is given for some object, a name used by the gods and a name used by men. Thus, in Il. i. 403 we have Βρύστερ and Αλγάσαν as the two titles of a giant;

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καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἥτορ.

εἰσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρῆνον ἀργυροήλου,

καλοῦ δαιδαλέου· ύπὸ δὲ θρῆνος ποσὶν ἦεν·

315

τεῦξε δέ μοι κυκεῶ χρυσέφω δέπαι, δῆρα πίοιμι,  
ἐν δέ τε φάρμακον ἥκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.

αὐτὰρ ἐπεὶ δώκεν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,  
ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν

‘Ἐρχεο νῦν συφεύνδε, μετ' ἄλλων λέξο ἐταίρων.’

320

ὡς φάτ', ἐγὼ δ' ἀρ δέν ἐρυσσάμενος παρὰ μηροῦ  
Κίρκη ἐπήιξα ὡς τε κτάμεναι μενεαίνων.

ἡ δὲ μέγα ίάχουσα ὑπέδραμε καὶ λάβε γούνων,  
καὶ μ' ὀλοφυρομένη ἐπεια πτερέντα προσηγά.

‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς; 325  
Θαῦμά μ' ἔχει ὡς οὕ τι πιῶν τάδε φάρμακ' ἔθέλχθης.  
οὐδὲ γάρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,  
δις κε πή καὶ πρῶτον ἀμείψεται ἔρκος δδόντων.

316. δέπαι] So, and not δέπη, according to La Roche, on the ground that the iota subscriptum was never used in Homer with a short a. Other instances are γήραι Od. 11. 136, στλαι Od. 21. 246; Il. 8. 563, κέραι Il. 11. 385. 320. λέξο] οὗτος Ἀρισταρχος διαυλάβων τὸ λέξο Schol. H. Al. λέξε[ο] or λέξαι. 324. μαι μ' ὀλοφυρομένη] Ἀριστοφάνης, καὶ με λισσαμένη, καὶ ἔστιν οὐκ ἀχαρις ἡ γραφή Schol. H. So also Eustath. Nitzsch suggests μειλισσομένη, Nauck καὶ δέ με λισσομένη. But the metre might follow the analogy of πολλὰ λισσομένη Il. 5. 358, etc. 326. ὁν] Bekk. with Nauck and Cobet, Var. Lecti. p. 108, reads πῶς for ὁν, as written above in the text of Vindob. 133 and Cod. Harl. But ὁν may well stand, as being more full of meaning than δι, suggesting not only the fact but the manner.

320. ἔρχεο .. λέξο. Asyndeton of imperatives, as Od. 17. 529 ἔρχεο, δένρῳ καλέσον. λέξο is the imperative of the non-thematic aorist from root λεχ; the same form is found in Il. 24. 650, but λέξεο in Il. 9. 617. So δρσο in Od. 7. 342, but δρσο in Od. 6. 255.

325. τίς πόθεν; see on Od. 1. 170.

326. θαῦμά μ' ἔχει ὡς κ.τ.λ. is analogous to θαυμάζομεν οἷον ἐτύχη, so that there is no need to change with Bekk. ὡς to τῶς. And the hiatus in the second foot between ἔχει and ὡς may be paralleled by Il. 6. 126 σφ θάρσει δ τ' ἔμεινας.

Join οὕ τι with ἔθέλχθης.

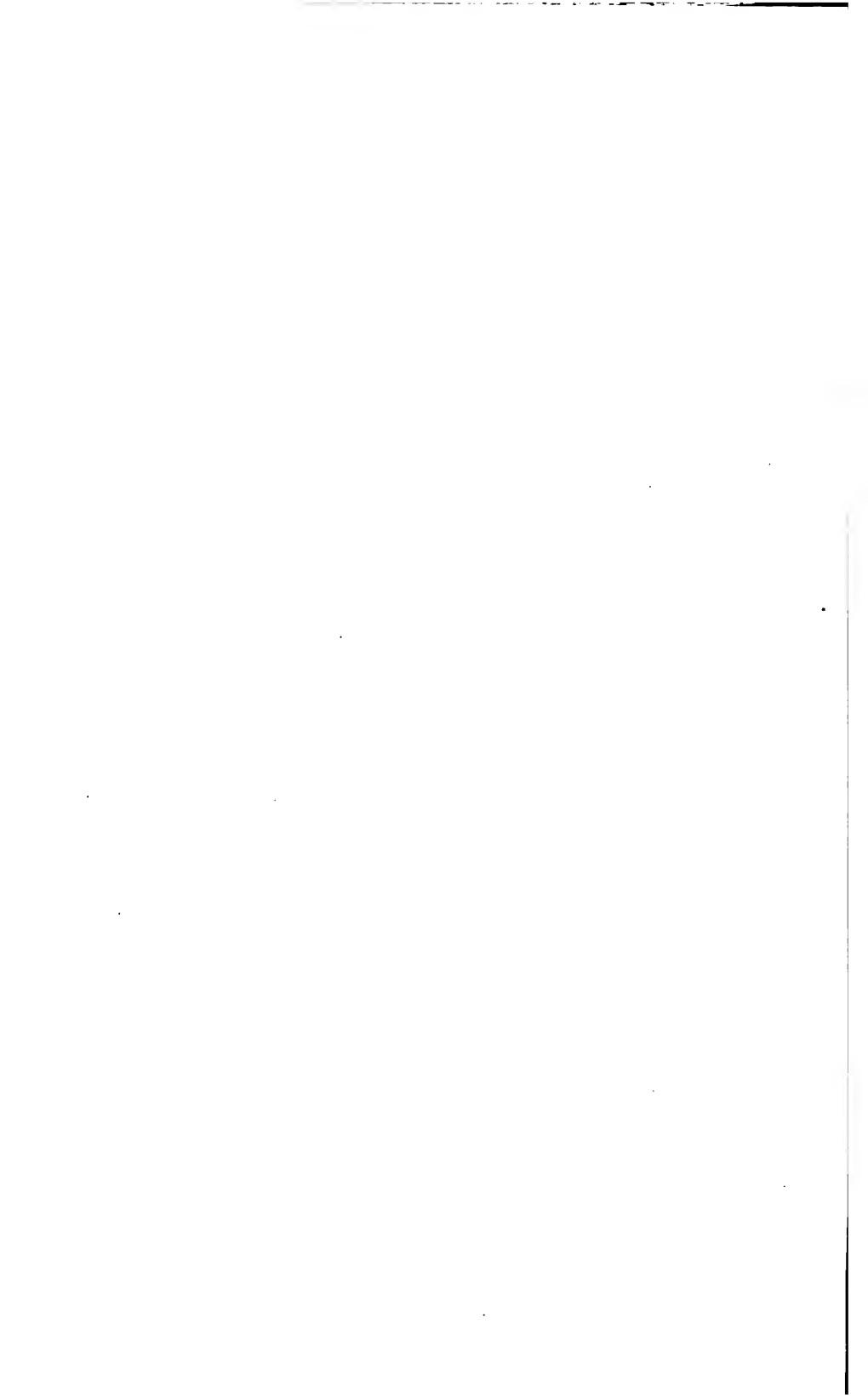
327. οὐδὲ γάρ οὐδέ. See on Od. 3. 27.

ἀνέλη. This is a good illustration of the way in which a succession of

past experiences gives its meaning to the so-called ‘gnomic aorist.’

328. δε τι καὶ πή. Eustath comments well on this sentence, τὸ δὲ ἀμείψεται [aor. subjunct.] ἔρκος δδόντων περίφρασις ἔστι τοῦ πή. κείται δὲ κατὰ σχῆμα πραθύνστερον. τοῦ γάρ πεῖν προτερεύει τὸ ἀμείψεται ἔρκος δδόντων. ἔχει δέ τι καὶ ἐλλειπτικὸν δ λέγος, λέγων διτι οὐδεὶς ἀνέτλη τὸ φάρμακα δις ἀν πή καὶ οὐ πρῶτον ἀμείψεται ἔρκος παρέλθη τοῦς δδόντας, ληρθέτος τοῦ οὐ διπλούν. It would simplify the construction if we could take ἀμείψεται transitive, = ‘lets them pass’: but, comparing Il. 9. 409 ἐπεὶ δρ κεν [ψυχὴ] ἀμείψεται ἔρκος δδόντων, there seems no choice but to make φάρμακα the subject.

i) W<sup>1</sup>y: subj. after second tense, but avitay = present perf.?  
as no exception, rule that subj. may not be used in a deprend. or  
referring-part.



## 10. ΟΔΥΣΣΕΙΑΣ Κ. 329-348. 425

[σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἔστιν.]

ἢ σύ γ' Ὀδυσσεύς ἐστι πολύτροπος, ὃν τε μοι αἰεὶ 330

φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,

ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.

ἀλλ' ἄγε δὴ κολεῷ μὲν ἀρ θέο, νῶι δ' ἔπειτα

εὐνῆς ἡμετέρης ἐπιβέομεν, δφρα μιγέντε

εὐνῇ καὶ φιλότητι πεποίθομεν ἀλλήλοισιν.' 335

\*Ως ἔφατ', αὐτὰρ ἔγώ μιν ἀμειβόμενος προσέειπον·

'ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,

ἥ μοι σὺν μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,

αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις

ἐς θάλαμόν τ' ἵέναι καὶ σῆς ἐπιβήμεναι εὐνῆς,

δφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.

οὐδ' ἀν ἔγώ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,

εὶ μή μοι τλαίης γε, θεὰ, μέγαν δρκον δμόσται

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἀλλο.'

\*Ως ἔφάμην, ή δ' αὐτίκ' ἀπώμνυνεν ὡς ἐκέλευον.

345

αὐτὰρ ἐπεὶ δ' δμοσέν τε τελεύτησέν τε τὸν δρκον,

καὶ τότ' ἔγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

\*Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντα

329.] Schol. H. says, δ Σιδώνιος (sc. Dionysius) φησιν ἀδετεῖσθαι τὸν στίχον, perhaps by Aristarchus. See Nitzsch, ad loc., and cp. note on text. 'Versus apertissime ex Γ 63 ὡς σοι ἐν στήθεσσιν ἀτάρθητος νόος ἔστιν, uno adjektivo novato confictus' Köchly, Diss. ii. 334. ἐπιβέομεν] La Roche ἐπιβήμεν, as in Od. 6. 262 (Textkrit. 408). 348 foll.] 'Versus .. num iam antiquorum suspicionem

329. The grounds of objection against this line are given in Schol. H. Q. καὶ μὴν καὶ τῶν ἀλλων 'νόος ἦν ἔμπεδος ὡς τὸ πάρος περ,' so that it was superfluous for Circe to say of Odysseus that he had νόος ἀκήλητος. But the difficulty is more apparent than real; she means that he had that strong and stubborn mind which was generally proof against sorcery. She does not know that he carries an amulet to protect him.

334. ἡμετέρης, used proleptically.

ἐπιβείομεν, see note on Od. 6. 262.

335. πεποίθομεν, subjunctive of perfect πεποιθα. See Veitch, p. 433.

337. πῶς γάρ; 'Why, how?' cp. Od. 19. 325. Probably the use of γάρ in such interrogative sentences implies

really an unexpressed protasis, as e.g. here, 'you are expecting too much of me.' We find a similar phrase with the protasis given in full in Od. 16. 69 foll. Εὔμαι', οὐ μάλα τούτῳ ἔνος θυμαλγές ζειτε | πῶς γάρ δὴ τὸν ξείνον ἔγὼν ἴωδέξομαι οἴκῳ;

338. The contrast intended would naturally be expressed by ἑταίρους μὲν σὺν ἔθηκας ἐμὲ δ' αὐτὸν κελεύεις κ.τ.λ. For a similar loose opposition introduced by μὲν and δὲ cp. Il. 4. 123 νευρήτη μὲν μαζῷ τέλασεν, τάξει δὲ σιδηρον, where formal accuracy requires μαζῷ μὲν νευρήτη. But the antithesis is really given equally well in the present passage by the juxtaposition of ἑταίρους and αὐτόν.

τέσσαρες, αἱ οἱ δῶμα κάτα δρῆστειραι ἔσσι.

γύγνονται δὲ ἄρα ταὶ γ' ἐκ τε κρηνέων ἀπό τ' ἀλσέων 350

ἐκ θ' ἵερῶν ποταμῶν, οἵ τ' εἰς ἀλαδε προρέουσι.

τάσιν ή μὲν ἔβαλλε θρόνοις ἔνι ρήγεα καλὰ,

πορφύρεα καθίπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν.

ἡ δ' ἐτέρη προπάροιθε θρόνων ἐτίταυε τραπέζας  
ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια:

ἡ δὲ τρίτη κρητῆρι μελίφρονα οἴνον ἐκίρρα

ἡδὺν ἐν ἀργυρέῳ, νέμει δὲ χρύσεια κύπελλα·

ἡ δὲ τετάρτη ὕδωρ ἔφορει καὶ πῦρ ἀνέκαιε

πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνετο δὲ ὕδωρ.

αὐτὰρ ἐπεὶ δὴ γέσσειν ὕδωρ ἐνὶ ἥμοπι χαλκῷ,

355

360

mouerint, ambigi potest, quin recte nostro poetae abiudicauerit Nitzschius dubitari nequit, ut nec Bekkerum nec Ameisium ei obsecutum esse mirer. Sed hi quidem siue reiiciunt siue retainunt, illud quidem certum est nemiam notissimam vv. 368-372, quae primitus δ 52-56 posita fuit, nec male a recentiorum rhapsodiarum concinnatoribus a 136-140, η 172-176, ο 135-139, ρ 91-95 mutuata est, hic quidem ineptissime inferri Circes aedibus, in quibus modo iv ancillas cenam apparantes vidimus. Itaque non dubito quin v. versus, qui in aliquot codd. non leguntur, a recentioribus certatim damnati etiam ab Alexandrinis aut obelo notati aut adeo "ne scripti quidem" fuerint, cuius rei haud scio an aliquid indicii in eo insit quod in scholiis statim ad v. 362 ad v. 374 transitur, nulla intersitorum mentione facta" Köchly, Diss. ii. p. 10. 351. οἵ τ' εἰς ἀλαδε] οὗτοι γράφει Ζηρόδοτος. Αρίσταρχος δὲ εἰς ἀλα, δεύτερον δὲ ἔστιν ή εἰς Schol. H. Q. This is very enigmatical. The δε in δεύτερον apparently belongs to the preceding ἀλα, thus settling the point that Aristarchus wrote εἰς ἀλαδε, but whether we should read οὐ δὲ γράφει Ζηρόδ. ("does not admit them") as Nitzsch suggests, or οὐ τε, is most uncertain. Possibly οὐτοι should be read for οὗτοι, anyhow Zenodotus seems to have omitted εἰς, and we seem to want some phrase like περισσοῦ δε ή εἰς.

350-1. These verses look much like a later addition (see crit. note), for the present γύγνονται is very awkward, and the words read like a description of Naiads, Dryads, and Nereids. With γύγνονται Ameis compares such presents as πέλοται Od. 5. 79, φάνοται Od. 16. 161, χρίεται Od. 18. 194, as expressing certain general customs of the gods: but the cases are hardly parallel. The four maidens may possibly be intended to symbolise the seasons, and would as such be appropriate attendants on Circe, the daughter of the Sun, as Scholl. B. Q. V. suggest: οἱ δὲ ἀλαγοροῦνται Κίρην μὲν λέγοντες τὸν ἐναντὸν, τέσσαρες δὲ θεραντιδάς τὰς ὥρας. According to this idea, we have Spring spreading her carpet of grass and flowers; Summer bringing her store

of fruit and corn; Autumn supplying her wine; and Winter lighting the fire on the hearth.

351. εἰς ἀλαδε. Compare διδοῦ Τράϊθεν Od. 9. 38, θάνατον τρόδ Od. 5. 469.

353. λύτρα. See on Od. I. 130.

354. τρωτίζεια. Not several tables,—one for meats, another for drinks,—as Eustath. interprets; but a τρωτεῖα to each θέρος. See on Od. I. 112.

360. ἡρωψ is a word of most uncertain derivation. If, with the ancients, we compound it of ἀ and ῥψ, to make it mean 'dazzling' or 'blinding,' we may compare Il. 13. 340 δόσσες δ' ἡμερέων | αὐγὴν χαλανέη πορθεῖν δύο λαμπομενάν. Modern philologists suggest a root ωψ, from ωψ, Fa., 'to shine,' or refer the word to Skt. वृत्, 'to burn,' as if ἡρωψ passed through a form वृत-



61. New school service of women at bath - certain. ~~not now~~  
in the case of Helen's bathing O.d. \$2.52, a Polycastis bathing Tel. y 466

ἔς ρ ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,  
θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὅμων,

δόφρα μοι ἐκ κάματον θυμοφθόρου εἴλετο γυῖων.

αὐτάρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίφ,

ἀμφὶ δέ με χλαιναν καλὴν βάλεν ἡδὲ χιτῶνα,

εἰσε δέ μὲν εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,

καλούν δαιδαλέουν ὑπὸ δὲ θρῆνυς ποσὶν ἦν·

[χέρνιβα δ' ἀμφίπολος προχόφ ἐπέχειν φέρουσα

καλῆ, χρυσείη, ὑπὲρ ἀργυρέοιο λέβητος,

νίψιασθαι· παρὰ δὲ ἔεστὶν ἐτάνυσσε τράπεζαν.

365

σῖτον δὲ αἰδοίη ταμῆτι παρέθηκε φέρουσα,

εἴδατα πόλλα' ἐπιθεῖσα, χαριζομένη παρεόντων]

ἐσθέμεναι δὲ ἐκέλευεν ἐμῷ δὲ οὐχ ἥνδανε θυμῷ,

ἀλλ' ἥμην ἀλλοφρονέων, κακὰ δὲ δοσετο θυμός.

370

Κέρκη δὲ ὡς ἐνήσειν ἔμ' ἥμενον οὐδὲ ἐπὶ στέφ

χεῖρας ίάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,

ἄγχι παρισταμένη ἔπεια πτερόντα προσηνέδα·

375

'Τίφθ' οὔτως, 'Οδυσσεῦ, κατ' ἄρ' ἔζει τοιούτος

θυμὸν ἔδων, βρώμης δὲ οὐχ ἀπτεινούση ποτῆτος;

ἡ τινά που δόλον ἀλλον δέεισι οὐδέ τι σε χρῆ

δειδίμεν· ἥδη γάρ τοι ἀπώμοσα καρτερὸν δρκον.'

380

368-372.] See crit. note on sup. 348. La Roche regards the lines as not older than the thirteenth century, since they were unknown to Eustath. and are not commented on by the Scholl. 374. ἀλλοφρονέων] τινὰ τῶν ἀντιγράφων, δῆλα φρονέων Eustath. δοσετο] Schol. N. gives φέτο in lemma, but adds γρ. καὶ δοσετο. 376. κρατερὸν] γρ. καὶ στρυγέρον, δὲ καὶ κρείτων Schol. H. N. 377. ἄγχι παρισταμένη] ἄγχοι δὲ λογαριέντων Schol. H. 380. οὐδέ τι] So Wolf and most modern edd. for οὐδὲ ἔτι, which Nitzsch still prefers.

νος. Dünzter proposes to connect it with root *dv*, 'to complete,' as in *dw*, *dw*.

361. Ισαύρα, sc. ἔμι.

Ἄσε, 'she washed me [with water] out of a great cauldron, over head and shoulders, after she had mixed it to my taste, οὐ πάντα τι ζέον, δῆλα δηλαδὴ εὐπρατον.

362. Here θυμῆρες is used predicatively with κερδοσσα. It is doubted whether θυμῆρης is identical with θυμᾶρης (Il. 9. 336; Od. 23. 232, etc.), the accent seeming to contradict it. It is more likely that θυμᾶρης is to be referred

to stem -*ar*, and that θυμῆρης is only an adjectival form from θυμός.

366. εἰσε δέ. Here begins the apodosis to ἔτει 364.

374. ἀλλοφρονέων. He means, 'with his thoughts elsewhere;' cp. Il. 23. 698.

378. Ζει. Buttmann and Ahrens deny the existence of a present Ζομα instead of Ζομαι, and require us here to read Ζέο from Ζέμην, the aorist. If Ζει be retained it is better to scan it as a dissyllable, because of the initial *F* in Ζεος.

‘Ως ἔφατ’, αὐτὰρ ἐγώ μν ἀμειβόμενος προσέειπον  
 ‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, δις ἐναίσιμος εἴη,  
 πρὶν τλαίη πάσσασθαι ἐδητύος ἡδὲ ποτῆτος,  
 πρὶν λύσασθ’ ἑτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι;  
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,  
 λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἑταίρους.’

385

‘Ως ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάροιο βεβήκει  
 ράβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέψει συφειοῦ,  
 ἐκ δ’ ἔλασεν σιάλοισιν ἑοικότας ἐννεάροισιν.  
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἡ δὲ δι’ αὐτῶν  
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἀλλο.  
 τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἀς πρὶν ἔφυσε  
 φάρμακον οὐλόμενον, τὸ σφιν πόρε πότνια Κίρκη.  
 ἀνδρες δ’ ἀψ ἐγένοντο νεώτεροι ἢ πάρος ἥσαν  
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράσθαι.  
 ἔγυνωσαν δ’ ἐμὲ κεῖνοι, ἔφυν τ’ ἐν χεροῖν ἕκαστος.  
 πᾶσιν δ’ ἴμερβεις ὑπέδυ γόσ, ἀμφὶ δὲ δῶμα  
 σμερδαλέον κονάβιζε, θεὰ δ’ ἐλέαιρε καὶ αὐτή.

390

395

385. λύσασθ] Schol. H. quotes this as the reading of Aristarchus, which seems to imply a variant λύσασθ'. 393. τῶν δ] Αριστοφάνης, τῶν δ' Schol. H. 394. πότνια Κίρκη] γρ. δῖα θέάν Schol. H. 395. ἀψ] The reading of Aristarchus. Al. αψ'. 399. κονάβιζε] So La Roche restores from the majority of MSS. Al. κανάβιζε.

383. Join κεν with τλαίη.

384. The former πρὶν is only preparatory to the second. Translate, ‘Why, what man who was right-minded could have the heart to taste meat and drink before that he had rescued his comrades?’

385. Notice the difference between the voice of λύσασθαι, by which Odysseus describes his own act, and λῦσον, as applied to Circe.

386. πρόφρασσα, ‘in earnest.’ See on Od. 5. 161.

390. ἐνέδρουσ, see on sup. 19.

393. Ovid goes into details here, Met. 14. 303 foll. ‘Erigimur, saetaeque cadunt, bifidoque relinquunt | rima pedes, redeunt humeri, et subiecta lacertis | brachia sunt. flentem flentes amplectimur ipsi, | haeremusque ducis collo.’

397. ἔφυν.. ἕκαστος. For this distributive singular after a plural verb

compare ἔβαν.. ἕκαστος Od. 1. 424, σκινασθε.. ἕκαστος 2. 252; 3. 396, etc. A somewhat different usage, τοι δὲ καθίζον.. ἕκαστοι, is found in Od. 13. 76.

398. ἴμερβεις.. γόσ. The epithet may be rendered by ‘longing’ or ‘yearning.’ We have κρυερδς γόσ in Od. 4. 103, δλόδς γόσ Il. 23. 10; but this describes the tenderer feeling produced by the ἴμερος γόσιο Od. 4. 113, which is called γλυκδς ἴμερος Od. 22. 500. The regular construction of δνοδναι is with the personal accusative, but it is used here with an ethical dative, as Soph. Phil. 1111 δλάδ μοι δσκονα | κρυπτά τ' ἔπη δολερῶν πεδύον φρενός. Seiler quotes as instances of εισέναι or εισέρχεσθαι τιν Soph. O. C. 372; Eur. I. A. 1580; Hdt. 1. 24. 3. 14; Plato, Pol. 330 D; Phaed. 59 A. But in Eur. Med. 57 ὄσθ' ἴμερος μπηλθε.





ἢ δέ μεν ἀγχι στᾶσα προσηύδα δῖα θεάων 400

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Οδυσσεῦ,  
ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
νῆα μὲν δρ πάμπρωτον ἔρισσατε ἥπειρόνδε,  
κτήματα δ’ ἐν σπήσσαι πελάσσατε δπλα τε πάντα·  
αὐτὸς δ’ ἀψ ἵέναι καὶ ἀγειν ἔριηρας ἑταίρους.’ 405

‘Ως ἔφατ’, αὐτὰρ ἐμοὶ γ’ ἐπεπείθετο θυμὸς ἀγήνωρ,  
βῆν δ’ ἵέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
εὑρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἔριηρας ἑταίρους  
οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.  
ώς δ’ ὅτ’ ἀν ἀγραυλοι πόριες περὶ βοῦς ἀγελαίας,  
ἐλθούσας ἐς κόπρον, ἐπὶν βοτάνης κορέσωνται,  
πᾶσαι ἄμα σκαίρουσιν ἔναντια· οὐδ’ ἔτι σηκαὶ  
ἰσχουσ’, ἀλλ’ ἀδινὸν μυκώμεναι ἀμφιθέουσι  
μητέρας ὃς ἐμὲ κείνοι, ἔπει τίδον δόθαλμοῖσι,

404. *ἐν σπήσσαι πελάσσατε* This, or *ἐν σπέσσαι*, is the reading of all MSS. But Schol. H. gives as a variant *δὲ σπέσσαι*, which La Roche supposes to point to the reading of Aristarchus. Nauck would write *σπέσσαι*. See note on text. 405. *ἀψ*] This, the reading of a few good MSS, seems to suit the sense better than the common *ἄψ*. 412. *οὐδὲ τι*] Al. *οὐδέ τι*.

404. *ἐν σπήσσαι πελάσσατε*. La Roche adopts the reading *σπήσσαι* without the preposition, on the ground that *πελάσσω* is joined in Homer with the simple dative, which is indeed true, if we except οὐδάσθε *πελάσσειν* Od. 10. 440, and Od. 7. 254. But the common reading seems required here by the sense, ‘bring them to—and stow them in—the grottos;’ the whole expression being a similar construction to *ἐς θρόνους ξεσθαί*. The phrase is illustrated by h. Hom. Merc. 523 *μηδὲ ποτ* *δημελάσσειν τυκνῷ δόμῳ*.

*δπλα* are the movable parts of the ship’s tackling.

405. *ἀψ ἵέναι*, i.e. ‘come back again.’

410. *ἀγραυλοι*, ‘in the fold-yard.’ *ἀγρός* itself is used much in this sense by Eumeus, Od. 16. 27; where he complains to Telemachus that he οὐ .. θάμ’ *ἀγρὸν ἐπέρχεαι οὐδὲ νοῆσας*, | *ἀλλ’ ἐπιδημεύεις*, where he intends a contrast between the buildings of the homestead and the houses in the town.

*πόριες* (from *πόρις*, more commonly

*πόρης*, but see Eur. Bacch. 737), connected with root *πορ*, as in *πορ-έιν*, and Lat. *pario*, and perhaps *παρένειν*.

412. The indicative *σκαίρουσιν* (for which Bekk. ii. conjectures *σκάρισσιν*) is a real anacoluthon, *ἀς δ’ ἀν* being always followed by the subjunctive. But the construction is broken by the introduction of the parenthetical clause, and *σκαίρουσιν* begins as it were a principal sentence. The cows have been sent out in a drove (*ἀγελαίας*) to pasture, and when they return to the fold-yard (*κέντρος*, lit. = ‘the mixen’), the calves who have remained at the farm, penned up, welcome them with frisking and lowing.

413. *ἀδινόν* must be joined not (as Dünkt.) with *ἀμφιθέοντο*, but with *μυκώμεναι*, on the analogy of *ἀδινόν* or *ἀδινὰ στενάχειν, κλαίειν*, etc.

414. *Ἐς ἄμε.. ἔχυντο*. Bekk. ii. puts no comma at *κείνοι*, but makes *ἄμε* to be governed by *ἴσον*. But it is better to stop off *ἐπει* *ἴσον δόθαλμοισι*, making *ἄμε* governed by *ἔχυντο*, either as an equivalent to *χύμενοι ἴσοντο*, cp. La

δακρύσεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς  
ὅς ἔμεν ὡς εἰ πατρὸς ἰκούσατο καὶ πάλιν αὐτὴν  
τρηχείης Ἰθάκης, ἵνα τ' ἔτραφεν τὸ δέ ἐγένοντο  
καὶ μὲν δλοφυρόμενοι ἔπεια πτερβέντα προστύδων

‘Σοὶ μὲν νοστήσαντι, διοτρεφὲς, ὃς ἔχάρημεν,  
ὡς εἴ τ' εἰς Ἰθάκην ἀφικούμεθα πατρίδα γαῖαν.  
ἀλλ' ἄγε, τῶν ἀλλων ἑτάρων κατάλεξον μλεθρον.’

‘Ως ἔφαν, αὐτὸρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·  
νῆα μὲν ἀρ πάμπρωτον ἐρύσσομεν ἥπειρόνδε,  
κτήματα δὲ σπήσσοι πελάσσομεν δπλα τε πάντα·  
αὐτὸλ δ' ὅτρύνεσθε ἐμοὶ δῆμα πάντες ἔπεισθαι,  
δῆρα τὸντος ἑτάρους λεοντὶς ἐν δώμασι Κίρκης  
πίνοντας καὶ ἔδυντας· ἐπηγειαὶν γάρ ἔχουσιν.’

‘Ως ἔφάμην, οἱ δὲ ὁκα ἐμοῖς ἐπέεσσι πίθοντο·  
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἑτάρους·  
[καὶ σφεας φωνήσας ἔπεια πτερβέντα προστύδα.]

‘Α δειλοὶ, πόσι ἴμεν; τί κακῶν ἴμερετε τούτων,  
Κίρκης ἐς μέγαρον καταβήμεναι, ἢ κεν ἄπαντας

416. πόλις αὐτῆι] πόλις αὐτήι 'Ἀρίσταρχος Schol. H. With the exception of Cod. Aug. all MSS. read αὐτῶν. 425. δηρύνεσθε... ἔπεισθαι] So Bekk. with best MSS, instead of the common δηρύνεσθ' ἵνα μοι δῆμα πάντες ἔπεισθε, in which the use of ἵνα after δηρύνεσθαι is very strange. The variant ἔπεισθαι for ἔπεισθαι is a mere itacism, says La Roche. 429. ἐρύκανε] For this ἄλλας εἰρ. La Roche reads with three MSS. ἐρύκακε, a form occurring nine times in Homer. Nauck adopts it. 430.] Wanting in most MSS. The Schol. H. does not know it, but writes λέσσα τὸ λέγεν.

Roche, Hom. Stud. § 60. 4, or, better, as retaining something of the force of the preposition in ἀμφιθέουσι, and so—δημφέχυντο, cp. ἀμφιχυθεὶς πατέρ' ἐσθλόν Od. 16. 214, θείῃ δὲ μηδ ἀμφέχντ' ὅμφη Il. 2. 41. To make δακρύσεντες ἔχυντο mean no more than 'in lacrimas effusi sunt' gives no sort of antithesis to σκαριόντων ἐναντίαι. Further, ἐντὸν δῆρα δηθαλμοῖς stands as a set phrase, in Od. 2. 155; 3. 373; 11. 615; 23. 92. 'They threw themselves upon me weeping.'

But ἐμέ is really determined by the position in which it stands with regard to μητέρας, as though ἐμέ also was to be governed by ἀμφιθέουσι, for which, by a necessary change of scene, ἔχυντο is substituted.

415. δόκησε δ', 'and their feeling seemed to be just as if.'

419. σοι... νοστήσαντι.. ἔχάρημεν. With this construction cp. τῷ.. χάρη δέ ἄρα προσιόντι Od. 19. 463, χάρη δέ ἄρα οἱ προσιόντι Il. 5. 682; cp. Il. 24. 706.

423. ἐρύσσομεν and πελάσσομεν are probably the aorist subjunctive.

431. πόσι ἴμεν; 'Whither are we going?' Cp. πόσε φεύγετε; Od. 6. 199.

432. καταβήμεναι, an appositional infinitive, exegetical of κακῶν τούτων. With καταβήμεναι ἐς μέγαρον we may compare καταδῦναι πόλιν Od. 4. 246, καταδῦναι Διὸς δόμον Il. 8. 375. καταβαίνειν θάλαμον Od. 2. 337. It would seem that there is therefore no need to press the force of κατά in such passages anymore than in καθικέσθαι or κατελθεῖν.





ἢ σὺς ἡὲ λύκους ποιήσεται ἡὲ λέοντας,  
οἵ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,  
ὅς περ Κύκλωψ ἔρε<sup>β</sup>, δότε οἱ μέσσαυλον ἵκοντο  
ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὁδυσσεύς  
τούτου γὰρ καὶ κεῖνοι ἀτασθαλίησιν δλοντο.<sup>435</sup>

“Ως ἔφατ’, αὐτὰρ ἐγώ γε μετὰ φρεσὶ μερμῆριξα,  
σπασσάμενος τανύγκες ἄστο παχέος παρὰ μηροῦ,  
τῷ οἱ ἀποπλήγξας κεφαλὴν οὐδάσδε πελάσσαι,<sup>440</sup>  
καὶ πηφ περ ἐόντι μάλα σχεδόν· ἀλλά μ' ἔταιροι  
μειλιχίοις ἐπέεσσιν ἐρήτυνον ἀλλοθεν ἄλλος·

‘Διογενὲς, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,  
αὐτοῦ πάρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

437. καὶ κεῖνοι] La Roche gives this as the reading of Aristarchus, instead of the crasis in the MSS. κακεῖνοι. 440. δωτρῆξα] A variant given by Eustath. for the Vulg. δωτρῆξα. La Roche gives the former as the reading of Aristarchus, and credits Zenodotus with δωτρῆξα.

Some however think that καταβήμενοι here reminds us that Circe's house was ἐν βῆσσοις, into which one must descend from the *ἀκρες* over which Odysseus had to walk. This is possible enough, but Eustath. is merely fanciful when he says, δοτειότερον, ὃς εἶπερ ἔφη εἰς δύον καταβῆναι δὰ τὸν ἀτιζόμενον δλέφρον.

434. οἱ κεν, as being the direct relative to σὺς and λέοντας, would naturally take a verb in 3rd pers. plur., but as Eurylochus means by δικαντας ‘all of us,’ there is no difficulty in attracting the verb into the 1st. pers. Transl. ‘So that we should have perforce to keep Circe's great house for her.’

The word φυλάσσομεν is interpreted by the Schol. *γροΐμων*. οὐχὶ φυλάσσειν τὸ δῶμα, ἀλλὰ τὸ δέλ ἐκεῖνον εἴναι. The phrase ‘keep the house’ presents the same ambiguity; cp. δῶμα φυλάσσους Od. 5. 208. It is better however to understand that the swine and the lions are forced to keep ward at the house of the sorceress, like the gold and silver dogs at the palace of Alcinous, which were posted on either side of the door, δῶμα φυλάσσειν Od. 7. 93. Cp. the Latin phrase ‘servare domum.’

435. ὡς περ Κύκλωψ ἔρε. Eustath.

finds great fault with this: δικανόητός ἐστιν. οὐ γὰρ δή τον καὶ δύ Κύκλωψ μετέβαλε τοὺς περὶ τὸν Ὁδυσσατα ἐπὶ φυλακῇ τοι καὶ ἀντὸν στηλάσσων ἀλλ' ἔβοινθαστο καὶ ἀπάλεσε. But the reference to the Cyclops is to illustrate especially καὶ ἀνάγκη, though the construction is quite broken. Eurylochus remembers how his comrades had entered the dwelling of the Cyclops, and had been kept fast prisoners therein. ἔρε here is from ἔργω (penned us up) as in Od. 14. 411, and not from ἔρδω.

437. τοῦτον γάρ. The participle takes up and explains θρασύς. ‘Foolhardy, I say, for it was through his infatuation, etc.

440. τῷ οἱ, ‘therewith having struck off his head to dash it to the ground, kinsmen though he were to me, very near.’

441. πηφ is probably a connection by marriage, like ‘affinis’.

μᾶλα σχεδόν is added as an intensification of πηφ. A later story makes Eurylochus to have married Κριόνη, the sister of Odysseus, Od. 15. 363.

443. εἰ σὺ κελεύεις, i.e. ‘if thou wilt consent to that.’

444. ἔρυσθαι, ‘to protect,’ ‘guard.’ In later times the practice sometimes was to enclose the ships in a stockade (*σταυροῦν*), see Thuc. 7. 25.

ἡμῖν δ' ἡγεμόνευ' ἵερα πρὸς δῶματα Κίρκης.

445

Ὥς φάμενοι παρὰ νηὸς ἀνήιον ἥδε θαλάσσης.  
οὐδὲ μὲν Εύρυλοχος κοίλῃ παρὰ νηὶ λέλειπτο,  
ἀλλ' ἔπειτ· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν.

Τόφρα δὲ τοὺς ἄλλους ἑτάρους ἐν δώμασι Κίρκη  
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίφ,  
ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλεν ἥδε χιτῶνας·  
δαινυμένους δὲ εὑ πάντας ἐφεύρομεν ἐν μεγάροισιν.  
οἱ δὲ ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,  
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

450

ἡ δέ μεν ἄγχι στᾶσα προσηύδα δῖα θεάων

455

[Διογένες Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦν,]  
μηκέτι νῦν θαλερὸν γένον δρυντε· οἶδα καὶ αὐτὴν  
ἡμὲν δού ἐν πόντῳ πάθετ' ἀλγεα ἰχθυόντι,  
ἡδὲ δού ἀνάρροιοι ἀνδρες ἐδηλήσαντ' ἐπὶ χέρσου.  
ἄλλ' ἀγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον,  
εἰς δὲ κεν αὐτὶς θυμὸν ἐνὶ στήθεσσι λάβητε,  
οἷον δὲ πρώτιστον ἐλείπετε πατρίδα γαῖαν  
τρηχείης Ἰθάκης· νῦν δὲ ἀσκελέες καὶ δθυμοί,  
αἰὲν ἄλης χαλεπῆς μεμνημένοι· οὐδέ ποθ' ὑμῖν  
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ η μάλα πολλὰ πέποσθε.]

460

465

453. φράσσαντό τ' ἐσάντα] This variant (unice vera lectio, Buttm.) is preserved in Schol. H., and implied in the gloss ἐσάντα. The MSS. give φράσσαντό τε πάντα. 456.] Bracketed by Wolf and later edd. as wanting in the majority of MSS. and in Eustath. The objection against the passage was that the address to Odysseus was followed by the plural imperative. But it may well stand, for Odysseus shows, by using ημῖν in v. 466, that he feels himself included in the address. 457. θαλερόν] Ἀριστοφάνης, στυγερὸν γένον. καὶ οὐκ ἄχαρις η γραφή Schol. H. 465. πέποσθε] See note on text.

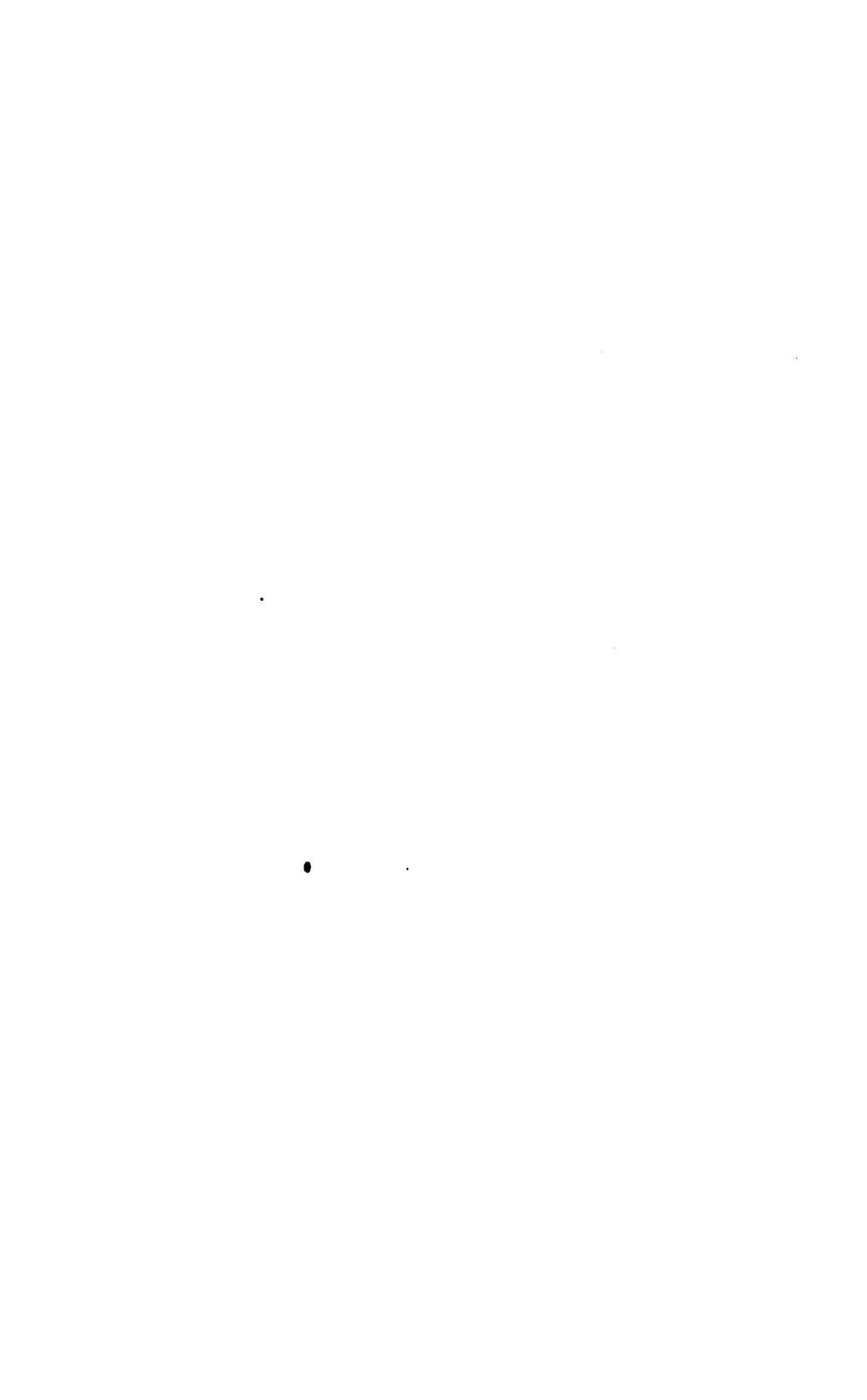
453. φράσσαντό τ' ἐσάντα, 'recog-nised one another face to face.' So ἐσάντα Iδεῖν Od. II. 143, etc.

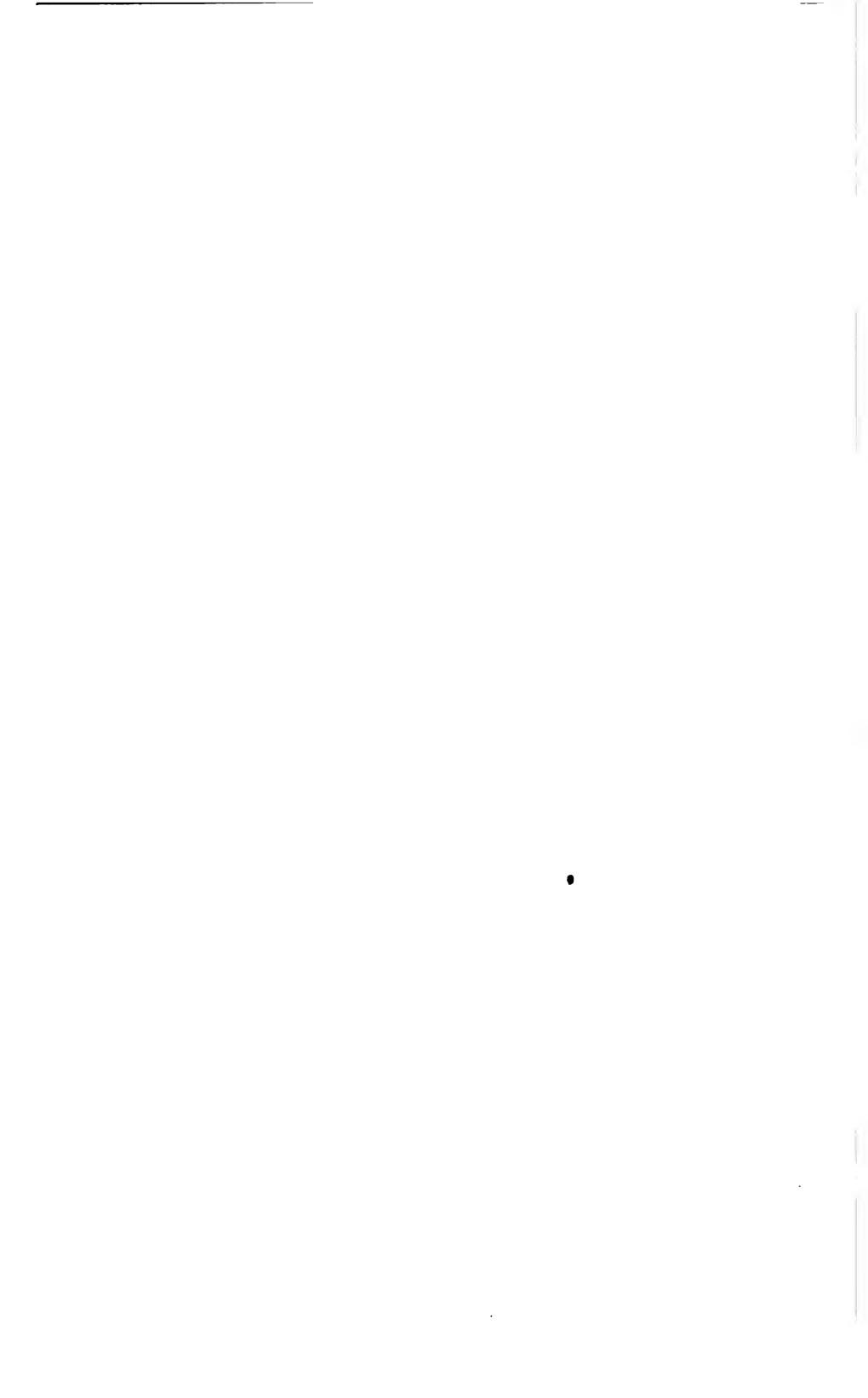
restoration to human shape. With ἀσκελέες compare the use of ἀβοταλέος, as contrasted with one who has been duly washed and anointed, Od. 19. 327.

457. θαλερόν, καθ' δμοιότητα τοῦ θαλερὸν δάκρυν, τὸ ἀπαντον καὶ δεῖ νεάσον Eustath. Cp. also θαλερὴ φωνὴ Od. 4. 705.

453. ἀσκελέες. Here in its primary physical sense, from σκέλλα, 'dry.' They are represented as 'withered,' or perhaps rather, 'weakened,' as the good condition at least of the first batch of visitors had been renewed since their restoration to human shape. With ἀσκελέες compare the use of ἀβοταλέος, as contrasted with one who has been duly washed and anointed, Od. 19. 327.

463. πέποσθε. Eustath. says Ἀρίστορχος πέποσθε γράφει, διπερ ἐστι κεκτηθε. Probably the reading should be adopted, but not the interpretation of Eustath. The normal form in Homer would be from an original πέ-παθ-τε (*not* πε-πόσθ-α-τε, for the strong form of the root and the vowel *a* are not found in the 1st and 2nd pers. plur. till later). Then





‘Ως ἔφαθ’, ήμūν δ’ αὐτὸν ἐπεπείθετο θυμὸς ἀγήνωρ.  
 ἔνθα μὲν ἡμata πάντα τελεσφόρον εἰς ἔνιαυτὸν  
 ἥμεθα, δαινύμενοι κρέα τὸν δσπετα καὶ μέθυ ήδύ  
 ἀλλ’ οτε δή δ’ ἔνιαυτὸν ἔην, περὶ δὲ ἔτραπον ωραι,  
 [μηνῶν φθινόντων, περὶ δὲ ἡμata μακρὰ τελέσθη,] 470  
 καὶ τότε μὲν ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·

‘Δαιμόνι, ήδη νῦν μιμήσκεο πατρίδος αἴης,  
 εἰ τοι θέσφατόν ἔστι σαωθῆναι καὶ ίκέσθαι  
 οίκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.’

[Ως ἔφαν, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγήνωρ. 475  
 οὐ τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
 ἥμεθα, δαινύμενοι κρέα τὸν δσπετα καὶ μέθυ ήδύ.  
 ήμος δὲ ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθεν,  
 οὶ μὲν κοιμήσαντο κατὰ μέγαρα σκιβεντα.]

Αὐτὰρ ἐγώ Κίρκης ἐπιβὰς περικαλλέος εὔνης 480  
 γούνων ἐλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αὐδῆς·  
 [καὶ μιν φωνήσας ἔπει πτερέντα προσηύδων·]

‘Ω Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,

470.] This line has been rejected by modern edd. since Wolf, because it is wanting in the best MSS. [as in the places where it recurs, Od. 19. 153; 24. 143] and in Eustath. 475-479.] These verses are wanting in three MSS. and in Eustath. In the Harl. they are only on the margin. Wolf rejected them, and most modern edd. concur. Perhaps they were inserted as a stop-gap; the transition from 474 to 480 being decidedly abrupt. We should expect an answer from Odysseus to the remonstrance made by his comrades. 482.] This verse, which is wanting in three MSS. and in Eustath., has been generally rejected since Bekk.

τέπαθε may become τέπασθε, 1st by assimilation τέπαθε, and then by dissimilation. The three forms of the root are πενθ, πονθ, and the weak form παθ, but not ποθ. The form of the participle πεναθήη occurs in Od. 17. 555.

469. ἔναντος ἦν, ‘a year was past’: so εἰστιν ἔτος Od. 2. 89.

περὶ.. ἔτραπον means ‘returned on their course,’ so as to begin the circuit of a new year; cp. περιπλομένων ἔνιαυτῶν Od. 1. 16, different from ἐπήλυθον ὅραι in Od. 2. 107.

470. This line is probably borrowed from Hes. Theog. 59, where πολλά is read for μακρά. The ‘long days that come circling round’ must be the days of spring, as in Od. 18. 367 ἄργη ἐν εἰαρινῇ οτε τὸν ἡμata μακρὰ πέλονται.

472. θαυμόνιος always implies that the man is ‘possessed,’ or under the influence of something superhuman, whether the influence be bad or good. Thus it is used when a man’s behaviour, or intentions, or powers are such as to excite marvel. See Od. 4. 774; 14. 443.

481. γούνων, ‘by her knees;’ so λίσσομαι Ζηνός, ‘in the name of Zeus,’ Od. 2. 68. Cp. λίσσου’ ὑπὲρ ψυχῆς καὶ γούνων Il. 22. 338. Other phrases are γούνων λαβεῖν Il. 6. 45, γούνων ἀψάμενοι λιτανεύσομεν Il. 24. 357.

483. ὑπόσχεσις. Such a promise is nowhere distinctly given. We may suppose it to have been contained in her oath, sup. 345, or in the words of welcome in 460, etc. But as we have

οίκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἥδη,  
ἥδ' ἀλλων ἐτάρων, οἵ μεν φθινύθουσι φλον κῆρ  
ἀμφ' ἔμ' ὀδυρόμενοι, δτε που σύ γε νόσφι γένηαι.<sup>485</sup>

\*Ως ἐφάμην, ή δ' αὐτίκ' ἀμείβετο δῖα θεάων·  
\*Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦν,  
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·  
ἄλλ' ἀλλην χρὴ πρῶτον ὅδον τελέσαι καὶ ικέσθαι  
εἰς Ἀΐδαο δόμους καὶ ἐπαυνῆς Περσεφονεῖης,  
ψυχῆς χρησομένους Θηβαίου Τειρεσίαο,

the doings of a whole year unrecorded, there was plenty of opportunity for the promise to have been made.

484. θυμὸς δέ μοι . . . ἥδ' ἀλλων ἐτάρων. We should expect either *μοι* or *ἐτάροις*, but *μοι* standing so near the verb is more like an ethical dative, while *ἐτάρων* is in more close connection with *θυμός*. The change of cases in Od. 9. 256 shows a similar principle, *ἡμῖν δ' αὐτε κατεκλάσθη φίλον ητορ, δεσμάντων.*

486. ἄμφ' ἡμέ, local, 'lamenting around me.' Cp. Od. 11. 228, 510.

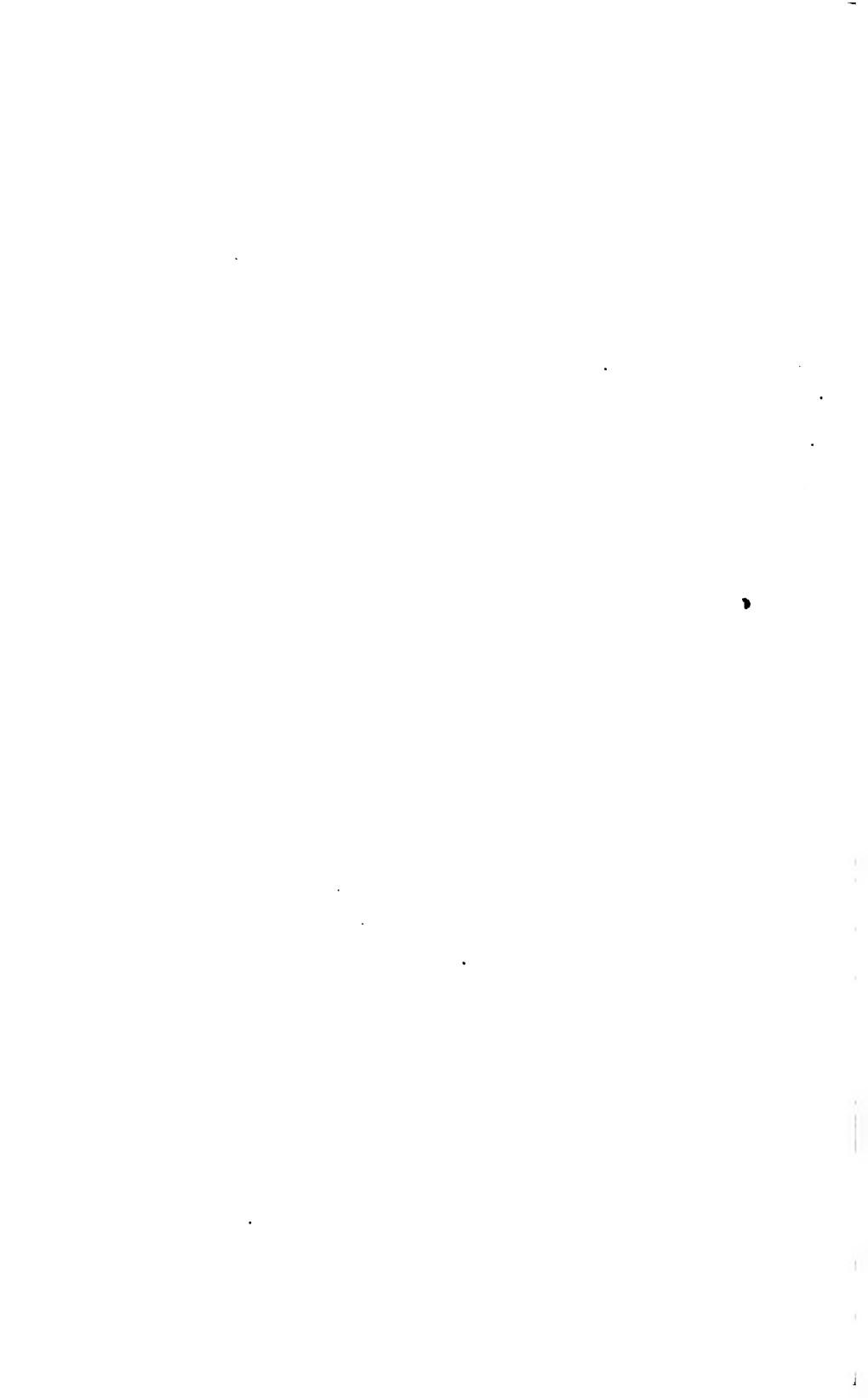
ὅτε. . . γένηαι. The use of *ὅτε* with the subjunctive is rare. Cp. Il. 19. 337; 14. 522; 16. 386 [?]; Od. 4. 400.

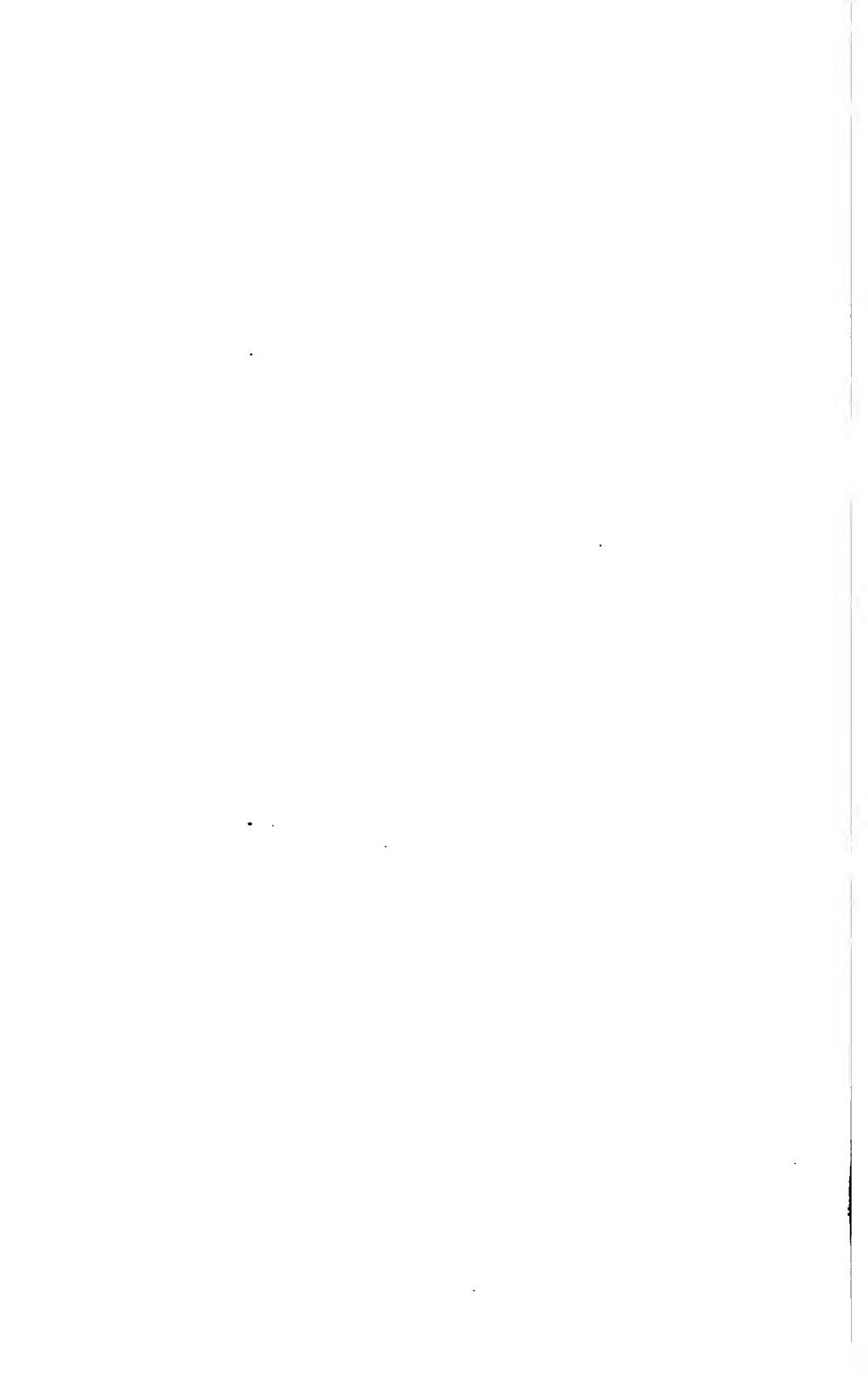
490. πρῶτον. Cp. Virg. Aen. 3. 384 'ante et Trinacria lentandus remus in unda, | et salis Ausonii lustrandum navibus aequor, | infernique lacus.'

491. ἐπαυνῆ. This epithet of Persephone is used five times in Homer, e.g. Il. 9. 457 Ζεύς τε καταχθόνιος καὶ ἐπαυνῆ Περσεφόνεια, ib. 569 'Ἄΐδη καὶ ἐπαυνῆ Π., in the present passage, inf. 534, and Od. 11. 47. In every instance the epithet belongs to Persephone as the companion of Hades. Some regard the word as meaning 'praiseworthy' (like *ἀγανῆ* or *ἀγνῆ*, which are other epithets of Persephone), supposing that it may be another form of *ἐπαυνεῖ*, or a direct verbal adjective from *ἐπαυνος* with change of accent. Thus we have the substantive *ἀρφόδελος*, and the adjective *ἀρφόδελός* (Od. 11. 539), *φόνος* and *φονές*, *κέρας* and *κεράδες*, and so, possibly, *ἐπαυνος* and *ἐπαυνός*. But in this inseparable connection with Hades, Persephone is likely to have a more terrible title than this, and thus it

is preferable to take *ἐπαυνῆ* from an adjective compounded of *ἐπί* and *αὐνή* (fearful); or with Butt. to write *ἐπί αὐνή*, 'and besides,' 'and along with him' (sc. Hades), 'awful' Persephone. In later Greek, e.g. Tryphiodor. 2 the epithet is used wrongly in the sense of 'laudabilis,' and applied to Deidameia. The name Περσεφόνη (*εια*) was also written Φερσεφόνη, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from *φέρειν . . . δέφενος*, and *φέρειν . . . ὄντος* (Hesych.), or from *φέρειν . . . φένω* (Eustath.). Cp. Orph. H. 29. 16 Φερσεφόνεια, *φέρεις γάρ δεῖ καὶ πάντε φονεύεις*. According to Plato, Cratyl. 404, this name was avoided as too awful, and the title Περσέφασσα or Φερσέφασσα preferred, which was thought to have an allusion to some sort of sacred dove. Porphy. de abstin. 4. 16 τῆς δὲ Φερσεφόνης παρὰ τὸ φέρβειν τὴν φάττα φασὶν οἱ τολλοὶ τονόμα τῶν θεούδρων λερὸν γάρ αὐτῆς ἡ φάττα. See Preller, Gk. Myth. § 628. But Περσέφασσα is probably Περσέφατια from root *φεν*, *φω*, in the weak form *φα*.

492. Τειρεσίας belongs to the Theban cycle of legend. Different stories were current as to the cause of his blindness, some referring it to the anger of Athena, others to that of Hera. Zeus is represented as having given him the power of prophecy and length of days as compensation for his blindness. After the war of the Epigoni, he died (as the story goes) near Haliartus, and his tomb was shown there in the time of Pausanias (7. 3. 1; 9. 18. 4). There was an oracle of Teiresias in Orchomenus. His name either comes im-





μάντησ ἀλαδῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·  
τῷ καὶ τεθνητοὶ νόν πόρε Περσεφόνεια  
οἴω πεπνῦσθαι· τοὶ δὲ σκιαὶ μίσσανσιν.<sup>495</sup>

\*Ως ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ·  
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς  
ἡθελ' ἔτι ζώειν καὶ ὅραν φάσις ἡελίοιο.  
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,  
καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπον

500

\*Ω Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;  
εἰς Ἀΐδος δ' οὐ πώ τις ἀφίκετο νηὶ μελανῃ.

\*Ως ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δία θεάων·  
Διογενὲς Λαερτιάδη, πολυμῆχαν' Ὄδυσσευν,  
μή τι τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,  
ιστὸν δὲ στήσας ἀνά θ' ιστία λευκὰ πετάσσας  
ἡσθαι· τὴν δέ κέ τοι πνοιὴ Βορέαο φέρησιν.  
ἀλλ' ὅπτότ' ἀν δὴ νηὶ δι' Ὄκεανοῦ περήσης,

505

493. *μάντησ*] This is the reading of Cod. Venet. Marc. 613, which is followed by almost all modern edd. The other MSS. give *μάντιος*, which may be retained if we adopt Ahrens' reading *ἀλαδός* for *ἀλαδῦ*. See note on *Αἴδον* sup. 36. With the form *μάντησ* cp. *πάλησ* Od. 1. 185. 495. *τοὶ δέ*] Plato, quoting this line Rep. 386 D, reads *ταὶ δέ*. 502. *εἰς Ἀΐδος δέ*] The reading "Αἴδος δέ" adopted by Fäsi, on slight authority, is no real analogy to *εἰς ἄλαδε*, as "Αἴδης" ("is") is always a person and not a place in Homer, and after a question introduced by *γάρ* it is usual to begin the next clause with *δέ* or *ἄλλα*, as Od. 10. 383, 386; 14. 115, 117; 19. 325, 328.

mediately from *τέρας*, as implying the 'interpreter of portents,' or else from its derivative *τέρεα*, the 'signs of heaven,' or 'constellations.'

494. *τῷ καὶ*, 'to whom even after his death did Persephone grant sense, for him alone of all men to have wisdom.'

495. *οἴω* is attracted from the usual accusative construction with the infinitive into the same dative as *τῷ*. The rest of the dead flit like shadows: as Cicero translates, 'solum sapere, ceteros umbrarum vagari modo' De Div. I. 40. Plato, Rep. 386 D, comments on this line as giving a false picture of the underworld. The dead, according to this view, are not invisible but unsubstantial, as Virgil describes them, Aen. 6. 292, 'tenues sine corpore vitae,' 'cava sub imagine formae.' It was a

special privilege to retain, as did Teiresias, even the *φρένες*. Cp. Il. 23. 103, of the shade of Patroclus, *ἡ δέ τις ἔστι καὶ εἰς Ἀΐδαο δόμοιστ | ψυχὴ καὶ εἴδωλον, ἀπὸ φρένες οὐκέτι πάμπαν.*

505. *παρὰ νηὶ* seems to go best with *μελέσθω*, as though Odysseus might be hanging about the ship, waiting for a pilot.

507. *καὶ φέρησι*, 'will carry.' The subjunctive implies that such is the intention, as it were, of Boreas.

508. *Ὄκεανός*. We may suppose that, according to Homer's idea, the earth (whether he regarded it as a flat plain, or had some notion of its globular shape) is roughly circular, the various lands being more or less closely grouped round a central sea. The whole is surrounded by a ring of water, which he

ἔνθ' ἀκτή τε λάχεια καὶ ἀλσαὶ Περσεφογένης,  
μακραὶ τ' αἴγειροι καὶ ἵται ὠλεσίκαρποι,  
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδύνη,

510

509. λάχεια] οὐ δεῖ γράψειν ἐλάχεια, οὐ τὰρ εἰδός ἐλάχιστον ἀκούειν τὴν Περσεφόνην τὸ τέμενος Schol. B. H. Q. T. ἐλαχίστη Schol. V.

calls ὄκεανός, and the heavens arch it over like a dome. The poet does not in so many words describe the earth as flat, but it seems generally taken for granted. Helios is able to look upon his pastures in Thrinacia, both when he rises and when he sets (Od. 12. 379), and Hephaestus represents the earth as the flat, or slightly rounded, part of the shield of Achilles, and makes the ocean form its rim : *ἐν δὲ τρίτῃ ποταμῷ μέγα σθένος Ὀκεανοῖο | ἄντηγα τὰρ αὐμάτην* Il. 18. 607. The word ποταμός settles at once what was his idea of the ocean. It is not a sea ; it is a river. The Schol. derived the word from ὄκτις and νέα, but it is more probably connected with the Skt. *ṛgha*, 'a stream.' This river has a current, κύμα δόσοι, and perhaps rapids and swirling eddies (*βαθυδύνης* Od. 10. 511), but the general movement of the stream is not violent, as the epithet *διαλαρρέητης* (Il. 7. 422) shows. That it encompassed the whole earth we infer from the fact that it is found at all points of the compass. It is on the east, for the sun rises from it, Od. 19. 433 ; 22. 197 : it is on the west, for the sun sets in it, Il. 8. 485 : it is on the south, for Iris says (Il. 23. 205) *ἄμα.. ἐν' Ὀκεανῷ μέσορα | Αἴθιόνων ἐι γαῖαν*. And that it lies on the north too Strabo acknowledges (1. 1. 3), *ὅτι δέ καὶ ἡ πόδε ταῖς ἀρκτοῖς δοχαῖαι ὄκεανήτης λότοις οὐδέποτε ἥνεκατο, εἰών τερ τῆς ἀρκτού, οὖλ' δὲ ἀμμορός ἔστι λοετρῶν Ὀκεανοῖο*. It is therefore the limit of the earth on every side, and as such it is spoken of as *τείχαρα Ὀκεανοῖο* (Od. 11. 13), 'the limit set by ocean.' As a river then, with a current setting in one direction, it is well called *ἀψύρροος* (Il. 18. 399), because its waters are ever flowing back, as it were, to the point from which they may be supposed to start ; an epithet which Virgil renders by 'refusus' Aen. 7. 225 (cp. Lucan, 8. 795) though perhaps with a somewhat different meaning. ὄκεανός is quite distinct from the sea, under what-

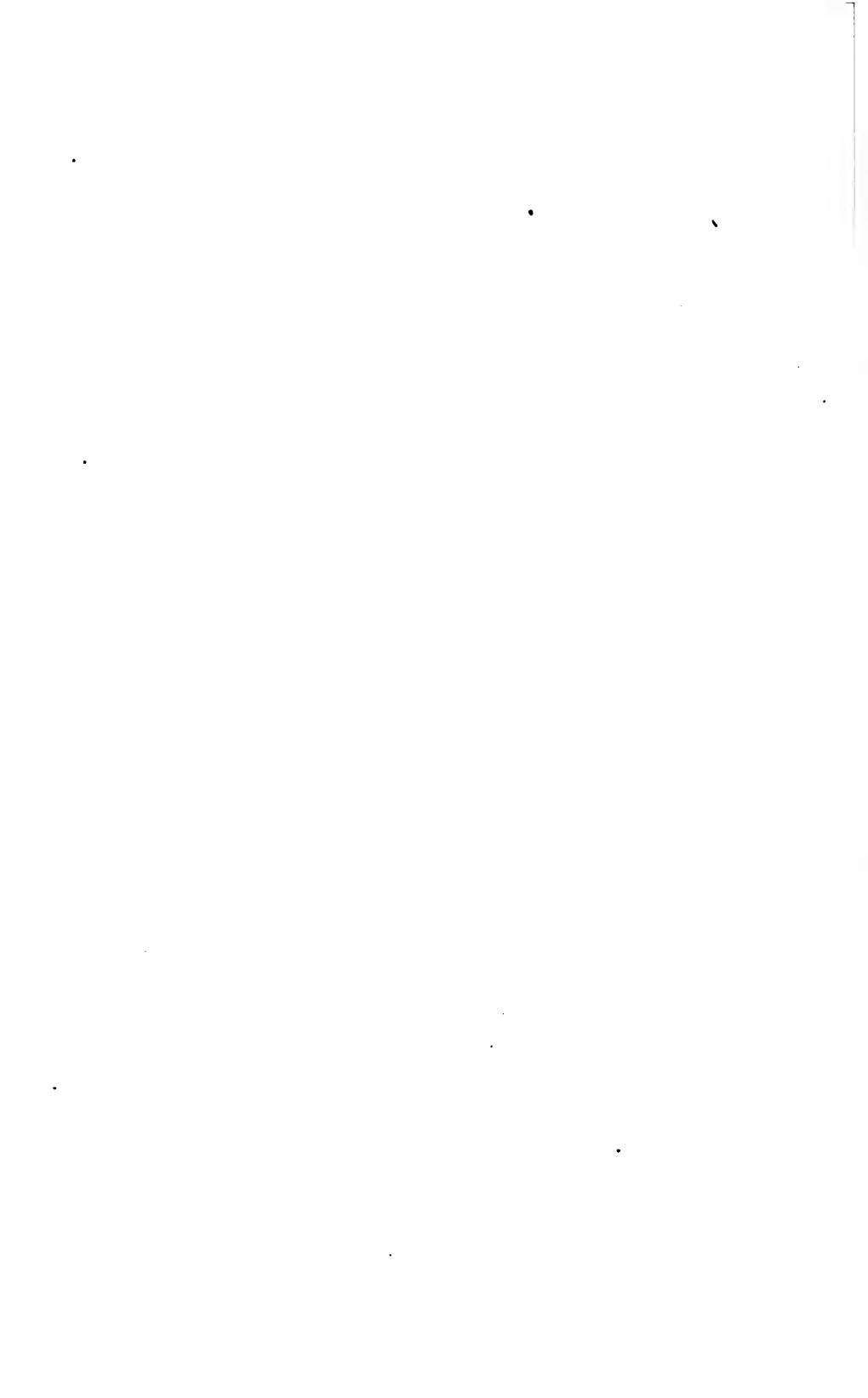
ever name it is known (*πόντας, θάλασσα, ἄλς, τάλαγος*), and seems to flow round the sea, in contact with it and yet unmixed with it, for we get no allusion to any separating strip of land. Just as it is almost possible to draw a line marking the edge of the gulf-stream at its swiftest pace through the Atlantic, so, much more distinctly, was the ocean separated from the salt waters of the sea, its own water probably being regarded as fresh, &c. *οὐπερ μάρτις ποταμοῦ καὶ πάσαι θάλασσα, | καὶ πάσαις ερήμαι καὶ φρελαὶ μακρὰ ράνοις* Il. 21. 196. It was possible to sail without interruption from the sea across Oceans and to reach the *ἀττῆν* on the farther side. Translate, 'but when with thy ship thou hast made thy way across ocean, where there is a rough-grown coast, and groves of Persephone, both tall aspens, and willows that shed their fruit—there, on the edge of the swirling ocean, beach thy ship, but go thyself to the mouldering house of Hades.'

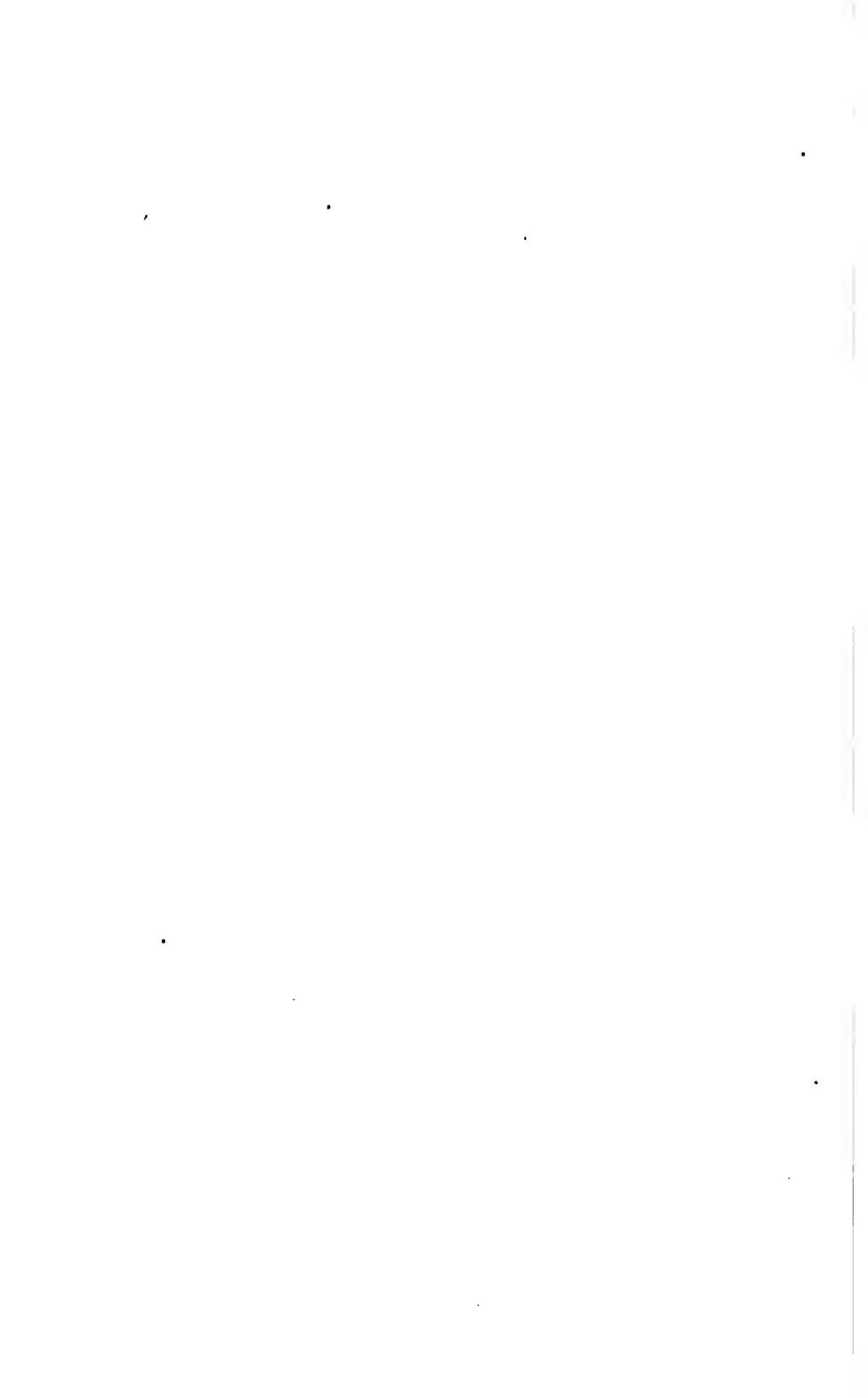
509. λάχεια. See on Od. 9. 116.

510. *Ιταί* has the initial *I*, and is connected with Skt. *vī-ti-kd*, 'a string for tying ;' Lat. 'vitta,' 'vitex,' 'vimen ;' Germ. *weide* ; Engl. *withy*.

ὠλεσίκαρποι. Pliny, N. H. 16. 26, says, '*ocissime salix amittit semen antequam omnino maturitatem sentiat*, but id dicta Homero, *frugiperda*' Probably this notion of a waste of life made the willow seem a suitable tree for the groves of Persephone. So the Schol. *οἰκεῖα γὰρ ρεποῦς τὰ ἄκαρπα*.

511. *κέλσαι*. This imperative infinitive forms the apodosis to the sentence beginning *ἄλλα ὅτορ' ἀν*. The words *ἐπ'* Ὀκεανῷ are expexegete of *ἀντρῷ*. In Od. 11. 20 foll., where the injunctions of Circe are being carried out, Odysseus and his comrades, after beaching their ship and disembarking, proceed some distance along the ocean-stream, till they reach *χῶραν δὲ ἡπτες Κίρην*, but no such definite directions are given in the present book.





αὐτὸς δ' εἰς Ἀΐδεων λέναι δόμον εὑρώντα.  
ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε φέουσι  
Κάκυτός θ', διὰ δὴ Στυγὸς ὑδατός ἔστιν ἀπορρᾶξ,  
πέτρη τε ἔνεσίς τε δῶν ποταμῶν ἐριδούπων.

515

512. **Ἄΐδεων.. δόμον.** It is not easy to realise the Homeric conception of the kingdom of Hades. In a general way it would seem as if the place of the departed was to be regarded as subterranean; such phrases constantly recurring as χθόνα δόμεναι Il. 6. 411, γαῖαν ὃν στυγερὴν δῆμεσθα Od. 20. 81. The house of Hades is distinctly placed ὑπὸ κείθετο γαῖης in Il. 22. 482; Od. 24. 204; and the soul of Patroclus when it leaves the body καρδία χθόνος ήτε κανὼς | φέχετο τετργυμά. But the voyage that Odysseus makes at the bidding of Circe puts a very different picture before us. He steers a south-west course from Circe's isle (10. 507), crosses the ocean-stream, to the shore where stand the groves of Persephone, and moves along some way till he comes to the place Circe had told him of (11, ad init.). Here we have no account of any descent into subterranean gloom, but a description of the people and city of the Cimmerians, who seem to have lived, as one might say, beyond the west, as the fabled Hyperboreans beyond the north. The word Cimmerians is intended to be suggestive; and some have found an etymology for it in χειμέριος, others, as Voss, in the Phoenician *kamar* or *kimmer*. As in the case of the Laestrygones, we may suppose that in the endless night that lies upon the Cimmerians, uncheered by a single ray of sunlight, we have an allusion to the gloomy winter months of northern latitudes; the scene being again transferred from north to west. Here Odysseus digs his pit and waits for the souls of the dead to come up and taste the blood. But he is still on the earth's surface. He has indeed come ὕπὸ γένον τερέοντα, but there is not a word of his descent into the κείθεα γαῖης like that of Heracles, or Orpheus, or Peirithous. There are, no doubt, inconsistencies in b. 11, which make it seem occasionally as if the whole of the nether world was visible to Odysseus' eyes; yet he never steps upon the meadow of asphodel, never

comes into the presence of Persephone; but he takes his departure somewhat suddenly at last, in fear that she might send up some ghastly spectre from beneath, to petrify him with horror.

513. ἔνθα must really mean 'at the entrance to the house of Hades.'

εἰς Ἀχέροντα. Pausanias (1. 17) thinks that the scenery of the Homeric νέκυα is taken from the Acherian lake in Thesprotia, with its rivers Acheron and Cocytus. The truth may lie just the other way; and the rivers may have got their names from the national poetry. But there can be no doubt that the natural scenery of Greece is reproduced in the description of Hades. The gloomy valley, and the plunge that the Arcadian Styx made over its rocks; the gorge of the Acheron near Suli, the subterranean channels that drained a lake or swallowed a river, suggest the picture given here; just as the scenery at Baiae, the laurel-plantations, and the grand palaces at Rome re-appear in Virgil's more artificial description. But the Styx is the great river of the nether-world; originally, we may suppose, the only one. This passage which introduces the 'river of Miseries' ('Ἀχέρων δέχεα βροτοῖσι ποθμεύει Pind. Fr. 120), the 'river of Howling' (πολυκάκυτος Ἄΐδαο δόμος Theogn. 214), and the 'river of Flaming Fire' (an evident reminiscence of lava-stream), is probably a later invention.

Πυριφλεγέθων τε φέουσι Κάκυτός θ'. When the plural verb stands between substantives of the singular number, the grammarians call the figure σχῆμα Ἀλκμάνιον, as Eustath. says, διὰ τὸ τὸ Ἀλκμάνα κατακόρως αὐτῷ χρῆσθαι. We have too few remains of Alcman to enable us to criticise this statement, but one instance of a similar construction occurs in the fragments we possess, Κάστωρ διέλει πώλον ἐλαγῆρες καὶ Πολυδένκης. Other instances in Homer are Il. 5. 774; 20. 138; Od. 14. 216.

515. πέτρη τε. The construction is loose. The literal rendering is 'there

ἔνθα δ' ἔπειθ', ἡρως, χριμφθεὶς πέλας, ὡς σε κελεύω,  
βόθρον ὄρυξαι δσον τε πυγούσιον ἔνθα καὶ ἔνθα,  
ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσι,  
πρώτα μελικρήτῳ, μετέπειτα δὲ ἡδεί σινφ,  
τὸ τρίτον αὖθ' ὑδατι· ἐπὶ δ' ἀλφίτα λευκὰ παλύνειν. 520  
πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηγα,

is a rock and a confluence of two roaring rivers.' This probably means that the Cocytus and Pyriphlegethon run at a higher level than the Acheron, and that just at the place where their two currents join, there is a ledge of rock over which their united waters plunge into the Acheron.

Ἱρδοντων seems to point to the noise of a cataract, and the *νέρην* may possibly be a mass of rock just parting the falls of the two rivers. In the second νέκυα (Od. 24. 11 foll.) Hermes is represented as conducting the souls of the slain suitors to the meadow of asphodel; their path lying *νέρη*: 'Πίκεανοῦ τε βόδος καὶ λευκάδα πέτρην, | ήδε πορ' Ἡλίον πύλας καὶ σῆμον Ὀνείρων | ήσαν.' It is possible that Λευκάδα *νέρην* contains an allusion to the rock mentioned here, and it may have been so called from being 'white' amid the constant foam, or wet and glistening in the spray. For a description of the Styx see on Od. 5. 185. It is not easy to understand how the Cocytus is a 'branch' of the Styx. In Il. 2. 751 foll. the river Titaresios is called Στρυγὸς ἀπορρύξ, and is said to fall into the Peneus, but not to mix with its waters, διλλά τέ μη καθύπερθεν ἐπιρέει ήγρ' ἔλαιον.

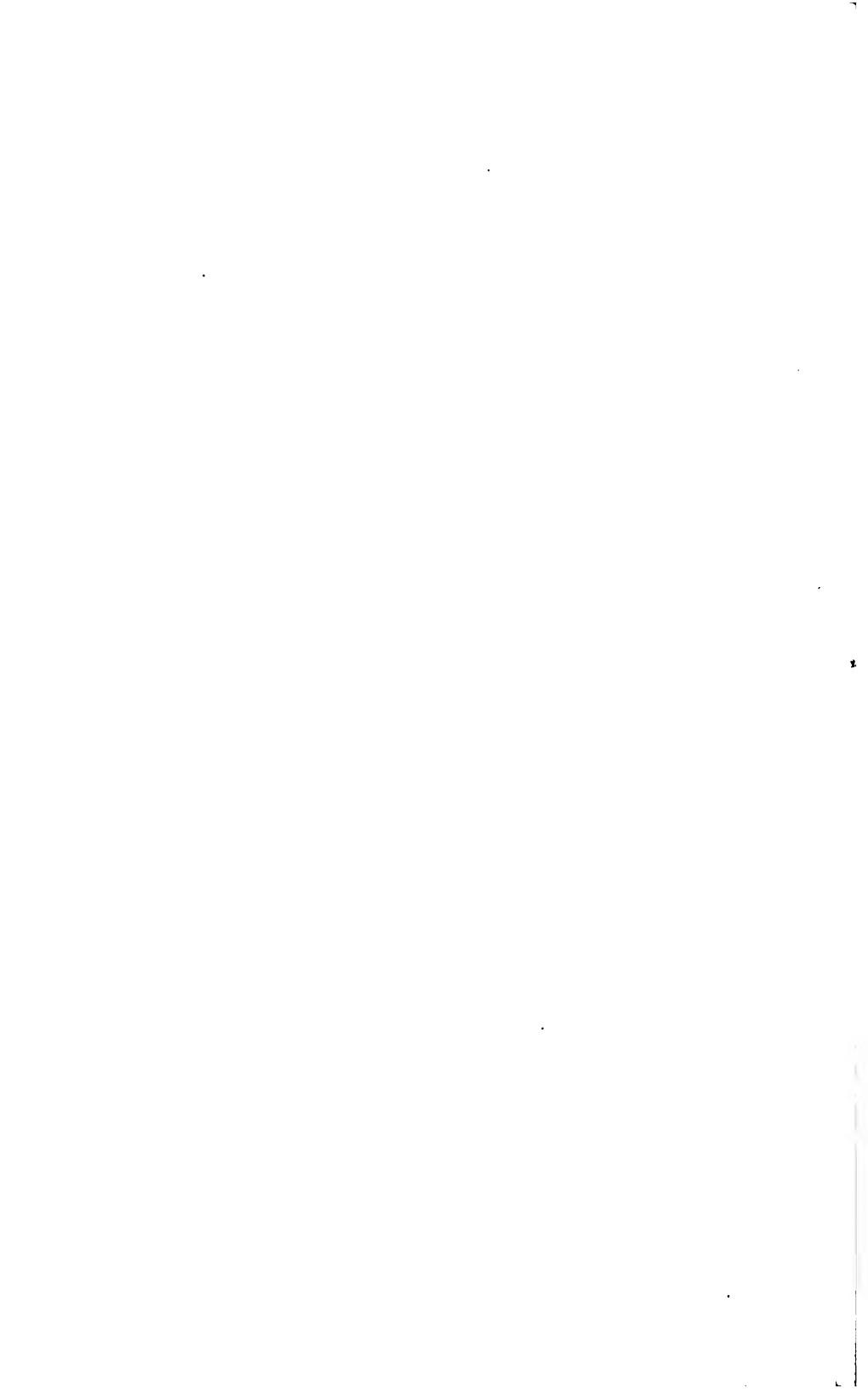
517. βόθρον .. ἔνθα, 'dig a pit a cubit's length this way and that,' i.e. in length and breadth. For δσον τε see on Od. 9. 322. The use of the βόθρος, in lieu of the βωμός, was common in the cult of the gods of the nether world. So Lucian, Necyomant. 9, speaking of an oracle of the dead at Babylon, says, βόθρον τε ὄρυξάμεθα καὶ τὰ μῆλα ἐσφάμεν καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπείσαμεν. Such oracles of the dead (*νεκυομαντεία*, *ψυχομαντεία*) were especially common in places where clefts in the ground, dark tarns of unknown depth, hot springs, or mephitic exhalations seemed to suggest a means of passage to or from the under-world.

One of the oldest was near the Acheronian lake in Thesprotia (Pausan. 1.17.5; Hdt. 5. 92); another was in the Arcadian Phigalea (Pausan. 3. 17. 8); a third near Cape Taenarus, πέρι χάσματος Ἄΐδη στόμα, Τάιναρος ἐς λεπάδαν εἰσειτε (Pind. Pyth. 4. 44). The Italian and Asiatic Greeks had two such oracles at Cumae and Heraclea. Pausanias speaks of the rites performed before a descent into the cave of Trophonius in Lebadea, in words that recal the present passage (Paus. 9. 39) ἐν δὲ τῷ περὶ Ἰάτρειον ἔκστος ἐν ταύτῃ ερόν θάσου εἰς βόθρον.

518. χοὴν χεῖσθαι. This is the proper term for a drink-offering to the dead, οἰκεῖον δὲ νερκοῖ η χοὴ οὐ μὴ σπωδῇ η ἡ λοιβῇ Eustath. (but see Soph. Electr. 52). So Aesch. Cho. 15 χοδὸς νερπέρως μελιγματα, ib. 87, 92, 109, Soph. Ant. 431 χοαῖσι νέκυοι ὥρφειν, etc.

519. μελικρήτον is a mixture of honey and milk, so Eur. Orest. 115 μελικράτα γάλακτος, cp. I. T. 159 χοδὸς μέλλων κρατῆρα τε τὸν φθιμένων | ὕδραινειν γαλας ἐν νάροις | πηγάς τ' οἴρειν εἰς μόσχων | βάσκουν τ' οὐνηράς λαβέται | γονθάν τε πόνημα μελισσῶν. The whole process described is an offering of the ordinary supports of life to the dead, a superstition that made it common to place food near or in the graves of the departed, or to bury with them their arms or treasures for use in another world, or as here (v. 523) 'to pile the pyre with costly things.'

521. ἀμενηνά, probably compounded of ἀ, μένω = 'powerless,' which suits well with the description given of the dead by Anticlea, Od. 11. 217 foll. and with the thin and 'squealing' voice that characterises them (cp. τρίσειν). Döderl. prefers to compound ἀμενηνός of ἀ and μένω, as describing one 'who feeleth as a shadow and never continueth in one stay.' But this meaning seems incompatible with the use of the word as





ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἢ τις ἀρίστη,  
φέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,  
Τειρεσίγρ δ' ἀπάνευθεν διν ἵερευσέμεν οἴφ  
παμμέλαν', δις μῆλοισι μεταπρέπει ὑμετέροισιν. 525  
αὐτὰρ ἐπὴν εὐχῆσι λίσῃ κλυτὰ ἔθνεα νεκρῶν,  
ἔνθ' διν ἀρνειὸν φέξειν θῆλύν τε μέλαιναν  
εἰς Ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι  
ιέμενος ποταμοῖο ρόάων ἔνθα δὲ πολλαὶ  
ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων. 530  
δὴ τότε ἔπειθ' ἔταροισιν ἐποτρῦναι καὶ ἀνᾶξαι  
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέι χαλκῷ,

532. κατάκειτ'] See note below. κατάκειτ' is found in Cod. Venet. Marc. 456, and κατάκειται in Cod. Stuttg. Other MSS. κατάκειτ'.

an epithet of a wounded man, *ἀμενηρὸς* ἡ χαλκοῦ τυρῆσι Il. 5. 887. Eurip. speaks of *νεκύων ἀμενηρὸν δραγμα* Troad. 193; and Sophocl. (Aj. 890) uses it of the crazed Ajax, where Schneidewin renders, 'wandering,' 'restless.' See Od. 19. 562.

522. Ἐλθὼν. this line introduces the very words of the vow implied in γνωσθαι.

στείραν. Schol. *ἄγονα γάρ καὶ στείρα* τὰ τῶν νεκρῶν.

523. ἐσθλῶν. Eustath. numbers under this, μέλι, ἄνθη, χλαίνας, διλα καὶ τοιαῦτά τα. να ἐνίέρεια κατ' ἔθος τοῖς νεκρικαῖς πυρῖς. See Il. 23. 165 foll., where a description is given of the contents of the pyre of Patroclus.

524. ἀπάνευθεν, i. e. at a different spot, in order that the offering in his honour should not be confounded with the general offering to the *νεκύων ἀμενηρὸς* κάρρων.

525. παμμέλανα. White victims were offered to the gods of the upper, and black to the gods of the nether, world. Cp. Virg. Aen. 6. 251 foll.

526. κλυτά, because most of the personages about to be described are heroes or famous women, so that the word is something more here than a mere 'epitheton ornans.'

527. θῆλυν. For this form of the feminine see on Od. 5. 467.

528. εἰς Ἔρεβος στρέψας, 'turning them towards Erebus'; that is, bending

their necks downwards, the usual custom in sacrificing to the gods below; whereas in sacrificing to the gods of heaven the contrary was the practice. The words *ἀνερέειν* Il. 1. 459, and *ἀνελεῖν* Od. 3. 453, describe this drawing back of the creature's neck, which forced it to look up to the skies, and also exposed its throat to the sacrificial knife. Meanwhile Odysseus is to turn away (*ἀνονόσφι τραπέσθαι*), as though to prevent him witnessing the mysterious coming of the gods to taste of the blood (cp. Od. 5. 530).

529. *ἵμενος*, 'moving towards the current of the (Ocean-)stream.' Odysseus is supposed to be standing on the *δερῆ* on the further side of *Ὦκεανός*, facing the western darkness; now he is bidden to turn away towards the stream and so to face the living world. Thus the words form an epexegesis to *ἀνονόσφι*. Dr. Hayman quotes Soph. O. C. 490; Theocr. 24. 94; Virg. Ecl. 8. 102; Aen. 6. 224.

530. *νεκύων κατατεθνηώτων*. A similar pleonasm is found in *νεκύεσσι καταθυμίνοισι* Od. 11. 491. Cp. *νῆσος ἀμφιρύτη* Od. 1. 50.

532. κατάκειτ'. It is quite necessary to adopt this reading; see crit. note. κατάκειτ[ο] is right in point of tense in Od. 11. 45, and the reading must have been transferred thence to the present passage. The only possible way of rendering κατάκειτ' would be the sheep

δείραντας κατακήαι, ἐπεύξασθαι δὲ θεοῖσιν,  
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονεύῃ.  
αὐτὸς δὲ ἔιφος ὁξὺ ἐρυσσάμενος παρὰ μηροῦ  
ἡσθαι, μηδὲ ἔαν νεκύων ἀμενηνὰ κάρηνα  
αἷματος ἀσσον ἴμεν πρὶν Τειρεσίαο πιθέσθαι.

535

ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, δρχαμε λαῶν,

δις κέν τοι εἴπησιν ὅδὸν καὶ μέτρα κελεύθου  
νιβστον θ', ως ἐπὶ πόντον ἐλεύσεαι ἵχθυντα.'

540

· <sup>·</sup>Ως ἔφατ', αὐτίκα δὲ χρυσόθρονος ἥλυθεν Ἡάσ.  
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν  
αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἔννυτο νύμφη,  
λεπτὸν καὶ χαρίεν, περὶ δὲ γώνην βάλετ' ἵενι  
καλὴν χρυσέην, κεφαλῆ δ' ἐπέθηκε καλύπτρην.

545

αὐτὰρ ἔγω διὰ δώματ' ἵων ὕπρυνον ἑταίρους  
μειλιχίοις ἐπέεσσι παρασταδὸν ἀνδρα ἔκαστον.

'Μηκέτι νῦν εὖδοντες ἀστεῖτε γλυκὺν ὑπνον,  
ἀλλ' ἵομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'

· <sup>·</sup>Ως ἔφαμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.  
οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἥγον ἑταίρους.

550

545. <sup>ἐπίθηκε</sup> ἐφύπερθε Aristarchus; Od. 5. 232. 549. <sup>ἐπέφραδε πότνια</sup> Codd. Vind. 56 and 5 read θέσφαρα for πότνια, which Bekk. would adopt, as φράσω commonly has a direct object. But cp. Il. 23. 138.

which 'were lying there,' after the process described in 528: but this can hardly be justified. For the elision of *αι* compare inf. 363; Od. 17. 532; Il. I. 117 etc.

533. *δείραντας*, though referring to *ἐπάροισ*, is drawn into the accusative by the influence of the infinitive. The Schol. on Il. I. 541 says, ἡ δὲ φράσις συνῆθης ἀνδροῖς τοιής εἰς αἰγατικὴν ἔρχεσθαι. Ameis quotes as parallel passages, Od. I. 90; 6. 60; 8. 508; 14. 195; 16. 466; 23. 211; Il. I. 541; 4. 341; 6. 529; 14. 162; 15. 58. See also inf. 565.

542. *εἵματα*, 'for clothing'; in apposition with *χλαῖνά τε χιτῶνά τε*.

546. διὰ δόματα. Odysseus was probably sleeping in the *μυχός* Od. 3. 402, and his comrades in the *αἴθουσα*, so that he would have to pass down the whole length of the palace to join them.

548. *ἀστεῖτε..ὑπνον*. It seems as if

*δορεῖν* must be connected with root *df.* as *δῆμι*, *δέσμη*, and the reduplicated verb *laínō* (*lāfω*). This is a natural idea enough 'breathing sleep's [deep] breath.' But the rendering of Schol. V. etc. *ἀπανθίζετε τὸν ὑπνον*, like 'carpere somnos', presupposes that *δορεῖν* is derived immediately from *δῶρος*, and that 'flower' is the primary sense of this noun. We may either suppose that *δῶρος* belongs to a different set of words, perhaps to Skt. *avi*, A. H. O. *avi*, Lat. *ovis*; or, if parallel with *δορεῖν* and derived from root *af.*, that it signifies light downy particles that can be blown away: cp. Lat. *flocus* from *flo.* See Od. I. 443.

549. *ἐπέφραδε*, i.e. 'given her directions, (φράσω).

551. οὐδὲ μὲν οὐδέ—ἀλλ' οὐ μὴ οὐδέ, 'but not even thence could I carry off my comrades unharmed.'



*uncinied person.*

14. Here a flat roof. But pointed roof prob. more common (cf.  
apartments) cross-beams supporting roof 45' 7 1/2.

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 552-573 441

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὕτε τι λίγην  
ἀλκιμος ἐν πολέμῳ οὕτε φρεσὶν ἥσιν ἀρηρὸς,  
ὅς μοι ἀνευθ' ἑτάρων ἵεροῖς ἐν δώμασι Κίρκης,  
ψύχεος ἴμείρων, κατελέξατο οἰνοθαρέων.

555

κινυμένων δ' ἑτάρων δμαδὸν καὶ δοῦπον ἀκούσας  
ἔξαπίνης ἀνδρουσε καὶ ἐκλάθετο φρεσὶν ἥσιν  
ἀψόρρον καταβῆναι ἵδη ἐς κλίμακα μακρὴν,  
ἄλλα καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν  
ἀστραγάλων ἔάγη, ψυχὴ δ' "Αἰδόσδε κατῆλθεν.  
ἔρχομένοισι δὲ τοῖσιν ἔγδο μετὰ μῦθον ἔειπον

560

"Φάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαῖαν  
ἔρχεσθ". Ἄλλην δ' ἡμὸν δδὸν τεκμήρατο Κίρκη  
eis 'Aίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,  
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο."

565

"Ως ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἥτορ,  
ἔζόμενοι δὲ κατ' αὐθὶ γόων τίλλοντό τε χαίτας·  
ἄλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

"Ἄλλ' ὅτε δή β' ἐπὶ νῆα θοὴν καὶ θῦνα θαλάσσης  
ῆδομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες,  
τόφρα δ' ὅρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ  
ἀρνειδὺν κατέδησεν διν θῆλύν τε μέλαιναν,  
ρεῖα παρεξελθοῦσα· τίς ἀν θεὸν οὐκ ἐθέλοντα

570

567. κατ' αὐθί] So La Roche, with Schol. on Il. 13. 633. Al. κατανθί. So κατ'  
αὐθίδι, or καταντίδι; Od. 21. 90, παρ' αὐθί, or παραθί Il. 23. 163.

553. φρεσὶν . . δρηρός, 'steady in mind,' like the later φρεσήρης.

558. The important clause is *ἵδη ἐς κλίμακα μακρὴν*, he forgot that this was the only way in which to descend safely from the flat roof, where he had been lying to cool himself. Instead of this καταντικρὺ τέγεος πέσεν. Eustath. describes his position *ἐν ὑπαίθρῳ ἀνεκέλυμενος διὰ τὸ τὰ δώματα μηδεὶς κεραμῶντα εἴναι, ἀλλ' ἄποινα καὶ νῦν ὃν εἰκός μυραχοῦ ἀν ταῖς δοκοῖς (trabibus) γῆ ἐπαμάται, ὃς ἀντεῖδεν τὴν στέγην χρῆσιμον εἶναι πρὸς τὸ ἀγκαμᾶσθαι.*

ἀψόρρον only means 'back again,' after having mounted the roof.

559. ἐκ . . ἀστραγάλων ἔάγη, i. e. ἐξ ἔάγη, 'wrenched out of its vertebrae.' So, without ἀστραγάλων, Il. 11. 175 *ἐκ δέ οἱ αὐχένι* ἔαξε, of a lion breaking the neck of a cow.

562. Φάσθε νύ που, 'Ye deem, I trow.'

563. For the construction of ἤμην . . χρησομένος see sup. 533.

573. ρεῖα παρεξελθοῦσα, 'having easily slipped past us.' The apodosis begins at τόφρα δε, and οἰχομένη

δρθαλμοῖσιν ἴδοιτ' η̄ ἔνθ' η̄ ἔνθα κιόντα;

means 'having withdrawn from us;' the method of her withdrawal is given in the words *βῆτα π.* Then she tethers the ram and the ewe by the side of the ship, to be ready for the sacrifice.

574. η̄ ἔνθ' η̄ ἔνθα, 'backward or forward,' 'to and fro,' 'in or out.' A

phrase to express 'at any time,' or 'in any place.' The gods are visible and invisible at pleasure, cp. Od. 16. 161  
*οὐ γάρ πως πάντεσσι θεοὶ φαίνονται ἐναργέστες*, Il. 1. 193 *οὐ φανομένη, τῶν δὲ ἀλλων οὐ τις δράτο.*



4. The sheep were prob. placed under the thwarts, not in the place where the mace of Eumen  
fell (o 479)

## Νέκυια.

Αὐτὰρ ἐπεί δ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
νῆα μὲν ἀρ πάμπρωτον ἐρύσσαμεν εἰς ἄλα δῖαν,  
ἐν δ' ἵστη τιθέμεσθα καὶ ἵστια νηὶ μελαίνῃ,  
ἐν δὲ τὰ μῆλα λαβόντες ἐβίσαμεν, ἀν δὲ καὶ αὐτοὶ<sup>5</sup>  
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.

ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρώρῳ  
ἴκμενον οὐρὸν ἵει πλησίστιον, ἐσθλὸν ἔταιρον,  
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα.  
ἡμεῖς δ' ὅπλα ἔκαστα πονησάμενοι κατὰ νῆα  
ἡμεθα τὴν δ' ἀνεμός τε κυβερνήτης τ' θύνε,  
τῆς δὲ πανημερίης τέταθ' ἵστια ποντοπορούσης.<sup>10</sup>  
δύστεθ τ' ἡέλιος, σκιώντες τε πᾶσαι ἀγνιαλ.

'Η δ' ἐς πείραθ' ἵκανε βαθυρρόν 'Ωκεανοῖο.

1. *κατήλθομεν*, the regular word for coming from inland to the coast, as Od. 1. 303. The antithesis is *διένται* as in Od. 10. 274, 446.

4. *τὰ μῆλα*, 'those sheep,' already spoken of in Od. 10. 572.

ἐν . . . ἐβίσαμεν, 'we put them aboard,' = *εἰσεβάσαμεν* Schol.

5. *ἀχνύμενοι*. Their sorrow was caused by the dreadful journey in prospect.

9. *ῶλα*, 'and we, after we had set in order the tackling throughout the ship,' etc. The process is described in Od. 2. 423 foll. With *πονησάμενοι* cp. Od. 9. 250.

11. *τῆς δὲ*, 'and all the day long, as she fared over the sea, her sails were filled.' lit. 'stretched tight.'

*πανημερίης*, which agrees with *τῆς*

(νῆος), belongs adverbially to the whole sentence, as in Il. 17. 384 *τοῦς δὲ πανημερίους ἑρδος μέγα νεῖκος δράψει*. This use is common with adjectives indicative of time, as Od. 2. 434 *πανυχίη μὲν δ' ή γε καὶ ήῶ πεῖρε κέλευθος*, Od. 2. 357 *ἔσπειρος . . . αἱρήσομαι*, Od. 9. 52 *ἥλθος . . . ήέροι*, Od. 2. 262 *χθίζος . . . ήλυθες*, Od. 2. 104 *ἡματίη ὑφαίνεσκεν*, Il. 21. 37 *ἐννύχιος πρωμολών*. Notice the dactylic rhythm of the line descriptive of the ship dancing over the waves.

13. *πέρατα . . . Ωκεανοῖο*, 'Ocean's bounding-line.' 'Ωκεανοῖο is almost a material genitive here, like *ἔρκος καστιτέρου* Il. 18. 564; for the expression does not mean 'Ocean's furthest marge,' but, the 'boundary formed by Ocean' to the land of the living. Cp.

ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,  
ἥέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτὸς  
'Ηέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,  
οὐδ' ὅπ' ἀν στείχησι πρὸς οὐρανὸν ἀστερέντα,  
οὐδ' οὐτ' ἀν ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,  
ἀλλ' ἐπὶ τοῦδε δὲ τέταται δειλοῖσι βροτοῖσι.  
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα  
εἰλθμεθ'. αὐτοὶ δ' αὗτε παρὰ ρόον Ὀκεανοῦ  
ηὔμεν, δφρ' ἐς χώρον ἀφικόμεθ' δν φράσε Κίρκη.

15

20

14. Κιμμερίων] 'Αρισταρχος Κερβερίων Schol. H. ἔνοι δὲ γράφουσι χειμέριον.  
οἱ δὲ Κερβερίων, ὁ Κράτης Schol. P. V. Eustath. quotes the same variants, and  
Aristoph. Ran. 187 has Κερβερίους. The Et. Mag. adds Κεμμερίους. 16. ἀκτίνεσσιν] So Aristoph. and Aristarch. according to Schol. H. ἀκτιδέρκεται is the  
reading of MSS. here and in Hes. Theog. 760, where the same line occurs.

Il. 8. 478 *τείρατα τείρατα . . | γαῖης καὶ  
πάντοιο, ἵν' Ἰανεύτη τε Κρόνος τε  
ζμενοι οὐδ' αὐγῆς Τυερίονος 'Ηέλιοιο  
τέρποντ' οὐδὲν ἀνέμοισι, Βαθὺς δέ τε  
Τάρταρος ἀμφί, Il. 14. 200 εἷμι γὰρ  
δύναμέντη πολυόφρονις τείρατα γαῖης, |  
Ὀκεανόν τε, θεῶν γένεσιν, καὶ μητέρα  
Τρόπου.*

14. Κιμμερίων. These Cimmerians are not to be identified with the historical people of that name (Hdt. 1. 15). They merely represent the land of darkness, and the description of their sunless life may contain a hint of the long dark winters of northern latitudes. This may have suggested the reading (see crit. note) χειμέριος, of which possibly Κιμμερίους is only a slightly altered form.

15. κεκαλυμμένοι is assimilated in number and gender to Κιμμέριοι, implied in the words Κ. δῆμός τε πόλις τε. The use of the words δῆμος and πόλις gives a sort of reality to the narration; but it is difficult to conceive of social life going on in a country overshadowed by perpetual night. So Schol. B. V. asks πῶς οὖν γίνοιτο;

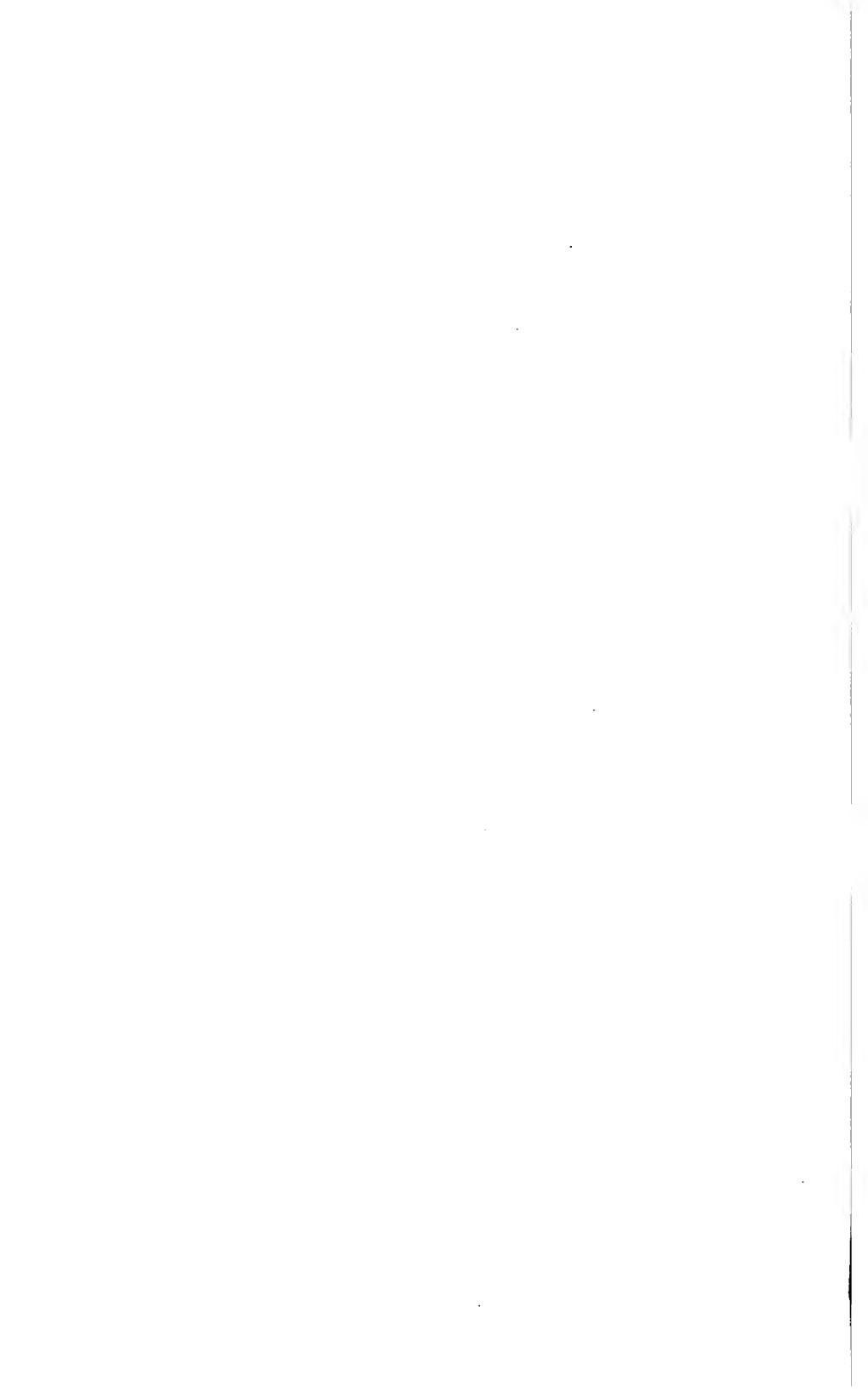
16. καταδέρκεται. Aesch. in describing οἱ Φορκίδες, whom he locates in the τεβλα Κισθήνης, probably in the far West, says, ἀς οὐδέ ήλιος προσδέρκεται | *αὐτίσσιν οὐδὲ η τύπτερος μήτη ποτί*; P. V. 796.

18. ἀπ' οὐρανόθεν. See on Od. 5. 469.

προτρέπεσθαι is used of forward movement in Il. 5. 700 οὐτε τοτὲ προτρέποντο μελανάντας ἐπὶ τηνῶν. As similar descriptions of the movement of the sun we find ἐς οὐρανὸν ἀπορέω Od. 3. 1, οὐρανὸν εἰσαγένειαν Il. 7. 43; λέια εἰς οὐρανόν Od. 12. 380, or simply διείρεια Od. 1. 24. The highest point of the sun's course is πέντε οὐρανός Od. 4. 400, from which he descends as here, ἐπὶ γαῖαν, and then εἰς τὸ δέκατον οὐρανόν Od. 10. 191, ready to rise again in the morning, viz. ὑπερέχειν γαῖης Il. 11. 735.

22. χώρον . . δν φράσε Κίρκη. Circe had directed him to make for the groves of Persephone, and to beach his ship upon the δέκτη λάχεια on the farther side of the Ocean-stream at that particular point (Od. 10. 508 foll.). In the present passage we hear nothing further of the δέκτη and the δέσμη, but the notice of the Cimmerians and their gloomy land is introduced instead. In bk. 10, Circe speaks of the confluence of the rivers and the rock over which their waters fall: here we have no further allusion to them. Odysseus is only described as going with his comrades (*ταρπά ρόον*), 'along the side of the Ocean-stream', till he reached the place indicated by Circe. φράσε, according to the rule of Aristarchus, refers not to her actual words, but generally to the signs and marks given, by which the spot may be known.





"Ενθ' ιερήια μὲν Περιμήδης Εύρυλοχός τε  
ἔσχον ἐγὼ δ' ἀρ δέξν ἔρυσσάμενος παρὰ μηροῦ  
 βόθρον δρυκ' θσσον τε πυρούσιον ἔνθα καὶ ἔνθα,  
 ἀμφ' αὐτῷ δὲ χοῖην χεδμην πᾶσιν νεκύεσσι,  
 πρώτα μελικρήτῳ, μετέπειτα δὲ ἡδεί οἶνῳ,  
 τὸ τρίτον αὐθ' ὑδατι· ἐπὶ δ' ἀλφίτα λευκὰ πάλυνον.  
 πολλὰ δὲ γουνούμην νεκύων ἀμενηνδά κάρηνα,  
 ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, η τις ἀρίστη,  
 ρέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησάμεν ἐσθλῶν,  
 Τειρεσίγ δ' ἀπάνευθεν διν ιερευσέμεν οἴρ  
 παμμέλαν, δις μῆλοισι μεταπρέπει ἡμετέροισι.  
 τοὺς δ' ἐπεὶ εὐχωλῆσι λιτῆσί τε, ἔθνεα νεκρῶν  
 ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα  
 ἐς βόθρον, ρέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο  
 ψυχαὶ ὑπ' ἐξ Ἐρέβεως νεκύῶν κατατεθνηώτων.  
 [νύμφαι τ' ἡθεοί τε πολύτλητοί τε γέροντες]

26. *χέδμην*] So corr. for *χέομεν* in Schol. M. Ζηνόδοτος *χεάμην* Schol. H. 38-43.] See notes below.

23. Perimedes and Eurylochus are the two most important of the companions of Odysseus : cp. Od. 12. 195 ; 10. 205.

24. *ἴσχον*, 'set,' or 'held fast' the victims which had been brought so as to make them ready for sacrifice.

35. The apodosis seems, by comparison with Od. 10. 527, to begin at τὸ δὲ μῆλα, otherwise the change of scene more naturally suggests its commencement at αἱ δὲ ἀγέροντα. We may parallel ἀπεδειροτόμησα ἐς βόθρον by εἰς Ἐρέβος στρίψας 10. 528, where see note. Translate, 'I cut their throats over the pit ;' the preposition *εἰς* seems to include the notion of the heads bent down in the direction of the pit, and of the blood from the throats flowing into it. Cp. Il. 23. 147 μῆλα λεπέσσιν εἰς πηγάς.

38-43. These verses were rejected by the Alexandrine critics. Οἱ δὲ παρὰ Σπροδέτῳ καὶ Ἀριστοφάνει ἥθεοντο ὡς δούμφων πρὸς τὰ ἔγη. οὐ γάρ μεμημέναι παραγίγνονται αἱ ψυχαὶ νῦν δὲ δομοῦ νύμφαι, ἡθεοί, γέροντες, παρέροι. καὶ δώλας οὐδὲ τὰ τράγματα ἐπὶ τῶν εἰδώλων δρᾶται. θεοὶ ἐρασταὶ, τίς νύ

σε εἴπῃ ἐδάμασσε; τὸν Ἀγαμέμνωνα [inf. 398] Schol. H. Q., and similarly Schol. V. Eustath. too says, λοτέον δὲ δητι τὸ βρθέντα Ὄμηρικά δὲ ἔστη ἀθερόσσιν οἱ παλαιοί. But, says Eustath., those who sought to solve the difficulty (*οἱ λυτικοί*) answered the first objection, (viz. that really the shades came up separately) by describing the whole scene as an 'anticipated summary' (*προανακεφαλασσία*); and replied to the second one, that the shades did appear in the very same condition which characterised them when alive—Orion is seen with his club, still hunting; Agamemnon with the comrades who fell round him; Ajax with his haughty mien. So it is but natural that brides should be recognisable by their nuptial dress, and warriors by their armour and their wounds. Wolf rejected the lines as a later interpolation, and while D. Montbel and Bothe advocate their retention, the latest editors, Bekker, Dünzter, and Ameis bracket them, but Nauck retains them in his text. The reasons for rejection seem hardly conclusive; but if the description of the

παρθενικαὶ τὸ ἀταλαῖ νεοπενθέα θυμὸν ἔχωνται·  
πολλοὶ δὲ οὐτάμενοι χαλκήρεσιν ἐγχείησον,  
ἀνδρες ἀρηίφατοι βεβροτωμένα τεύχε' ἔχοντες·  
οἱ πολλοὶ περὶ βόθρου ἐφοίτων ἀλλοθεν ἀλλος  
θεοπεσίῃ λαχῆν ἐμὲ δὲ χλωρὸν δέος γέρει.]  
δὴ τότε ἐπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα  
μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλέι χαλκῷ,  
δείραντας κατακῆμι, ἐπεύξασθαι δὲ θεοῖσιν,  
ἰφθίμῳ τὸν Ἀΐδην καὶ ἐπανῆν Περσεφονείην·  
αὐτὸς δὲ ἔιφος ὅγει ἐρυσσάμενος παρὰ μηροῦ

40

45

mixed multitude be really incompatible with the narrative that follows, we may perhaps save the lines, by transferring them (with Bergk. Griech. Lit. i. 692) to the end of the book, and making them follow directly upon v. 632 ἀλλὰ τρίν τὸν ἔθεον ἀγέρετο μυρίαν νεκρῶν, | νυμφαὶ τὸν ἥθεοι τε κ.τ.λ. . . θεοπεσίῃ λαχῆν [λαχῆν θεοπεσίῃ], ἐμὲ δὲ χλωρὸν δέος γέρει | μῆλοι κ.τ.λ. About the intrinsic beauty of the lines there is no question; and Virgil's imitation of them is well-known (Georg. 4. 471) 'at cantu commotae Erebi de sedibus imis | umbrae ibant tenues, simulacraque luce carentum: | matres atque viri, defunctaque corpora vita | magnanimum heroum, pueri innuptaeque puellae, | impositique rogis juvenes ante ora parentum,' cp. Aen. 6. 306.

39. *παρθενικαὶ* is used here and in Il. 18. 567 as equivalent to *παρθένοι*. It may be compared with the substantival use of *ζευρίη* Od. 7. 119, *δναγκαίη* 19. 73, *ὑγρὴ* I. 97 etc. In Od. 7. 20 we have *παρθενικὴν εἰκῶνα νεήνιδα*, where *παρθενικὴν* may be considered either as the adjective in agreement with *νεήνιδα* (as *ζευρίης νεήνισσιν* Il. 18. 418), or in apposition with it. *ἀταλαῖ* is generally accepted as equivalent to 'tender,' but its etymology is very uncertain. It may be connected with *δράλειν*, the first meaning of which is to 'leap' or 'skip' like a young animal (Il. 13. 27), referred by Lobeck to *ἄλλεσθαι, σαλεύειν* etc.

*νεοπενθέα θυμὸν* seems to mean 'a heart whose sorrow was just fresh'; so we have *τεκώδα νεοπαθῆς* Aesch. Eum. 514, and *πίνθος ἔχων νεοκηρέει θυμῷ* Hes. Theog. 98. The epithet brings

before our eyes a picture of the maidens with all the passionate expression of sorrow—dishevelled hair and streaming eyes. This is the meaning of the words of the Schol. *δει νεάνων ἔχουσαι τὸν τίθεντα γέρει τὸν ταῦθοντα*, and is better than the alternative interpretation *ἐν τῷ τίθενται τενθόντα*.

40. *οὐτάμενος*. See on Od. 4. 807. Aristarchus and Herodian both decide in favour of the proparoxytone accent, considering the form to be the present participle of the passive. Cp. Et. Mag. 46. 4 τὸ δὲ οὐτάμενος καὶ ἀλητάμενος δὲ Ηροδιανὸς οὐ φησι ματὰ πάθος γέρεσθαι προπαραζύνοντα διδοῦ τοῦ οὐτασμένου καὶ ἀλητασμένου, ἀλλ' διδοῦ τῶν οὐ τοῦ τε οὐτημος καὶ ἀλήλημος. εἰσὶ δὲ ἐνεστῶτες (present), ἀστημη, ιστημη, ιοτάμενος. Pamphilus is said to have written these words paroxytone, as if perfect passive participles syncopated. But *οὐτάμενος* is better described as a participle of the non-thematic aorist of the middle voice with passive signification: similar forms being the infinitives *οὐτάμεν* Il. 5. 132, and *οὐτάμενος* Od. 9. 301; 19. 419. *οὐτάμενος* is thus parallel to *κατακτάμενος* Od. 16. 106; compare *ἔκτα* Od. 1. 300, and *πτάμενος* Od. 10. 295. Such aorist participles have almost a purely adjectival force, as *φθίμενος* Il. 8. 359, *ἀλιτήμενος* Od. 4. 807, *ὄνημενος* Od. 2. 33, *ἐκτήμενος* Il. 2. 501, etc.

43. There seems no reason why Odysseus should be seized with panic unless at the weird sound of the cries raised by the shades. In v. 633 (see note above on vv. 38-43) there is a good ground for terror.



51. In what sense is *raping* conceivable? The wreath of "fruit & that is mind, v. dudling"

ημην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα  
αἴματος ἀσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.

50

Πρώτη δὲ ψυχὴ Ἐλπήνορος ἥλθεν ἐταίρου  
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εύρυοδείης·

52-54.] εἰ διποφαίνεται νῦν περὶ τοῦ θανάτου αὐτοῦ, πῶς ἔξῆς διστάζων φησὶ· πῶς

51. The episode of Elpenor has given great offence to commentators, and the genuineness of the passage is open to doubt. As Ad. Hermann remarks (*De xim<sup>a</sup> Odys. Rhapsodia*, Götting. 1833), ‘Mirum est quod unius socioli sortibus atque animae tantaes partes tribuntur, cum ceterorum quos Ulixes perdidit nulla mentio fiat.’ And Lauer (*Quæst. Hom. i<sup>ma</sup>* Berol. 1843) puts the fact more strongly, remarking that the interview with Teiresias, the great purpose for which Odysseus visited the kingdom of Hades, is needlessly delayed by the colloquy with a man who is described (10. 552) as *νεάραρος οὐδὲ τι λίγην | ἀλκιμός ἐν τολέμῳ οὐδὲ φρεσίν γεων ἀρρώς*. Again, we gather from v. 53 that Odysseus knew of the fact and mode of Elpenor’s death, and that hot haste alone forbade the delay of burial. How then does Odysseus ask him *πῶς ἦθες*? It may be said that the gist of the question is, ‘How didst thou come *so quickly*?’ But Elpenor’s answer implies that he understood the question to apply to the circumstances of his death. The claim for burial urged by Elpenor—*μή τοι τι θέων μήνιμα γένομαται*—is a post-Homeric refinement. The gods are not represented as taking offence at the sight of an unburied corpse (cp. *Antig.* 1064 foll.) ; for the passage quoted from Il. 22. 358 foll. does not refer to the denial of burial to Hector, but to the indignities perpetrated on his corpse. Again (v. 69 foll.), the knowledge that Elpenor shows of the issue of Odysseus’ voyage is unaccountable. Where did he learn the revelations made by Circe to Odysseus? Eustath. suggests that Elpenor speaks *μαντικῶς*, and Nitzsch attempts to weaken the force of *οὐδα* (69) into an expression of strong belief, comparing Od. 10. 266; 14. 363; Il. 4. 163. As to the request which Elpenor prefers to Odysseus, that he may have a cairn surmounted by his oar to mark the place of his burial, Eustath. says, not

amiss. ὅτι καὶ οὐδὲ ἐν Αἴδον φρεσὶν δρηπε ὁ Ἐλπήνορ, οὐ μόνον ὅτι ἀφελῶς περὶ εὐτελῶν ἀξιῶν, ἀλλὰ καὶ ὅτι εἰς οὐδὲν χρήσιμον ἔγειται τὸ τύμβου χῶμα ἐπὶ θινὶ θαλάσσης καὶ τὴν ὁσανεῖ διὰ τοῦ ἐρετμοῦ διαστήλωνται, for no one would see it in the remote Aecean isle. On the whole it seems difficult to accept the passage as genuine. It is probably a later addition belonging to a period when the *νέκυα* was recited as a separate rhapsody, and when there were temptations to enlarge and develope the original story. The interpolator seems to have designedly made the beginning and the end of the episode tally in form with the beginning and the end of the scene between Odysseus and Anticlea; cp. v. 51 with 84, and 48-50 with 81, 82. Lauer (l. c. p. 19) gives a list of the sources from which he supposes the lines forming this episode have been ‘collecti et quasi corrasi,’—v. 51=vv. 84, 90; v. 55=v. 87; 56=395; 57, 58=155 foll.; 59=Od. 9. 506; 60=92, 405, 473, 617, etc.; 63, 64, 65=Od. 10. 558 foll.; 66=Il. 15. 665; 67=Od. 1. 435; 72=Il. 23. 386; 73=Il. 23. 358; 76=Od. 3. 204, 21. 255, 24. 433; 77=Od. 12. 15; 79=138, 163, 435, 462, 477, 504; 81=465, cp. 225; 82=cp. 48 foll.; 83=cp. Od. 21. 368, 22. 211.

51. Πρώτη. Elpenor’s ghost is represented as appearing first, because not being buried he was unable to pass right within the gates of Hades and take his place among the rest of the departed. Cp. Il. 23. 71, where the ghost of Patroclus beseeches Achilles, θάπτε με δέτι τάχιστα, πύλας Ἀΐδαο περῆσω. | τῇλέ μ' ἔργουνοι ψυχαί, εἰδὼν καμόντων, | οὐδέ μέ πω μισγεσθαι ὑπὲρ ποταμοῦ ἕωσιν, | ἀλλ' αἴτοις ἀλάγη, αἱ δὲ εὐρυτυλὲς Ἀΐδος δῶ. Cp. Plutarch. *Sympos.* 9. Q. 5. 3 τῶν Ὁμηρικῶν ψυχῶν ὅσας ἐν νεκυῖς κατανόμακεν ή μὲν Ἐλπήνορος, οὗτος καταμεμένη ταῖς ἐν ᾧ δουι τὸ μῆτιθάφθαι τὸν νεκρὸν ὡπερ ἐν μεθορίαις πλανᾶται. See also crit. note on vv. 52-54.

σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς  
ἀκλαυτον καὶ ἀθαπτον, ἐπεὶ πόνος ἀλλος ἔπειγε.

τὸν μὲν ἐγὼ δάκρυσα ἵδων ἐλέησά τε θυμῷ,  
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηγόνων·

‘Ἐλπῆνορ, πῶς ἡλθες ὑπὸ ὥφον ἡερόεντα;  
ἔφθης περὸς ἵων ἡ ἐγὼ σὺν νηὶ μελαίνῃ.’

\*Ως ἐφάμην, δέ μ' οἰμώξας ἡμείθετο μίθῳ·

[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦν,]  
δέσε με δάιμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·

Κίρκης δὲ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα  
ἄψορρον καταβῆναι ἵων ἐς κλίμακα μακρὴν,  
ἀλλὰ καταντικρὺ τέγεος πέσοντος ἐκ δέ μοι αὐχὴν  
ἀστραγάλων ἕάγη, ψυχὴ δὲ “Αἰδόσδε κατῆλθε.

νῦν δέ σε τῶν ὅπιθεν γουνάζομαι, οὐ παρεβόντων,

ἡλθες ὑπὸ ὥφον;’ διὸ δὲ Καλλιστράτος διθετεῖ, εἰ μὴ ἄρα φησὶ δτι, οὐκ ἴσθιμεν τὸ  
Θάνατον διὰ τὸ περὶ ἀλλὰ δοχολεῖσθαι Schol. H. Q. La Roche, comparing the  
notice of Aristonicus on Il. 23. 73, infers that Aristarchus rejected these two lines  
as well. 58. λῶν] πᾶσας λῶν γρ. Schol. H. The MSS. with two exceptions give λῶν.  
Nitzsch, Ameis, and Dintz. adopt λῶν. 60.] Wanting in the majority of MSS.,  
and, since Wolf, bracketed in all modern editions as inconsistent with οἰμώξας.

53. σῶμα, always used<sup>1</sup> of the dead  
body in Homer. Cp. Lehr, Aristarch.  
p. 80.

58. ἔφθης .. 4. ‘Thou hast been  
quicker coming afoot than I with my  
dark ship.’ For the construction cp.  
Il. 23. 444 φθῆσσας τούτοισι πόδεσι καὶ  
γοῦνα καμόντα | ή ὑμῖν. With the sin-  
gular naïveté of these words we may  
compare what Telemachus in the island  
of Ithaca says to his guest. Od. 1. 173  
οὐ μὲν γάρ τι σε πεζὸν δύομαι ἐνθάδ  
ἰστεῖσαι. The Schol. is careful to re-  
mark that the address is not to be  
understood as banter (οὐκ ἔστι κερτομάς  
δὲ λόγος), but rather the expression of  
astonishment that there was any quicker  
means of transit to the realm of Hades  
than he himself had enjoyed, οὐραὶ  
χρησμένος πολλῇ. The Scholl. further  
ask how it is that none of the men who  
fell fighting with the Laestrygones or  
who were eaten by Cyclops, come  
forward to meet their captain. And the  
reason suggested is that they were  
not hanging about the gates of Hades,  
as was Elpenor, οὐτοι γὰρ, εἰ καὶ δόθε-

μοι, διλλ’ οὖν ἐτάφησαν. Nor is this  
explanation absurd, for the great sup-  
posed disadvantage of being unburied  
was the being left visible in the upper-  
world after death. Now to have been  
eaten by the monster Cyclops secured  
at any rate the advantage of being  
hidden away from sight. Cp. Strabo  
11. 517 ὁντας παραλλελουσι τρεφο-  
μένους καὶν ἐπιτῆδες τρὸς τοῦτον εἰς  
ἐνταφιαστὰς καλοῦσι, Antig. 1081 δῶν  
σπαράγματ’ ή κύνες καθῆγματα, Elect.  
1487 κτανὸν πρόθες | ταφέντων ἀν τὸν  
εἰκόνας ἔστι τυγχάνειν, Aesch. S. c. T.  
1004 πετενῶν τούτοις ὑπὸ οἰνῶν δοκεῖ |  
ταφένται διτίμος τοβητίμονος λαβεῖται, En-  
nius 141 ‘Vulturis in silvis miserum  
mandebat homonem, / heu quam  
crudeli condebat membra sepulcro,’  
Lucr. 5. 993 ‘Viva videns vivo sepeliri  
viscera busto.’ Vultures are similarly  
called by Gorgias ἔμινχοι τάφοι.

61. δαίμονος, quite vaguely, ‘some  
[evil] power,’ and not with any allusion  
to Circe.

66. τῶν δόθεν. This use of the  
article comes very near to its force in

The urgency of departure - summarized at the end of K - took precedence over  
obligation to ensure the rate of repatriation; unless we ensured that Rep. was not missed  
in the hurry of departing. & so they called thrice to each of the men who had been killed by 'Civiles'.

73. μηγέπεια: cause wrath to Od. It does not refer (says S. 471) to any harm to be done by "ghosts to any futile punishment" Od. Hesdr. but only indicates the displeasure of the gods. Cf X358

75. Ιανος; Edition 2 240. Sampedon II 671

78. Ελφενοσαν was his personal possession

πρός τ' ἀλόχου καὶ πατρὸς, δ' ὅτε ἔτρεφε τυτθὸν ἔδυτα,  
 Τηλεμάχου θ', διν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·  
 οἶδα γὰρ ως ἐνθένδε κιῶν δόμου ἐξ Ἀΐδαο  
 νῆσον ἐσ Αἰαίην σχήσεις εὐεργέα νῆα·  
 ἔνθα σ' ἔπειτα, ἀναξ, κέλομαι μνήσασθαι ἐμεῖο·  
 μή μ' ἄκλαντον, ἄθαπτον, ἵων δπιθεν καταλείπειν,  
 νοσφισθεὶς, μή τοι τι θεῶν μήνιμα γένωμαι,  
 ἀλλά με κακκῆαι σὺν τεύχεσιν, ἀσσα μοί ἔστι,  
 σῆμά τέ μοι χεναι πολιῆς ἐπὶ θινὶ θαλάσσης,  
 ἀνδρὸς δυστήνοιο, καὶ ἐσπομένοισι πυθέσθαι·  
 ταῦτά τέ μοι τελέσαι πῆγαι τ' ἐπὶ τύμβῳ ἐρετμὸν,  
 τῷ καὶ ζωὸς ἔρεσσον ἐὰν μετ' ἐμοῖς ἐτάροισιν.  
 \*Ως ἔφατ', αὐτὰρ ἔγώ μιν ἀμειβόμενος προσέειπον

74. κακκῆαι] ἡ κοινὴ κακκεῖαι, Ἀρίσταρχος κακκῆαι. περιστωμένος δὲ ἀπαρ-  
 τιματον (infinitive) γάρ ἐστιν Schol. H. Q. So Schol. on Od. 13. 26.

later Greek. We may compare with it Il. 9. 524, τῶν πρόσθεν ἐπινόμενα ἀλά  
 ἀνδρῶν, ib. 558 δι κάριστος ἐπιχθονίαν  
 γένεται ἀνδρῶν | τῶν τότε, Od. 2. 220  
 κτήματ' ὀπώσσα τοι ἔστι, τά τ' ἐνδοθι καὶ  
 τὰ θύρων. Here τῶν ὀπώσσα is rightly  
 interpreted by the Schol. τῶν καταλέ-  
 λεμένων οἴκου.

The words οὐ παρεόντων are added as epexegesis of διτεῖν, and must be compared with Il. 15. 662 foll. ἐπὶ δὲ  
 μνήσασθε ἔκαστος | παιῶν τὴν ἀλόχουν  
 καὶ κτήματος ἥδε τοκτῷν, | ήμὲν ὑπερ  
 ξύνοντι, καὶ φ' κατατεθῆκαστο· | τῶν ὑπερ  
 ἑνόδε ἦν γονύζομαι οὐ παρεόντων.  
 For the use of the simple genitive to express the thing or person to which the appeal refers cp. Od. 2. 68. In the next line the construction with πρός is used, as in Od. 13. 324.

68. μοῦνον. See note on Od. 2. 365.

69. οἶδα. See note on sup. 51.

72. καταλείπειν, infin. with imperative force.

73. νοσφισθεὶς defines the direction of λαν, in the preceding verse. Transl. 'turning away from me,' with the idea of desertion, as in inf. 425; Od. 4. 263; 19. 339; 21. 77; h. Hom. Cer. 92. For the feeling expressed by Elpenor see on 51 sup.

74. σὺν τεύχεσιν, cp. Soph. Aj. 577  
 τὰ δ' ἀλλὰ τεύχη κοινὸν τέμοι τεθάψεται,  
 Il. 6. 418 μν κατέκησε σὺν ἔντεσι δαιδα-  
 λέσσοι. See too Il. 23. 171 foll., where  
 not only the arms of the dead, but his  
 costliest treasures are laid upon the  
 funeral pile, the idea being that in  
 this way the dead would be able to  
 regain the use of them in another  
 world. The mound was to be topped  
 with the oar which Elpenor had used  
 when alive, and being on the shore the  
 mound would be visible to all who  
 went by: who however must have been  
 few indeed off the solitary coasts of the  
 Aeacian isle. Nitzsch quotes an epitaph  
 of Sappho (from Palat. Anthol. 7. 505)  
 on Pelagon the fisherman: τῷ γριψεῖ  
 Πελάγουν πατήρ ἐπίθηκε Μενίσκον | κύρ-  
 τον καὶ κόνταν, μνάμα κακοστάς, and  
 notices (from Aristot. Polit. 7. 3) a  
 custom among the Iberians to plant on  
 the grave of the dead man a row of  
 spears equal in number to the foemen  
 who had been slain by him.

76. ἀνδρὸς δυστήνοιο, instead of  
 assimilating these words to the case of  
 μοι, the poet uses the genitive as if in  
 direct dependence upon σῆμα.

With ἐσπομένοισι πυθέσθαι see on  
 Od. 3. 204.

73. μηγέμενα: causes wrath to Osiris. It does not refer, says S. 471, to any harm to be done by "ghosts" to any future worshippers of Hades, but only indicates the displeasure of the gods. Cf. X 358

75. Goods of Eshion Z 240. Saqqara TT 671

78. Elpenor was his personal possession

πρός τ' ἀλόχου καὶ πατρὸς, δ' σ' ἔτρεφε τυτθὸν ἔδυτα,  
 Τηλεμάχον θ', δν μοῦνον ἐνὶ μεγάροισιν ἐλείπεται  
 οὐδὲ γὰρ ὡς ἐνθένδε κιῶν δόμου ἐξ Ἀΐδαο  
 νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆσον.<sup>70</sup>  
 ἐνθα σ' ἔπειτα, ἀναξ, κέλομαι μνήσασθαι ἐμεῖο·  
 μή μ' ἄκλαυτον, ἄθαπτον, ἵων ὅπιθεν καταλείπειν,  
 νοσφισθεὶς, μή τοι τι θεῶν μήνιμα γένωμαι,  
 ἀλλά με κακκῆαι σὺν τεύχεσιν, ἀστα μοὶ ἔστι,  
 σῆμά τέ μοι χεναι πολιῆς ἐπὶ θινὶ θαλάσσης,<sup>75</sup>  
 ἀνδρὸς δυστήνοιο, καὶ ἐσομένοισι πυθέσθαι·  
 ταῦτά τέ μοι τελέσαι πῆξαι τ' ἐπὶ τύμβῳ ἐρετμὸν,  
 τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἐτάροισιν.  
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 as exegesis of δύνων, and must be  
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 μνήσασθε ἔταστος | παῖδεν ήδ' ἀλόχουν  
 καὶ κτήσιος ήδε τοιητῶν, | ημὲν δὲ φε-  
 βώνος, καὶ φ' κατατεθῆσας | τῶν δύνερ-  
 τοθέδε τὴν γονάδους οὐ παρέντων.  
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 Πελάγωνι πατήρ ἐνέθηκε Μενίστον κύρ-  
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 Od. 3. 204.

‘ταῦτά τοι, ὃ δύστηνε, τελευτήσω τε καὶ ἔρξω.’

80

Νῶι μὲν ὡς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν  
ἥμεθ’, ἐγὼ μὲν ἀνευθεν ἐφ’ αἴματι φάσγανον ἵσχων,  
εἶδωλον δ’ ἐτέρωθεν ἑταίρου πόλλ’ ἀγόρευεν.

‘Ηλθε δ’ ἐπὶ ψυχὴ μητρὸς κατατεθνητῆς,  
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,  
τὴν ζωὴν κατέλειπον ἴδων εἰς Ἄλιον ἥρην.  
τὴν μὲν ἐγὼ δάκρυσα ἴδων ἐλέησά τε θυμῷ·  
ἀλλ’ οὐδ’ ὡς εἴων προτέρην, πυκινὸν περ ἀχεύων,  
αἵματος ἀστον ἴμεν, πρὶν Τειφεσίαο πυθέσθαι.

85

83. ἀγόρευεν] τινὲς εἰκαστέρον ἀγορεύον (corr. for ἀγόρευσσον Buttm.) Schol. H. ἀγόρευεν MSS. The participle seems a later assimilation to ἵσχων.

80. On this line Lauer (Quaest. Hom. p. 18) remarks, ‘His vero ab Elpenore dictis quale responsum probabile est Ulixem dedisse? Longe aliud profecto atque id quod versu octogesimo continetur. Dicit enim brevius et nimis abrupte: ταῦτά τοι, ὃ δύστηνε, τελευτήσω τε καὶ ἔρξω. Quod ideo ab Ulyce factum videtur ut quam celerrime inutilem illum hominem dimittat. Sed clarum est eum qui hos versus fecerit recte sensisse pro gravitate narrationis sere majus spatium esse consumptum. Itaque properat ut ad id ipsum, quod: nervus est Νεκύιος et summa, veniat.’

81. στυγεροῖσιν here = ‘lamentable,’ as στυγερῷ μέθῃ Od. 12. 278. So inf. 465.

82. ἥμεθα, ‘we bided there.’ It does not seem that the posture of sitting is necessarily implied in ἥσθαι. Ameis (Anth. Il. 2. 235) quotes Od. 2. 255; 3. 186, 263; 4. 101; 8. 506; 10. 260, 536; 11. 82, 142; 13. 407; 14. 41; 18. 224; 20. 221; 21. 100, 425; Il. I. 134, 505; 2. 255; 3. 134; 4. 412; 15. 10, 740; 18. 509; 24. 542, as instances of this usage. Probably Odysseus was standing. ‘We stayed there, I apart from him holding my sword over the blood (in the pit), and on the other side the soul of my comrade was telling his long story.’ Others join ἀνευθεν with ἵσχων, meaning ‘holding out far,’ i. e. at arms length; but this destroys the parallelism with ἐτέρωθεν. Odysseus stands at the side of the pit

nearest to the land of the living, and holds his sword out over the blood. Elpenor does not seem to have required to drink the blood before he could remember or speak. Not having been buried, he had not passed into the full condition of the νεκύον δμευτηρά εἴρρα.

85. Αὐτόλυκος, son of Hermes by Chione or Philonis, lived on Parnassus with his sons, and is described (Od. 19. 395) as one who, by the teaching of Hermes, διθρόνων ἐκέσσοτο | ελεπτονή θ’ ὅρκῳ τε. He is described (Od. 19. 403 foll.) as having given the name of Odysseus to his grandson, and in Il. 10. 266 foll. as having stolen the cup of Amynor, πυκινὸν δόμον ἀγτοφόρον. Anticleia speaks of herself (inf. 201) as having died of yearning for her absent son, ἀχεῖ οὐ παιδὸς ἀτέφεδτο αἰταλίρο | λευγαλέῳ θανάτῳ Od. 15. 358. A later story records δι ταυτῆς ἀνθρώπου Ναυτλὸν ψευδῶν μερίσαντος θάνατον Οδυσσέαν, cp. Hygin. fab. 243.

88. οὐδ’ ὡς is explained by the words πυκινὲν περ ἀχεύων. The characteristic prudence of Odysseus in sacrificing feelings to interest is very noticeable here. Eustath. moralises on it, ὅν διδάσκων δ ταῦτης προτιμᾶσθαι τὸν ἡδεῖσαν τὰ συμφέροντα πλάττει τὸν περιττὸν Οδυσσέα οἰκτιζόμενον μὴν ἐπὶ τῇ μητρὶ φανεῖσον καὶ πυκινὸν ἀχεύωντα, μὴ ἔντα δὲ δμος αἵματος ἀστον ἐλθεῖν αἰτήν. With προτέρην followed by πρὶν εργί.. πρὶν II. 1. 97, etc., πρός.. πρὶν Od. 2. 127.



91. The golden staff comes from "comes" his description. It appears also in Phoenician (Apoll. Buz. 36.7). Test. recognizes OJ. - but in K 493 he is blind).

93. Tint' a're: < 231 my J'a'res. . . . The tone is that of reproof or I felt:

\*Ηλθε δ' ἐπὶ ψυχὴν Θηβαίου Τειρεσίαο,  
χρύσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε

[Διογενὲς Λαερτιάδη, πολυμήχαν' Οδυσσεῦν]

τίπτ' αὐτ', ὁ δύστηνε, λιπῶν φάος ἡλίοιο  
ἡλυθες, ὅφρα ἵδη νέκυας καὶ ἀτερπέα χῶρον;  
ἄλλ' ἀποχάζεο βόθρου, ἀπισχε δὲ φάσγανον ὀξέν,  
αἴματος ὅφρα πώ καὶ τοι νημερτέα εἴπω.

\*Ως φάτ', ἔγὼ δ' ἀναχαστάμενος ἔιφος ἀργυρόθλον  
κουλεψ ἐγκατέπηξ'. δ' ὁ δέ εἰπει πίεν αἷμα κελαινὸν,  
καὶ τότε δή μ' ἐπέεσσι προσηύδα μάντις ἀμύμων

92. Only found in Eustath., Codd. Ven. 456. 613 and Ed. Rom. Most modern editors since Wolf bracket it. Its retention or omission is important as bearing on the question as to the power of Teiresias to recognise Odysseus without tasting the blood. 93. τίπτ' αὐτ', δ] Zenodotus. τίπτ' αὔτος Schol. H.

90. ψυχὴ.. ἔχων, a similar 'construc-  
tio ad sensum,' as sup. 34 τοὺς..  
ἔθεα νεκρῶν. Cp. Od. 16. 476 με-  
δησεν δ' ἵερῃ ίτι Τηλεμάχοιο | ιτι πατέρ  
δρθαλμοῖσιν θάντοις. Such a 'golden-  
studded staff' (χρυσέοις ἥλοισι πεπαρ-  
μένοις Il. 1. 246) was the badge of  
office. It was carried by kings, Il. 1.  
234; Od. 3. 412; by priests and  
prophets, Il. 1. 15, and here; by  
heralds, Il. 7. 277; 18. 505, and by  
judges, Il. 18. 505; inf. 569.

Τειρεσίαο. See on 10. 492.

94. ἡλυθες, ὅφρα ἴδη. For this use  
of the subjunctive after historical tense  
see note on Od. 10. 65. Cp. Od. 3. 15  
πόντον ἐπίπλωσε δόρα πύθαν, Il. 5. 127  
δχλὸν.. δι' δρθαλμὸν ἔλον.. ὅφρα εὖ  
γεγνάσθης. So in Attic Greek Ἀβροκό-  
μας τὰ πλοῖα κατέκανσεν ἵνα μὴ δὲ Κύρος  
διαβῇ Χεν. Anab. I. 4. 18, Ἀριστεὺς  
ξυνεβούλευεν.. τοῖς δόλοις ἐπελεύθησε πόνος  
ἐπὶ πλεόν δύστος ἀντίσχη Thuc. 1. 65. In  
Attic Greek the construction is common;  
but in Homer it is exceptional.

Odysseus calls (Od. 7. 279) the inhospitable beach on which he was dashed by the waves δτερπτος χῶρος, here it is used of the 'joyless realms' of the shades, like Ovid's 'inamoena regna' Met. 10. 15.

96. αἴματος ὅφρα πώ. Teiresias had received the special privilege of πεπνόθαι, in contradistinction to the rest of the shades. His φρένες were

still ἔμπεδοι. Now Elpenor made no request, and showed no need, to drink of the blood in the pit; see on sup. 82. And Teiresias had no need of the blood to enable him to resume his powers of mind and memory; though it would seem to have been necessary for the other shades, as in the case of Anticleia (inf. 153), who ἡλυθε καὶ πίεν αἷμα κελαινεφές, αὐτίκα δ' ἔγνω. Teiresias recognises Odysseus and addresses him before he drinks of the blood, therefore it was not the drinking that gave him either the power of recognition or of holding communication. The blood was craved by him as a gratification, and the pouring of it into the pit was the exact antithesis to the offering of the bloody sacrifice on the raised altar to the gods of heaven. The blood was a welcome drink-offering to the dead; their peculiarly appropriate libation (χοή). Compare the words of Neoptolemus at the sacrifice of Polyxena, ὁ παῖ  
Πηλέως, πατήρ δ' ἔμδε, | δέεται χοός μοι  
τάσσεις εηλητηρίους, | νεκρῶν διηγούοντες δὲ δ', ὡς πίεις μέλαν | κύρτης δικραυφές αἷμα. The Schol. on v. 37 says that the ψυχαί come up to the blood, like flies to honey, ὡς μύias νομιστέον αὐτὰς ἡκειν. Eustath. puts it well, δέ Τειρεσίας εἰ καὶ γνωρίζει πρὸ τοῦ πείνειν, διλλ' οὐ μακτεύεται, μισθόν δὲ αὐτὸν τοῦ πείνειν διτρίδιδωσιν.

99. καὶ τότε δή, apodosis to ἔπει.

‘Νέστον δίζηαι μελιηδέα, φαίδιμ’ Ὀδυσσεῦ·  
 τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ δύω  
 λήσειν ἐννοσίγαιον, δ τοι κότον ἔνθετο θυμῷ,  
 χωρίενος δτι οἱ νιὸν φίλον ἔξαλάνσας.  
 ἀλλ’ ἔτι μέν κε καὶ ὃς κακά περ πάσχοντες ἵκουσθε,  
 αἴ κ’ ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων,  
 δππότε κε πρῶτον πελάσσης εὐεργέα νῆα  
 Θρινακή νῆσῳ, προφυγὸν ἰοειδέα πόντον,  
 βοσκομένας δ’ εὑρῆτε βάσις καὶ ἴφια μῆλα  
 Ἡελίου, ὃς πάντ’ ἔφορᾶ καὶ πάντ’ ἐπακούει.  
 τὰς εἰ μέν κ’ ἀσινέας ἔάσις νηστού τε μέδηαι,  
 καὶ κεν ἔτ’ εἰς Ἰθάκην κακά περ πάσχοντες ἵκουσθε·  
 εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ’ δλεθρον  
 νηί τε καὶ ἐτάροις· αὐτὸς δ’ εἰ πέρ κεν ἀλύξης,  
 δψὲ κακῶς νεῖαι, δλέσας δπο πάντας ἐταίρους,  
 νηὸς ἐπ’ ἀλλοτρίης· δήεις δ’ ἐν πήματα οἴκῳ,

100

105

110

115

102. λήσειν] τινὲς δὲ λήσειεν [?] Schol. H. Perhaps for οὐ γὰρ, δύω, λήσεις.

100. δίζηαι. With the form δίζηαι, from which the *s* of the 2nd pers. is omitted, cp. Βέβληαι Il. 5. 284, μέμνηαι Il. 21. 442.

101. λήσειν. The subject probably is οὐει = ‘that thou wilt escape the notice of.’ Cp. inf. 128 φήρ ἔχειν.

δ, ‘in that he hath stored up wrath in his heart against thee.’ Cp. Od. 2. 116. In Il. 14. 50 we have Ἄχαιοι ἐν θυμῷ βάλλονται ἡμοὶ χόλοιν.

104. ἀλλὰ .. καὶ ἡσ, ‘but still for all that ye may yet come home (ἵκουσθε κε, sc. ἐς Ἰθάκην, suggested by νόστον) if only thou dost choose to restrain thy desire and that of thy comrades.’

105. With σὸν parallel to ἐταίρων cp. Od. 19. 514 ἐς τ’ ἄμα ἔργ’ δρόσων καὶ δημφιτόδλων.

107. Θρινακή, see on 12. 127.

108. εὑρῆτε is still in the government of δηνότε κε. ‘You may see your homes again if you can restrain yourselves when you land on Thrinacia and when you find the grazing herds.’

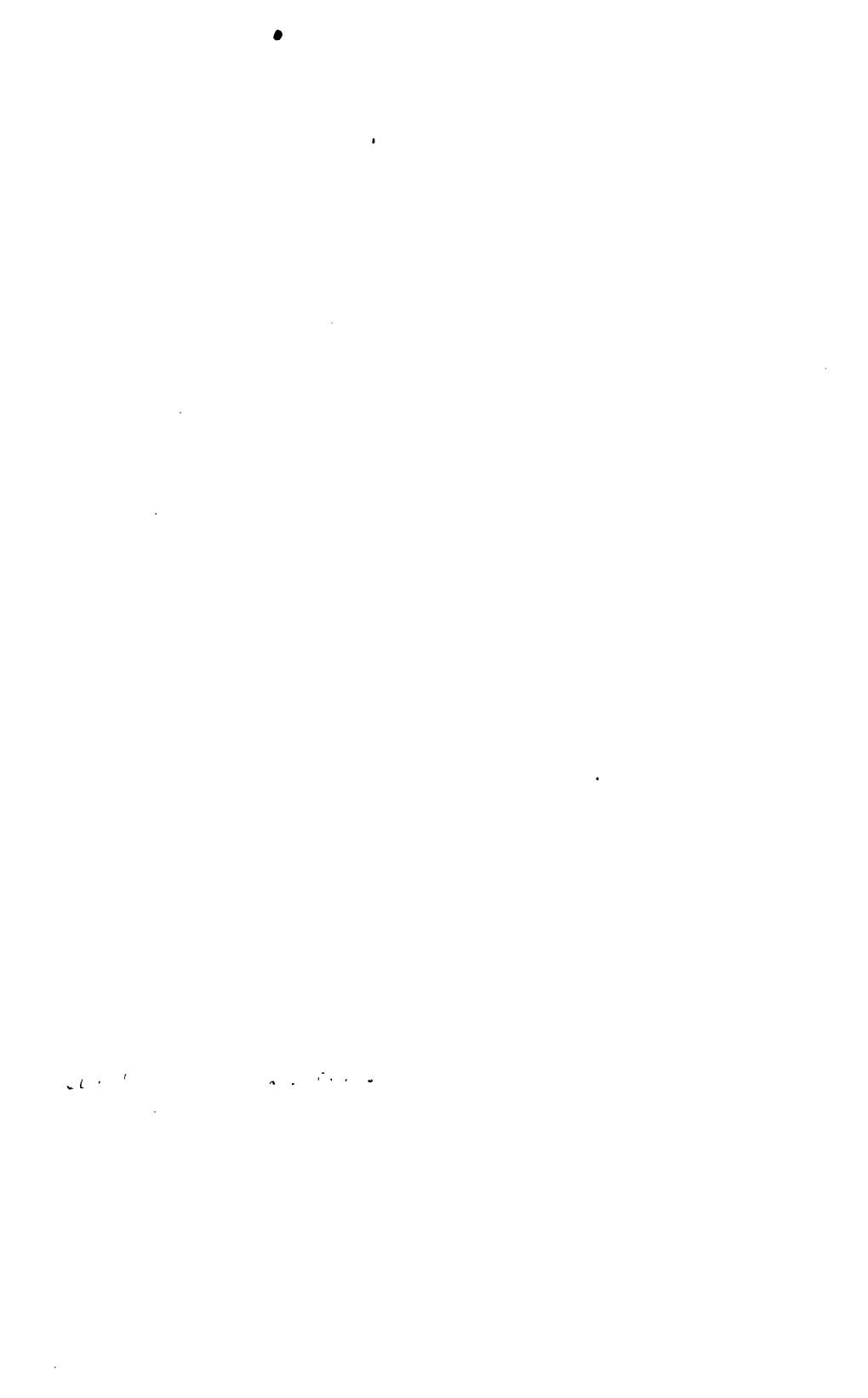
109. πάντ’ ἔφορᾶ, cp. Schol. Q. ινοσημαίνει δτι. οὐκ δι τις ἀδικεῖται τοιούτον θεόν διαλάθε.

111. καὶ κεν ἔτ’. For a similar introduction of the apodosis by καὶ, after a conditional sentence, cp. inf. 358; Il. 5. 898.

113. εὐτός is emphatic in antithesis to ἐταίρους.

114. νέαται, and sing. from νέομαι, with future signification, cp. Od. 12. 188.

115. δήεις .. κατέβοντοι. The visit of Odysseus to the shades falls at the end of the third year after the taking of Troy. Now the words in Od. 2. 106 πολ. make it evident that the misconduct of the suitors, which lasted till Odysseus reached home, did not begin more than four years before his arrival, that is to say it may have shown itself first in the seventh year after the end of the war. But Teiresias speaks as if the outrages in the house of Odysseus were already going on, unless we can persuade ourselves that the tense of δήεις colours the whole passage, and throws the force of a future upon κατέβοντοι. Another way of disposing of the difficulty is to treat κατέβοντοι as a sort of prophetic present. But a



16. ardpas, harsh apposition to nippava

ἀνδρας ὑπερφιάλους, οἵ τοι βίοτον κατέδουσι  
μυώμενοι ἀντιθέην δλοχον καὶ ἔδνα διδόντες.  
ἀλλ' ἡ τοι κείνων γε βίας ἀποτίσεαι ἐλθών·  
αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι  
κτείνης ἡὲ δόλῳ ἢ ἀμφαδὸν δέξι χαλκῷ,  
ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἐρετμὸν,  
εἰς δὲ τοὺς ἀφίκηται οἱ οὐκ ἴσασι θάλασσαν

120

116. *κατέδουσι]* Aristoph. *κατέδουεν* Schol. E. H. M. Q. R. S. on Od. 2. 313.  
See note below.

comparison of vv. 184-189, and 449, shows a further inaccuracy; for Telemaclius is spoken of as a grown man, which he may have been at the time of his father's return; but which he was not seven years earlier. This is noticed by Schol. on Od. 2. 313 ἐγώ δὲ ἔτι νήπιος ήτα, to which is added, τοῦτο σημαῖνεται Ἀριστοφάνης, ὅτι Ιτανά ἔτη ἐγεγένει αφ' οὗ οἱ μνηστῆρες συνῆκθησαν· τούτῳ δὲ πρὸς τὸ ἐν τῷ Νεστί, δῆτα δεῖ εἶναι οἱ τοι βίοτον κατέδουσιν' οὐ κατέδουσιν.' But, as La Roche remarks, Aristarchus must have read *κατέδουνται*, as may be gathered from the Schol. of Aristonicus on this passage, δῆτα οὐκέτι θλασσαῖς δὲ χρόνος ἀς τὸ σύν τε μεγάλῳ ἀπέτισαν' (Il. 4. 161, where Zenodotus wrote *τίσουσιν*): οὐ γάρ ίσαν οἱ μνηστῆρες συνηγμένοι ἐς τὸν οἶκον Οδυσσοκός.

For the collocation *δήμας δὲ ἐν πάτημα* οἴση, see on Od. 6. 167, crit. note.

120. *κτείνει* is the subjunctive of 1st aor.

119. What is the meaning of the concluding part of Teiresias' speech? Eustath. says, λαζότητα χρησμῷ μιμέται δ τοιούτοις λόγοις διὰ τὸ δάσαρψ καὶ δυσεκῆγγον, but still we seem to see what is, or, at least, what ought to be its meaning.

The commands laid upon Odysseus are evidently serious; they cannot be neglected. When in Od. 23. 248 foll. he shows that he must tear himself away from Penelope again, he explains to her that 'a necessity is laid upon him,' he has a last ordeal to undergo and a last journey to make. As the wrath of Poseidon was the prime cause of his dangers and trials, so a final reconciliation with him must be the

prelude to the peaceful close of his life. He must make his way to some spot far inland, perhaps in the heart of the great continent that lay over against Ithaca; and when he finds by the prophet's test that he has reached a people to whom the very existence of the sea, and, still more, the name of Poseidon is unknown—there, in that most unlikely place, he shall publish the name of the ruler of the ocean, and offer sacrifices in his honour, leaving his oar planted there as a standing memorial. Then,—that last labour performed—he must return home again and make oblations to all the gods in heaven. After that the terrible sea shall work him no more mischief, but far away from the sight and sound of it, he shall spend a happy and an honoured old age, and then shall come the 'Passing of Odysseus' by a calm and painless death. Penelope, when this prophecy is recounted to her, evidently understands something like this as its meaning, saying (Od. 23. 286) εἰ μὲν δὴ γηράς γε θεοὶ τελέουσιν ἄρειον, | ἐλπαρή τοι ἔπειτα κακῶν ὑπάλυψε ἔσεσθα.

The difficulty that disturbs this interpretation is the description given of the circumstances of the death which awaits him, 134 foll., where see notes.

121. *ἔρχεσθαι*, as *ἀποστέλχειν* inf. 132, has the force of an imperative.

122. οἱ οὐκ ίσασι θάλασσαν. The ancients understood by these words the Epirots or Thesprotians, who certainly seem to answer very badly to this description. Probably the tradition only means to imply that Odysseus went as far inland as possible on the

ἀνέρες, οὐδέ θ' ἀλεσσοι μεμιγμένον εἶδαρ ἔδουσιν  
οὐδ' ἄρα τοί γ' ἵσασι νέας φοινικοπαρήσους,  
οὐδ' εὐήρε' ἐρετμὸν, τά τε πτερὰ νηυσὶ πέλονται. 125  
σῆμα δέ τοι ἔρεω μάλ' ἀριφραδὲς, οὐδέ σε λήσει·  
δππότε κεν δὴ τοι ἔνυβλήμενος ἀλλος δόίτης  
φῆγ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὕμῳ,  
καὶ τότε δὴ γαῖῃ πήγας εὐήρες ἐρετμὸν,  
ρέξας ἵερα καλὰ Ποσειδάνων ἀνακτή,  
ἀρνειδὺν ταῦρον τε συῶν τ' ἐπιβήτορα κάπρον,  
οίκαδ' ἀποστείχειν ἔρδειν θ' ἵερὰς ἑκατόμβας  
ἀθανάτοισι θεοῖσι, τοι ὡρανὸν εύρυν ἔχουσι,

130

130

continent nearest to Ithaca. If not to know the sea implies not using salt, it is evident that salt was, as a rule, made by evaporating sea-water, and was not dug from mines. Perhaps this is also pointed to in the plural *ἄλες*, as meaning 'salt-grains' or crystals, rather than lump or block salt, cp. II. 9. 214. We need not trouble ourselves to speculate whether any particular people is intended by this description; still less, to puzzle about the barbarous names of places suggested by οἱ παλαιοί, and quoted by Eustath. as *Βούνιμαν* and *Κελέταν*. We may be content to accept his interpretation of the purpose of this strange journey, *ἴνα θηλαδὴ τιμῆθῃ Ποσειδῶν ἡπειρώτης* *ἐν τῷοις οἷς οἱ φέρεται αὐτοῦ δύομα*. Sallust, Bell. Jug. 89, speaking of the Numidians, says, 'plerumque lacte et ferina carne vescebantur, et neque salem neque alia irritamenta gulae quaerebant.'

128. *ἀθηρηλοιγόν*. The proof that this country had been reached would be an unmistakable one. The complete ignorance of the sea would be shown by a traveller meeting Odysseus and mistaking the oar that he was carrying, for a winnowing shovel. Nor, under such circumstances, would the mistake be absurd; both may fairly be called *πλάται*, as Eustath. says, *πλάτη θαλασσία ἐστὶ τὸ ἐρετμόν*, *χερσαῖα δὲ τὸ πτένον*. Sophocles copies this in his 'Οδυσσεὺς διενθωλήξ' (see inf. on 134), but gives the word in a somewhat different form, (Frag. 404 Dind.) *ἔμοις ἀθηρόβρατον δρυγανὸν φέ-*

*ρων*, which reminds us of his epithet *σιδηροβράτος* Aj. 820.

129. *εὐήρης ἐρετμόν*. The epithet *εὐήρης* is not connected with *ἐρέτης* but with *ἀρ-αρίσκω*, its meaning being the same as the Lat. 'habilis' Virg. Aen. I. 318, etc. Oars are called here the 'wings of ships,' not only because they speed them along, but because the row of oars rising and falling at either side of the ship bears a resemblance to the movements of a bird's wing. In Eur. I. T. 1346 we find the curious phrase *ταρσῷ πτῖνος ἐπερεμένος* to describe the splash made by the wing-like oars, and similarly *μῆτρας ἐπερεμνία* (Polyb. I. 46. 9) represents a ship with her oars ready for a start. As a sort of converse we may quote Virgil's expression 'remigium alarum.' The idea of planting the oar as a memorial reminds us of the request of Elpenor, sup. 77.

131. *ἀρνειδὺν .. κάπρον*. Eustath. § *τηλανή θυσία τριττία λέγεται παρὰ τοῖς παλαιοῖς, οἱ τριττίαν ἔλεγον τὴν ἐπ τριῶν θυσίαν*. The triplet might be made up in different ways from sheep, oxen, goats, and swine. The number three gave the sense of completeness. Nitzsch compares the *τριττία* with the Roman 'suovetaurilia.' This sacrifice to Poseidon must be regarded as quite special in its character, for the usual offering to the sea-god was a black bull, see Od. 3. 5.

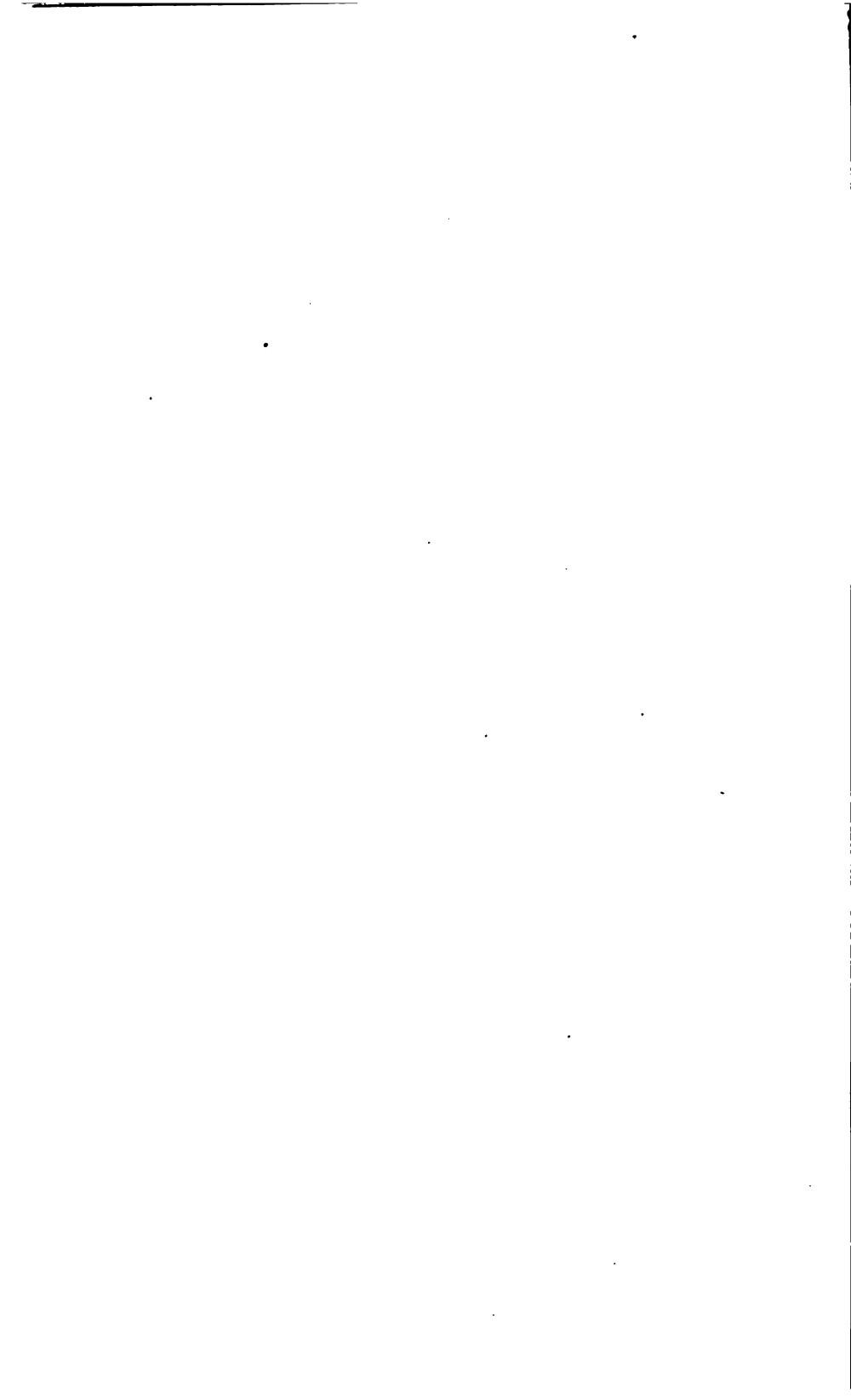
*ἐπιβήτηρ*, 'mate.' *ἐπιβάνειν* is similarly used of the stallion, Arist. H. A. 5. 2. 3; the common word is *διχεύειν*.

Salt used on meat by Patriarch I 214. Salt commonly eaten (p 455)

χρωτικός ταγάνιος: blue and purple. The blue may have been very dark. Κυρώσης  
482. - ταγάνιος 'checkered' hence the bows were not very sharp. The Horn. ship alighted  
on 'waves steeper than cleaves the waves'

πτερά: oars "greatly important than oars in 'Homage'. Late; sails are 'wing' of a ship:  
Prov. 468 λινόστρεψτε ραυτίδων δύμηνα

ἄσηλος γόνος. Hence 'blade'-ear was broader than ours. The unimarrowing-fan (στύλος)  
is unthinnered. àθήνεις with bend of an ear of corn, or 'ear straight'.



πᾶσι μάλ' ἔξείης θάνατος δέ τοι ἐξ ἀλός αὐτῷ

134. *ἐξ ἀλός*] ἔξαλος Ptolem. Ascalon. διπλῆ ἡ ἀνάγνωσις, καὶ ἔξαλος προπαρ-  
οιτύνως ἀντὶ τοῦ ἔξω καὶ πέρρω τῆς θαλάσσης, καὶ ἐξ ἀλός διρρημένος, διὰ τὸ τῆς  
τρυγόνου κέντρον, φ. δ Τηλέγονος ἀντὶ αἰχμῆς ἔχοντο Schol. M. N. V. Vind. 56.

134. *ἐξ ἀλός*. Interpreters seem almost unanimous in rendering this, 'far away from the sea.' So Eustath. εἰ καὶ δυστυχεῖ, ὃ Ὀδυσσεὺς, κατὰ θάλασσαν, ἀλλ' ὁ θάνατος τοιούτος οὐκ ἐν αὐτῷ ἔσται ἀλλ' ἔξω αὐτῆς. To establish this, passages are quoted like Od. 15, 272 ἐκ πατρός, 'far from my country' (but here the context supplies the word ἥλθον); Od. 16, 288 ἐκ καπνοῦ κατέθηκα, 'I stowed it away from the smoke'; Il. 8, 213 δοσοῦ ἐκ νηῶν διὰ πύργου τάφρος ἔπειτα, 'outside the ships'; Il. 14, 129 ἔχώμεθα δημοτήρας ἐκ βελτῶν, 'out of the range of darts.' To which we may add Hdt. 2, 143 τετράκις ἔλεγον ἐξ ἥθεων τὸν ἥλιον ἀνατείλαι, 'out of his usual quarter.' But a difficulty was early felt about the meaning, and Ptolemy of Ascalon read ἔξαλος, i. e. ἥπειροτεῦς καὶ ὁ θαλάσσιος, the Scholl, quoting as a parallel ἔκβιος = 'deprived of life.' This evidently shows that they felt how unnatural it was to render *ἐξ ἀλός*, 'far away from the sea,' especially when used in connection with *ἀλέσσεται*. Unless for some very special reason, anyone would translate this, 'will come upon you out of the sea.' Just as ἐκ Πύλου εἰλικρινῶς Od. 15, 42; Il. 1, 269; or ἐλθόντες ἐξ ἀλός γαῖς Od. 16, 18; or ἐκ Αὔξεντος Il. 5, 645; ἐξ δορεος ικέσθαι Il. 18, 207; or, more exactly, ἐνοισίθων... ἐξ ἀλός ἥλθε Il. 20, 14. And this so completely falls in with the later legends about the death of Odysseus, that it seems impossible to reject the view that we have in this prophecy of Teiresias a post-Homeric interpolation. So Lauer, (Hom. Quaest. p. 50) speaking of the whole passage, says, 'tantum abest ut poetae sit eiusdem qui fabulam de Ulixo patriam appetente composuerit, ut nonnisi ea potuerit aetate exoriri, qua, cum fabula illa de Telegono conformata esset, hanc rhapsodi studenter cum illa de Ulixis erroribus coniungere.' Now, the Cyclic Epic called 'Telegonia' was ascribed by Proclus and the general tradition of the ancients to Eugammon of Cyrene (566 B.C.); but he is said to have pirated his poem

from a 'Thesprotis,' written several centuries earlier by the mythic poet Musaeus. The plot of the Telegonia, (and, we may suppose, of the Thesprotis) makes Odysseus come into Thesprotia, and expose Callidice, the queen of that country. This will account for the view that the Thesprotians are intended by the men, of οὐκ ἴσασι θάλασσαν—a strange description of a people possessing a considerable coastline. On the death of Callidice (the story proceeds) Odysseus returns to Ithaca. About the same time, Telegonus, son of Odysseus by Circe, wandering in search of his father, lands on Ithaca and ravages the coast, and Odysseus attacking the invaders falls by the hand of his son. Later forms of the story, however, are careful to introduce the fact that death must come to Odysseus 'out of the sea'; and this is interwoven with the story about Telegonus, the son being represented as having wounded his father with a spear tipped with the bone of a sea-fish, called *τρυγάνων*. This legend must have formed the plot of a lost play of Sophocles called 'Οδυσσεὺς δεινοτάτης,' and Parthenius (Erot. 3) quotes from the Εύριαλος of the same poet the line *τραῦδες διάνηγε τρυγάνων θαλασσίας*. In the Ψυχαγοροὶ of Aeschylus, the story reappears in a most absurd form, ἔρωδος (a heron) γάρ οὐθέν τοτάμενος | δύθε σε πλήξει, ηγόνος χειλάμασιν, | ἐξ ἦς δάκανθα ποντίου βοσκήματος | σῆψε παλαιὸν δέρμα καὶ τριχορρύτες. Some current form of this story cannot but be alluded to in our passage, unless we can persuade ourselves that all the stories about 'death coming from the sea' are only refinements upon a misconception of *ἐξ ἀλός*. In favour of the interpretation, 'far away from the sea,' emphasis is laid upon the words *ἀβληχρός*, 'mild,' and *λιπαρός*, which through the idea of 'fat and well-liking' takes the meaning of 'comfortable.' To this it may be answered that *ἀβληχρός* in Homer has far more the notion of 'weak' or 'exhausted,' than 'mild,' cp. Il. 5.

ἀβληχρὸς μάλα τοῖος ἐλεύσεται, δις κέ σε πέφυρ  
γῆραι ὑπὸ λιπαρῷ ἀρημένου ἀμφὶ δὲ λαοὶ<sup>1</sup>  
δλβιοι ἔσσονται τὰ δέ τοι νημερτέα εἴρω.'

'Ως ἔφατ', αὐτὰρ ἔγώ μιν ἀμειβόμενος προσέειπον  
'Τειρεσίη, τὰ μὲν διὸ που ἐπέκλωσαν θεοὶ αὐτοὶ.<sup>2</sup>  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον'  
μητρὸς τήνδ' ὄρδω ψυχὴν κατατεθνητής.  
ἡ δ' ἀκέουσ' ἥσται σχεδὸν αἷματος, οὐδὲ ἐδν νιὸν  
ἔτλη ἔσάντα ἵδειν οὐδὲ προτιμυθήσασθαι.  
εἰπὲ, ἀναξ, πῶς κέν με ἀναγνοίη τὸν ἔντα;

136. ἀμφὶ δὲ λαοῖ] ἀμφὶ δὲ ἔταιροι Eustath.

337; 8. 178 (where ἀβλήχρο' οδδεύσσωρα are coupled together); and in Ap. Rhod. 2. 205, the miserable exhaustion of Phineus culminates in the phrase ἀβληχρῷ δὲ οὐ κάματι κέκλιτ' ἀναδος. It is strange that a death which is only the gradual decay of natural power should be said 'to slay' (δεῖ σε πέφυρ); an expression more suitable to describe sudden death, which death when painless is not called ἀβληχρός, but rather ἀγανός, in the familiar phrase οἱ ἀγανοὶ βελέεσσιν ἔνοχόμενος (η) κατέπεψεν. The impersonation of Θάνατος too is very suspicious here. Again whatever argument might be grounded on the meaning of λιπαρός seems to lose its force by the use of ἀρημένος, a word commonly employed in connection with such ideas as 'weariness,' 'sleepiness,' 'sorrow,' etc., and not employed with θνό, but coupled with the simple dative, compare γῆραι λιγρῷ ἀρημένος Il. 18. 435. No doubt the concluding words are intended to give a picture of a king dying of old age in the midst of loyal and prosperous subjects. But the whole passage must be regarded as a later addition.

135. ἀβληχρός (cp. Il. 5. 337; 8. 178), probably from euphon. ἀ and βληχρός related to μαλακός; see Buttm. Lex. s. v. βλιττεῖν.

For μάλα τοῖος = 'ever so [gentle],' see on Od. 1. 209. Here the gesture that interprets τοῖος (δευτικός) may be a slow dropping of the hand; as σιγῇ τοῖος (Od. 4. 776) is the finger on the

lip; μάλα τοῖος the outspread arms; μελίσση σαρδάνως μάλα τοῖος (Od. 20. 302) a grimace.

136. Teiresias does not do what Circe foretold. He was to inform Odysseus (Od. 10. 539) of the ἀδότη ται μέτρα κελεύθου, | ρύστον θ' ἀ τέντοντος ἐλεύσεις ἱθνώστα. He may perhaps be said to have described the μέτρα κελεύθου, but not the ἀδότη.

139. τὰ μὲν δέ που. The use of που gives a tone of resignation to the sentence; cp. Il. 2. 116 οὐτα τὸν Διὸν μέλλει τερμενεῖ φίλον εἶναι. There is an emphasis upon αὐτοῖ, at the end of the line, as though he would say, 'of their own will,' 'without consulting me.'

141. τίρθι, 'yonder.' Cp. πηῆς δέ μοι ήδ' ἴστηκε Od. 1. 185, ξένω δέ τι τέ τάδε Od. 4. 26.

144. πῶς καν ἀναγνοίη, 'how may she recognise me, that I am he'; i.e. τόντα τούτον, 'being that man,' sc. 'her own son.' This interpretation seems settled by the passage, Od. 24. 156 foll. τὸ δὲ ('Οδυσσάτα) σιθύνητη τίτη κακὸ χροτὸς εἴρατ' ἔχοντα . . . οὐδὲ τις τημειῶν δύνατο γρῦναι τὸ δόντα, | ἔξαντης προφανέστα. Cp. Od. 23. 116 τούτης ἀτιμάζει με καὶ οὐ τό φρον τὸν εἶναι, Od. 16. 475 καὶ σφεας ἀσθεῖ τοῦτο ἔμμεναι, οὐδὲ τι οὐδα. The ghost of Anticlea seems to be lingering about the place, as though she had a dim consciousness of some familiar presence. πῶς here introduces a direct question, and is not to be taken in dependence on εἰτέ.





<sup>4</sup> Ὡς ἐφάμην, δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε· 145

‘ρηδίδιν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω·

δν τινα μέν κεν ἐᾶς νεκύων κατατεθνήσων

αἴματος ἀστον ἴμεν, δέ τοι νημερτὲς ἐνίψει·

ῳ δέ κ' ἐπιφθονέοις, δέ τοι πάλιν εῖσιν ὅπισσω·’

‘Ως φαμένη ψυχὴ μὲν ἔβη δόμον ‘Αἰδος εἶσα 150

Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεγεν·

αὐτὰρ ἔγὼν αὐτοῦ μένον ἔμπεδον, δόρ' ἐπὶ μήτηρ

ἥλυθε καὶ πίεν αἷμα κελαινεφές· αὐτίκα δ' ἔγνω,

καὶ μ' δλοφυρομένη ἔπεια πτερόεντα προσηύδα·’

‘Τέκνον ἔμὸν, πῶς ἥλθες ὑπὸ γόφου ἡερόεντα 155

ζωὸς ἔών; χαλεπὸν δὲ τάδε ζωῖσιν δρᾶσθαι.

[μέσσωφ γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ρέεθρα,

146. *ἐνὶ φρεσὶ* La Roche with good MSS. reads *ἐνὶ φρεσί*, as in Il. 1. 55  
149. *ἐπιφθονέοις*] So Vulg. But Codd. Aug., Meermann, Stuttg., give *ἐπιφθονέοις*  
Bekk. ii., Ameis, La Roche, and Nauck read *ἐπιφθονέρης*. 157-159.] *ἀθετοῦνται*  
*τρεῖς* Schol. H. See note below.

146. *ρῆθιστον..ἔπος* means a ‘simple rule,’ for holding or refusing communion with the dead.

147. *δν τινα μέν*, ‘whomsoever of the departed dead thou mayest suffer to draw near the blood, he shall tell thee what is true; but to whomsoever thou mayest refuse it, he will go back again.’

148. For this use of δέ in introducing the apodosis cp. Il. 2. 188-9 δν τινα μέν ..κικείη, | τὸν δ' ἄγανοις ἐπίσσοσιν ἐργτούσασκε, Od. 12. 41 δε τις ἀκούον.. τῷ δ' οὐ τι γυνή .. παρίσταται κ.τ.λ.

149. *ἐπιφθονέοις*. It seems simpler to write the subjunctive in exact parallelism with ἔπος, but if (see crit. note) we decide in favour of *ἐπιφθονέοις*, it must be taken to mark a degree further from probable occurrence than the subjunctive. So Herm. de legg. subtil. serm. Hom. 1. 19 ‘colloqui enim Ulysses cum umbris cupiebat, quaeasierat que non quomodo eas arceret sed quomodo perduceret ad colloquendum.’ Cp. Od. 12. 345, 349 *ἀφικόμεθα..ἔθει*, marking a remoter and nearer contingency; Od. 14. 183 *ἀλάφ..φύγοι*, and Od. 22. 444 *ἔφερλησθε..ἐκελέθουστα*.

With *πάλιν..ὅπισσω* cp. *ἄψ αὐτίς*, *ἄψ πάλιν*, etc.

157-159. The lines were rejected by the Alexandrian critics; the reason of the objection being implied in the mutilated Schol. V. τὸ γὰρ ἔξης, μέσον ὀκτανύς γελοῖον δὲ καὶ τεῖχον κόντρα. The difficulty is rather this: Anticlea marvels to see her living son in the kingdom of death; so that πῶς ἥλθες; is almost exclamatory. Whereas the three discredited lines emphasise the interrogative force of πῶς, as though Anticlea were questioning her son about the method of his coming, and were dealing with the difficulties of the route. In accordance with this idea, then, we have the description of the intervening rivers, introduced by γάρ, to explain in what the difficulty consists; and the allusion to the ship, as a tentative answer to πῶς ἥλθες; In itself the naïveté of τεῖχον κόντρα (Eustath. λόρτα) is not un-Homerian: cp. Od. 1. 173 οὐ μὲν γάρ τι σε τεῖχον δίορας ἔθει (sc. to Ithaca) λιέσθαι. In Od. 10. 502 the direct contrary of this line is asserted, *εἰς ‘Αἰδος δ' οὐ πά τι διφέρετο τηλ' μελανην*. The words μὲν πρώτα would lead us to believe that a description of the ποταμοὶ and ρέεθρα was intended to follow: but nothing more is said about them.

‘Ωκεανὸς μὲν πρῶτα, τὸν ὡς πως ἔστι περῆσαι  
πεζὸν ἔντ’, ἢν μή τις ἔχῃ εὐεργέα νῆα.]

ἢ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ’ ἵκανεις  
νηὶ τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πω ἥλθες  
εἰς Ἰθάκην, οὐδὲ εἶδες ἐνὶ μεγάροισι γυναικά;

“Ως ἔφατ’, αὐτὰρ ἔγώ μιν ἀμειβόμενος προσέειπον·  
‘μῆτερ ἐμὴ, χρεώ με κατήγαγεν εἰς Ἀΐδαο

ψυχῆ χρησόμενον Θηβαίου Τειρεσίαο·

οὐ γάρ πω σχεδὸν ἥλθον Ἀχαιόδος, οὐδέ πω ἀμῆτης  
γῆς ἐπέβην, ἀλλ’ αἰὲν ἔχων ἀλάλημαι διὸν,

ἔξ οὐ τὰ πρώτισθ’ ἐπόμην Ἀγαμέμνονι δίῳ

Ιἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μαχούμην.

ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·

τίς νῦ σε κῆρος ἐδάμασσε τανηλεγέος θανάτοιο;

ἢ δολιχὴ νοῦσος; ἢ Ἀρτεμις ιοχέαιρα

οἵσις ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;

εἰπὲ δέ μοι πατρός τε καὶ νίεος, δην κατέλειπον,

160

165

170

161, 162.] Ἀριστοφάνης ἀδετεῖ Schol. H. 174. δην κατέλειπον] Ἀριστοφάνης,  
οὗς κατέλειπον Schol. H.

161. νηὶ τε καὶ ἐτάροισι. This is not an omission of *σύν*, but a regular dative of the instrument, the ship and the rowers being the means by which one comes on one's journey. Nitzsch would prefer to read νηὶ τε σύν θέτάροισι, but *θέτάροισι* is drawn into the same construction as *νηὶ*, and, indeed, we have an instrumental dative of the person in Il. 21. 45 ἴνδεκα δ' ἡματα θυμὸν ἐτέρτειο οἱσι φίλοισι, compared with φένα τερπόμενον φόρμῃγι λαγεῖσι Il. 9. 186. Cp. also Od. 4. 8 ἴπποισι καὶ ἄρμασι πέμπε νίεσσι, and note on Od. 10. 140.

Join ἀλώμενος with πολὺν χρόνον, as Virg. Aen. 6. 532 ‘pelagine venis erroribus actus?’

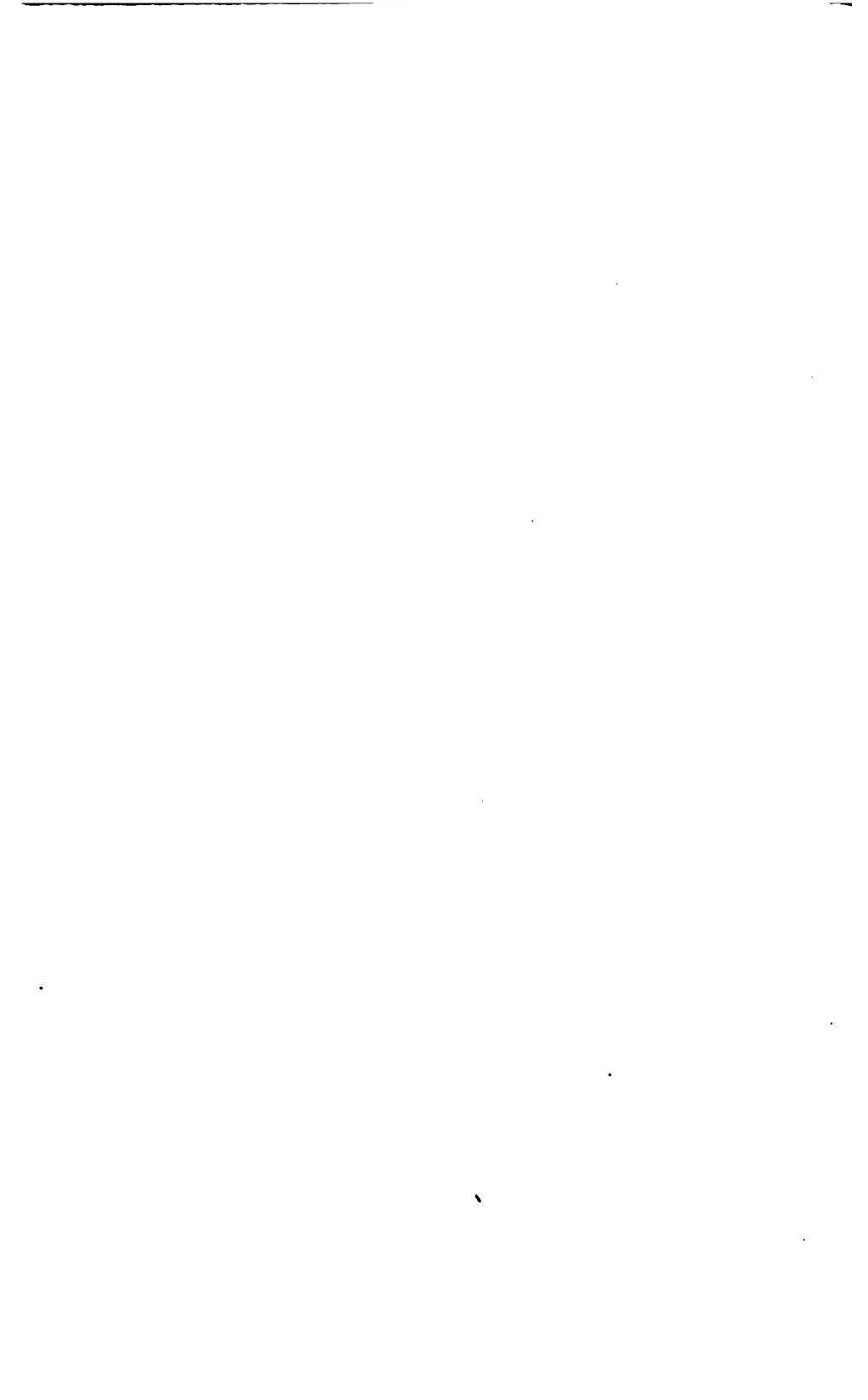
166. Ἀχαιόδος, sc. γῆς, so Τροίης Od. 10. 332. Not only has he not been home, but he has not even been near Achaea.

ἐμῆς, ‘our’ land; i.e. ‘thine and mine,’ for he is speaking to his mother. Most modern editors write

δημός with the rough breathing, following the rule of Apollon. de proa. There seems to have been much uncertainty about the word, whether it stood for ἡμέτερος or ἐμός. In Il. 6. 414 Andromache laments the death of πατέρα δημόν, which might seem to support the latter view; but in v. 421 foll. she mentions her brothers as included in the slaughter. Herodian remarks on the passage, Δημήτριος φησιν ἀντὶ τοῦ ἐμόν, διὸ καὶ δινικρος ψιλοὶ πανανάτερος δέ ἐστι Δαρικάτερος εἶναι ἀντὶ τοῦ ἡμέτερον δημόν, οὗτος Ἀπολλάνιος. We have ὑμός as the corresponding form of the and pers., as πόλιν ὑμήν Il. 5. 489.

171. κῆρος θανάτοιο is the special form of death that comes to each one, in contrast with μοῖρα δημόν. Cp. Il. 12. 326 κῆρες ἐφεστᾶσιν θανάτοιο! μηδίαι, and Od. 12. 341 πάντες... θάνατοι.

174. εἰπὲ.. πατρός, in Od. 15. 347 εἰπεῖν περὶ πατρός. The construction with the simple genitive is analogous



78. But in 1711, Juarez informed him that he would stay another

84. Hence Juarez regarded as in flat his representation and as rightful claimant, then.  
The feasts were held successively at 'houses' different princes. Its King had a right to do  
in all 'feasts given by' subjects.

ἢ ἔτι πάρ κείνοισιν ἐμὸν γέρας, ἡέ τις ἥδη  
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.  
εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε <sup>βουλήν</sup> νόον τε,  
ἥε μένει παρὰ παιδὶ καὶ ἐμπεδα πάντα φυλάσσει,  
ἢ ἥδη μιν ἔγημεν Ἀχαιῶν δς τις ἄριστος.'

\*Ως ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μῆτηρ·  
καὶ λίγην κείνη γε μένει τετληότι θυμῷ  
σοῖσιν ἐνὶ μεγάροισιν δίγυραὶ δέ οἱ αἰεὶ<sup>τετληότι</sup>  
φθίνουσιν νύκτες τε καὶ ἥματα δάκρυ χεούσῃ.  
σὸν δ' οὐ πώ τις ἔχει καλὸν γέρας, ἄλλὰ ἔκηλος  
Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἔστας  
δαίνυται, ἀς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν.

178.] After φυλάσσει a few MSS. add επῆσιν ἐμὴν δμωάς τε καὶ ὑψηρεφὲς μέγα  
δῶμα, | εἴνην τ' αἰδομένη πόσιος δημοό τε φήμην (Od. 19. 526, 7). 185. τεμένεα] So La Roche with most edd. since Bekk., for τεμένη. The Scholl. seem contradictory. σειημένατο τὸ δνομα ἀδιαιρέτων ἔσενεχθέν H. Q. Ἀρίσταρχος τεμένεα  
Schol. H.

to that with πυθάνεσθαι and δκούειν. Cp. ἀγγελίην ἔτραν Od. 10. 245, Soph. Trach. 1122 τῆς μητρὸς ἡκω τῆς ἔμῆς φράσων.

181. καὶ λίγην, like καὶ μάλα, 'in very truth.'

Besides the phrase τετληότι θυμῷ, which occurs nine times in the Odyssey, but not in the Iliad, we find κραδίη τετληότι Od. 20. 23.

184. γέρας. 'Telemachus is living in undisturbed possession (ἔκηλος) of the crown-lands (τεμένεα), and feasts on the fairly-portioned feasts, which it is meet that a man who dispenses justice should enjoy (διεγύνειν, see below), for all invite him.' Telemachus is represented as acting king in his father's absence. Or, if we must press the fact that at this period Telemachus could not have been more than fourteen years old, it will be possible to say that he already takes his part in the feasts, which it is the privilege of a king, as dispenser of justice, to enjoy. He is admitted to some of the royal honours.

186. For δικασπόλος see II. 1. 238, and cp. Callim. h. in Iov. 3 δικαστόλος οὐρανόβροι. The γέροντες might collectively be called δικασπόλοι, the king especially so, as head of the βουλῆ.

See Buchholz. Hom. Real. vol. 2nd, part 1, § 3. This invitation to public banquets was a regular part of the royal prerogatives, which are summed up in Il. 12. 310 foll., where Sarpedon says to Glaucus, Γλαῦκε, τίη δὴ νῦν τετιμήσεσθα μάλιστο | ἔδρη τε κρέασιν τε ίδε πλείον δεπέσσων | ἐν Λυκίῃ, πάντες δὲ θεοὺς ὃς εἰσορώσω; | καὶ τέμενος νερόμεσθα, etc. The description given by Anticlea of the state of things in Ithaca shows that she must have died before the suitors began their molestation of Penelope; otherwise she could not have said, Τηλέμαχος ἔκηλος νέμεται τεμένεα.

ἀλεγύνειν. Seiler points out that here ἀλεγύνειν has the force of 'taking interest in,' 'busying oneself about;' not in the sense, generally assigned, of preparing the meal, but of partaking of it. He compares μεμῆσθαι δαιτός Od. 20. 246, μεμῆσθαι πόσιος καὶ ἔδητός Il. 19. 231, μνήσασθαι δόρπου Od. 4. 213, etc. The same meaning is found in ἄλλας δὲ ἀλεγύνετε δάιτας Od. 1. 374, etc., and θοην ἀλεγύνετε δάιτα Od. 8. 38, where the Schol. gives εἴνετε, unnecessarily. This view of ἀλεγύνειν renders Nitzsch's proposed alteration for καλέονται (see crit. note) needless.

πάντες γὰρ καλέουσι, πατήρ δὲ σὸς αὐτόθι μίμει  
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ<sup>187</sup>  
 δέμνια καὶ χλαῖναι καὶ ρήγεα σιγαλέντα,  
 ἀλλ' ὃ γε χεῖμα μὲν εἰδεῖ δοι δμῶες ἐνὶ οἴκῳ<sup>190</sup>  
 ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροὶ εἴματα εἶται·  
 αὐτὰρ ἐπὴν ἔλθησι θέρος τεθαλυῖα τ' ὀπώρη,  
 πάντη οἱ κατὰ γουνὸν ἀλώῆς οἰνοπέδοιο  
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήται εὐναὶ·  
 ἐνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει<sup>195</sup>  
 σὸν νόστον ποθέων χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.  
 οὐτώ γὰρ καὶ ἔγὼν δλόμην καὶ πότμον ἐπέσπον  
 οὐτ' ἐμέ γ' ἐν μεγάροισιν ἐύσκοπος ιοχέαιρα  
 οἰς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,  
 οὐτε τις οὖν μοι νοῦσος ἐπήλυθεν, ή τε μάλιστα<sup>200</sup>  
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν  
 ἀλλά με σός τε πόθος σά τε μήδεα, φαῖδιμ' Ὀδυσσεῦ,

187. καλέουσι] γρ. κοτίουσι Vind. 56, probably a mistake for νοθίουσι, in Cod. Venet. Nietsch proposes κομέουσι. 191. εἴται] Here Schol. H. gives θρσαι] οὐτος Ζηνόδοτος. Ἀρίσταρχος, ήστο. The latter reading is hardly conceivable. 196. σὸν νόστον ποθέων] This is the reading of al χαρέστεραι γραφαι according to Schol. H. Most MSS. σὸν πότμον γοθέων. 202. μήδεα] Cod. Venet. εήδεα.

187. αὐτόθι, explained by the exegesis ἀγρῷ.

188. οὐδὲ οἱ, 'nor has he for bedding (εὐναὶ as predicate) couches and cloaks and bright-coloured rugs, but in winter time he sleeps where the servants sleep in the house, in the dust near the fire, and sorry clothes has he got on his back.'

191. εἴται, as εἴμαι Od. 19. 72, is referred to pres. ξννυμ, root ξ, fes. Larates is represented as having no θάλαμος of his own, or as not caring to use it.

192. For ὀπώρη, as the latter part of the summer, see Od. 5. 328; 12. 76.

194. βεβλήται εὐναὶ. The low bed of leaves strown on the ground is contrasted with the δέμνια of sup. 189.

195. πένθος ἀέξει, so in Od. 17. 489 ἀέξει is used of cherishing or fostering sorrow. μέγα is to be taken predicatively with ἀέξει.

196. εἴτι, adverbial, 'while old age cometh on him besides;' i.e. to add to

his other discomforts: the clause is in parataxis. So δλγος, πένθος, ιακει με Od. 2. 41, etc.

197. οὐτος, i.e. σὸν νόστον ποθέων.

201. ἐξείλετο, gnomic aorist, expressing common occurrence. So εισθιαυθεν Od. 4. 338, ηρυσεν ib. 357, έφεγετε 14. 464.

202. ἀλλά με. 'But longing for thee, and [for] thy counsels and [for] thy tenderness robbed me of sweet life.'

In the phrase σὸς πόθος the possessive pronoun represents the objective genitive of the personal pronoun. Cp. σὺ νοθῆ Il. 19. 321, where La Roche quotes, ἐμή, σὺν χάρῳ ('mea causa,' 'tua gratia'), Aesch. Pers. 1046; Soph. Phil. 1413; Trach. 485; ἐμὴ δηγείλην Il. 19. 336, ἐμὴν αἰδὼ Aesch. Pers. 699, σὺ προμηθεί Soph. O. C. 332, χρεία ἐμῇ Eur. Suppl. 20, τὴν διμετέραν εὔροιστ Lysias, II. 10, εὐροίστη τῷ σῷ Plat. Gorg. 486 A, ἐπὶ διεβολῇ τῷ ἐμῷ

So Od. is given a bed near the fire in his master's hut (3578). Erem. has no bedstead or matresses; Polyphemus has no table, bed, or chair. Homer says nothing about asperges - wanton quarrels. In houses Od. and the women sleep together in a room back' pny open; they probably sleep on 'front' - couches.

• Orwy, time of the dog. also (X 27). If orwy is diff. from dipas, there are four seasons. H. does not know 'equinoctial division' between the seasons.



σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπῆρα.

‘Ως ἔφατ’, αὐτὰρ ἐγώ γ’ ἔθελον φρεσὶ μερμηρίξας  
μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηίσ.

205

τρὶς μὲν ἔφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,  
τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ή καὶ δνεῖρῳ  
ἔπτατ· ἐμοὶ δ' ἄχος δέν γενέσκετο κηρόθι μᾶλλον,  
καὶ μιν φωνῆσας ἔπει πτερέντα προσηύδων

‘Μῆτερ ἐμὴ, τί νῦ μ' οὐ μίμνεις ἐλέειν μεμαῶτα,  
ὅφρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βαλόντε  
ἀμφοτέρῳ κρυεροῦ τεταρπόμεσθα γένοιο;  
ἡ τέ μοι εἴδωλον τόδ' ἀγανὴ Περσεφόνεια

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207. εἴκελον] γρ. ἱκέλη, ἡ ψυχὴ Schol. H. Bekk. ἱκελον σκιῇ, metri grat., because εἴκελον takes initial F.

Apolog. 20 E, Sallust, Jug. 14 ‘in mea iniuria despecti estis,’ to which add Ter. Hauton. 2. 3. 66 ‘desiderio id fieri tuo.’

σά τε μῆδα must not be rendered, as by Bothe, ‘tuae curae,’ for μῆδα has as its regular meaning ‘counsels,’ ‘devices,’ etc. and is thus coupled with βουλαῖ in Il. 2. 340. The word πόθος gives, as it were, the keynote to the whole sentence, and μῆδα and ἀγανοφροσύνη are added as details of what she missed most. ‘Longing for thee, that is, for thy loving counsels and thy tender ways.’ When Helen is raising the lament over Hector’s body, she recalls how he protected her from reproaches—εἴ τις με καὶ ἄλλος ἤν μεράριστον εἴνετο | .. σὸν τὸν γ’ ἐπέεσσι ταραφάμενος κατέρκει | σῆ τ’ ἀγανοφροσύνη καὶ σοίς ἀγανοῖς ἐπέεσσι Il. 22. 768.

208. τρὶς μέν, cp. Virg. Aen. 2. 792 ‘Ter conatus ibi collo dare bracchia circum: | ter frustra comprense manus effugit imago, | par levibus ventis volvique simillima somno.’

207. εἴκελον is probably best taken adverbially, as *τον* inf. 557; 14. 203; though Nitzsch speaks of it as ‘almost substantival.’ If it be not taken adverbially, it might better be referred to the usage which sometimes introduces a neuter adjective, in loose apposition to a preceding noun in a different gender. See note on Od. 12. 74.

208. γενέσκετο, iterative aorist, ap-

propriate to τρὶς. Each disappointed effort brought its sorrow.

210. φίλας περὶ χεῖρε βαλόντε (join περὶβαλόντε), ‘with a loving embrace.’ Notice the mixture of dual and plural. In Il. 23. 97 we have μίνυνθ̄ περὶ ἀμφιβαλόντε | ἀλλήλους δλοοῖο τεταρπάμεσθα γένοιο, which is the only passage where χεῖρας, χεῖρε, or πήχεε is omitted; cp. Od. 4. 454; 7. 142; 21. 223; 23. 208; 24. 347. The omission of the direct object enables ἀμφιβαλόντε to be used directly with a personal object, as, probably, ἀμφιχύνθαι Od. 16. 214 Τηλέμαχος δέ | ἀμφιχύνθεις πατέρι ἐσθλὸν δόρετο, Od. 22. 493 αἱ μὲν ἄρ’ ἀμφιχύνθο καὶ ἡσάρχοντ’ Ὁδυσση. In the present passage ἀμφοτέρῳ stands as the equivalent of the reciprocal ἀλλήλους in Il. 23. 98 (quoted above), and therefore is in close connection with the participle, although grammatically the subject of τεταρπάμεσθα. τέρπεσθαι γένοι (Il. 23. 10; 24. 513; Od. 19. 213, 251) is ‘to take one’s fill of lamentation.’ Seiler quotes Ov. Trist. 4. 3. 37 ‘est quædam fieri voluptas.’

213. εἴδωλον is best represented by our word ‘phantom.’ It is used almost identically with ψυχὴ, as the immaterial ghost that remains when the body is dead, and the θυμὸς extinguished. But it implies more than the notion of ψυχὴ, first, as conveying specially the idea of something unreal and illusive, and secondly, as presenting a visible though unsubstantial copy of the person whom

δτρυν', δφρ' ἔτι μᾶλλον δδυρόμενος στεναχίσω;

<sup>215</sup> Ὡς ἐφάμην, η δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·

'ῳ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,  
οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,  
ἀλλ' αὐτῇ δίκη ἔστι βροτῶν, δτε τίς κε θάνησιν·  
οὐ γάρ ἔτι σάρκας τε καὶ δστέα ἵνες ἔχουσιν,  
ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένοιο  
δαμνῆ, ἐπεὶ κε πρώτα λίπη λεύκ' δστέα θυμὸς,

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218. δτε τίς κε θάνησιν] So Ameis and La Roche, with good MSS. for the common δτε κέν τε θάνωσι. Eustath. gives δτε τις θάνησι. See note below.  
221. δαμνῆ, ἐπεὶ] δάμναται ὡς, Κράτης Schol. H. See Porson and Buttūm. in Dind. Scholl. ad loc.

it represents. Thus it is coupled with ψυχαί in Il. 23. 72; Od. 24. 14 ψυχαί εἴδωλα καμόντων, and in Il. 23. 104 the apparition of Patroclus is called ψυχὴ καὶ εἴδωλον, while inf. 475 we even have νεκροὶ .. βροτῶν εἴδωλα καμόντων. The seer Theoclymenus, Od. 20. 355, when he beholds the prophetic vision of the suitors passing to their doom, cries, εἴδωλαν δὲ πλέον πρόδυτον, πλεῖν δὲ καὶ αὐλὴ | λεμίναν 'Ερεβούσδε διπλὸν ζέφον. But the strongest passage for deciding the use of the word, as meaning the unreal and phantom image, is inf. 601 ἐνήρσα βίην Ἦραλητέρα | εἴδωλον, αὐτὸς δὲ μετ' ἀδαντίστασι θεοῖσι | τέρπεται, where the contrast between εἴδωλον and αὐτὸς is vividly brought out. In exact harmony with this view we have the phantom of Aeneas, which Apollo fashioned to delude the Greeks, called εἴδωλον .. αὐτῷ τ' Αἰνείᾳ Ικελον καὶ τεύχεσι τοῖον Il. 5. 449; and when Athena sends a warning dream to Penelope, in the form of her friend Iphthime, we read εἴδωλον ποίησε, δέμας δ' ἤκατο γυναικί Od. 4. 796, called ib. 824. 835 εἴδωλον δμαυρόν. This notion of εἴδωλον has many points in common with the Lucretian simulacra.

216. περὶ πάντων. See on Od. 1. 235.

κάμμορε, Od. 2. 351.

218. αὐτῇ δίκη ἔστι βροτῶν, 'this is the way with mortals.' Cp. Od. 4. 691.

The reading δτε κέν τε θάνωσι may be supposed to be a later assimilation to the number of βροτῶν, but the com-

bination κτέν τε is suspicious. For the change from plural to singular cp. Od. 5. 120 θεῖς ἀγάπασθε .. δν τίς τε ποιεσται, 13. 180 ποιητὴ μὲν πανόσασθε βροτῶν δτε κέν τις ληγει. See also Il. 20. 454. The singular is also more appropriate, as it suggests the special instance of Anticlea herself. For the resumption of the plural cp. Od. 9. 96 δς τις φάγοι .. οὐκ θθελει .. δλλὰ βούλεστο.

219. ἔχουσιν, 'hold together.' Not unlike is φρένες ήταρ ἔχουσι Od. 9. 301. Cp. δοοί δ' ἔντοσθεν δῆχτες | εἰχοις ἔπη μοιοι, sc. τύλας, Il. 12. 455, θύρῃ δέχ μοιος ἐπιβλήτης Il. 24. 453.

221. θυμός .. ψυχή. The etymology of θυμός, root θν, as in θνέλλα, θνάτη, is the Skt. dhd, seen in dhūmas, 'smoke.' Lat. 'fumus.' Plato, Cratyl. 419, speaks of θυμός διπλὸν τῆς θύσεως καὶ δέσσεως τῆς ψυχῆς. The connection of ψυχή with root sph, sphu, signifying 'to blow,' suggests its identity of meaning with anima and spiritus. The general meaning of θυμός is 'feeling,' 'temper,' 'affection,' or 'desire;' the seat of it is ἐν στήθεσσι Od. 23. 215, or ἐν φρεσι. It is often used for vital principle or vital powers; so we have θυμόν δλεσσαι, δφελόσθαι, δποντείειν, ἀγέρειν ἐς φρέα, etc.; and, as here, λίτη δστέα θυμός. Generally it is applied to men, but we also find it used for the life of animals, as in Il. 3. 294; 12. 150. We have ψυχή coupled with θυμός in Il. 11. 334, and frequently with μένος.

With the phrase λίτη .. δστέα θυμός we may compare τὸν δ' ἐλατε ψυχή, used of swooning, Il. 5. 696; of death,

"An attempt "post to agree with his own belief the old recital taken over by him.  
The hounds of hell that swarm about the track were in this -- more than mere  
shades, they were real spirits." Finisterre 474.



ψυχὴ δ' ἡντ' ὄνειρος ἀποπταμένη πεπόηται.  
ἀλλὰ φῶσδε τάχιστα λιλαίε' ταῦτα δὲ πάντα  
ἴσθ', ἵνα καὶ μετέπισθε τέττῃ εἶπγοσθα γυναικί.'

Νῷ μὲν ὁς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες      225  
ἡλυθον, δτρυνεν γὰρ ἀγανὴ Περσεφόνεια,  
δσσαι ἀριστήων ἀλοχοι ἔσαν ἡδὲ θύγατρες.  
αἱ δ' ἀμφ' ἀλμα κελαινὸν ἀσλλέες ἡγερέθουτο,  
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.  
ἡδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή'.      230  
σπασσάμενος τανύηκες ἅσο παχέος παρὰ μηροῦ  
οὐκ εἴσων πιέειν ἀμα πάσας αἵμα κελαινόν.

in Od. 14. 426. Life, as expressed by ψυχὴ, is a separable principle. When the body dies, the ψυχὴ may escape by the mouth, Il. 9. 409; or through a wound, Il. 14. 518. The ψυχὴ, when separated from the body, finds its natural home in the realm of Hades. It is in the fact of having an existence of its own, separate from the body, that ψυχὴ is characteristically distinguished from θυμός, which is considered to be extinguished with the death of the body; though in Il. 7. 131 we find θυμὸν ἀεὶ μελέων δῆνα δόμον 'Ἄιδος εἴσω. The disembodied ψυχὴ, though unsubstantial, might preserve exactly the form and lineaments of the body which it had occupied, Il. 23. 65 foll. See note on εἴδωλον sup. 213. In this passage we may render θυμός 'life,' and ψυχὴ 'soul.'

222. πεπόηται. The tense here has the force of a continuous condition — 'hovers to and fro.' So σενογῆται Il. 2. 90, δέχεται Il. 12. 147. Nitzsch prefers to regard it as equivalent to οἰχεται, and illustrates the tense by Virgil's 'fugere ferae' Georg. I. 330.

223. ἀλλὰ φῶσδε. His mother ends her words by bidding him press forward to regain the light of the upper world again, and 'bear in mind' (*λοθε*), she says, 'all these things, that thou mayest hereafter tell them to thy wife.' We may interpret the last words of Anticlea's speech as expressive of nothing more than a kindly feeling towards Penelope: as Eustath., *ὥρ* θνθεξιν δηλαδὴ φιλίας.

225. The next hundred lines or so are taken up with a catalogue of noble ladies, mothers and daughters of heroes. It will be noticed (if we omit vv. 321-325, of very questionable authenticity) that all the characters are taken from legends of the Minyans and Thebans, seeming thus to point to a Boeotian origin of the passage. Lauer (Hom. Quaest. p. 70 foll.) claims a Boeotian author for the whole of the 11th book; thinking that the entire story of the visit of Odysseus to Hades belongs most appropriately to a country that was singularly devoted to the worship of Hades and Persephone; and where so many oracles of the dead (*τευχομάρτια*) were established. He reminds us that there were oracles of Amphiaraus in Thebes; of Teiresias at the springs of Tilphosa; of Trophonius at Lebadea; and at Coronae there was said to be an opening into the nether-world. Whether we go as far as Lauer in assigning the whole book to Boeotian authorship, we can hardly help accepting his arguments for the nationality of the present passage, especially when he reminds us that the Boeotians had a peculiar fondness in grouping together lists of noble women, as illustrated by the 'Ηοῖαι, or κατάλογος γυναικῶν, of Hesiod. And we may remark that the κατάλογος νεῶν in Il. 2 was known by the distinctive title *Βοιωτία*. Cp. Od. 15. 225 foll.

229. δῆνα does not point to the *form* of the intended questions, but to the *possibility* of putting them.

αἱ δὲ προμηνησίναι ἐπήισαν, ἡδὲ ἔκάστη  
δν γόνον ἔξαγορευεν ἐγὼ δ' ἐρέεινον ἀπάσας.

"Ενθ' ἡ τοι πρώτην Τυρὸν ἴδον εὐπατέρειαν,  
ἡ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἴναι,  
φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο.  
ἡ ποταμοῦ ἡράσσατ', 'Ενιπῆος θείοιο,  
δς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι,  
καί β' ἐπ' 'Ενιπῆος πωλέσκετο καλὰ ρέεθρα.  
τῷ δ' ἄρ' ἐισάμενος γαιήχος ἐννοσίγαος  
ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος'  
πορφύρεον δ' ἄρα κύμα περιστάθη, οὔρεϊ Ἰσον,  
κυρτωθὲν, κρύψειν δὲ θεδν θυητήν τε γυναῖκα.

233. ἡδὲ] τὸ δὲ, ἡ δὲ, 'Αρίσταρχος ψιλοὶ καὶ οἱ δόλαι Schol. H. 236. ἀμύμονας  
τυνὲς διασθάλου γράφοντο Schol. H. See on Od. 1. 29.

233. προμηνησίναι, 'one before another,' or, as we say, 'one after another.' Eustath. supposes the word to be equivalent to προμενεῖναι (or, acc. to Butt. προμενόντιναι), i. e. μία μένοντα τὴν δῆλην. It is more probably a lengthened form of πρόμοιο, analogous in structure to δηγχιστῖναι from δηγχι. Cp. Od. 21. 230 προμηνησίναι ἐσέλθετε, μῆδ' ἄμα πάντες, where the meaning is sufficiently explained.

235. Τυρός. Cp. Schol. H. T. ταύτην ἐπωνύμων οὗτα καλεῖσθαι φασι διὰ τὴν λευκότητα, the name no doubt coming from τυρός, and meaning 'fair-faced,' lit. 'curd-white.' She was the daughter of the Thessalian Salmoneus and wife of Cretheus, the founder of Iolcus. By Poseidon she became mother of Pelias and Neleus; by her husband Cretheus, of Aeson, Phereas, and Amythaon. Cretheus was brother to Salmoneus, both being sons of Aeolus by Laodice; so that, like Arete, Tyro married her uncle. Salmoneus, who originally lived in Thessaly, migrated afterwards to Elis, where he built a city Salmone. The river Enipeus rises in Mount Othrys in Thessaly, and, after receiving the waters of the Apidanus, falls into the Peneus; but as Salmoneus had two homes, one in Thessaly and the other in Elis so we find the name of the river on which his Elean city, Sal-

mone, was built was also called Enipeus.

εύποτέρεαν. With this form compare εύρυθεια, κνωποτέρειος, and, perhaps, ἡγιένειος. It is used as an epithet of Helen in Il. 6. 292; Od. 22. 227.

239. Ἱησος, see on Od. 7. 130.

241. τῷ δ' ἄρ'. 'Now the Earth-shaker having made himself like unto him,' sc. to the river-god. Compare τῇ ἐισαμένῃ Od. 6. 24. For marriage between a mortal woman and a river-god cp. Il. 21. 142 foll.; 16. 175 foll.

242. ἐν προχοῇς can only mean the outfall or mouth of the river, cp. Od. 5. 453; Il. 17. 263. But the expression is used loosely here, for to admit Poseidon, the river should flow directly into the sea, whereas the Enipeus falls into the Peneus, but see inf. 253.

244. κυρτωθέν. Cp. Virg. Georg. 4. 350 'At illum | (Aristaeum) curvata in montis faciem circumstetit unda, accepitque sinu vasto.' On which passage Conington interprets the Homeric expression as describing 'a wave swelling to the height of a mountain, and furnishing by the displacement occasioned by its rising a cavity beneath its surface, in which a person might hide himself.' The idea readily suggests itself to anyone who watches the over-arching of a wave just before its fall

The subject matter of his review is of no vital interest to O.D. — here in N.  
affers from Danile, who unconsciously is an imitator? *Natura*. In this column  
is "here there is ♀ doo". The catalogue heronias is due, a redactor who combines  
with type (which represent a revealing).

574. Specious birth - Polydore, sister of Miller, had a specious son. Each boy  
has a specious brother. Melanchon Myrpenthal born of a close woman after  
Helen left her husband

[λῦσε δὲ παρθενίην ἔωνην, κατὰ δ' ὑπνον ἔχενεν.] 245

αὐτὰρ ἐπεὶ β' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,  
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε.

'Χαῖρε, γύναι, φιλότητι, περιπλομένου δ' ἐνιαυτοῦ  
τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφάλιοι εύναλ  
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε.  
νῦν δ' ἔρχεν πρὸς δῶμα, καὶ ἵσχεο μηδ' ὀνομήνης.  
αὐτὰρ ἐγώ τοι εἴμι Ποσειδάων ἐνοσίχθων.'

'Ως εἰπὼν ὑπὸ πόντον ἐδύστετο κυμαίνοντα.  
ἡ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,

245.] *ἀθετεῖται.* πρὸς τί γὰρ ἔρωση καὶ ἐκουσίας βουλομένη μηγῆναι κατέχενεν  
ὑπνον; Ζηνόδοτος δὲ ἀγνοεῖ τὸν στίχον. Eustath. has the line, and all MSS.  
Modern editors, except La Roche, bracket it. 249. *τέξεις*] οὔτες 'Αρισταρχος.  
Ζηνόδοτος δὲ κακῶς τέξει Schol. H. *τέξεις* is the reading of the MSS. and Eustath.,  
but Bekk., Dind., and Nauck adopt *τέξαι*. La Roche adds, 'Aristarchea lectio  
potior est, media enim forma Homerus nonnisi de patre aut de ambobus parenti-  
bus uititur.' *ἀποφάλιοι*] τινὲς 'ἀνεμάλιοι εὐναί' γράφουσιν. οὐκ εὖ Schol. H.

—'the hollow ocean ridges.' Eustath.  
expresses it neatly, τὸ δὲ κυρτωθὲν κύμα  
ὅς εἰς θαλάμου δροφον ἰσχεδίασται.  
Cp. Il. 21. 230.

245. *λύσε δέ.* The Schol. A. speaks  
of Tyro as already wife of Cretheus,  
so that λύσε παρθενίην ἔωνην would  
be incorrect. The expression does not  
occur elsewhere in Homer. For the  
objection raised to the latter half of  
the verse see crit. note. Dr. Hayman  
suggests that the sleep might have been  
intended to give the god an opportunity  
of resuming his own form, but the  
clause in parataxis, is more likely only  
equivalent to κατὰ.. χένειν ὑπνον. He  
compares, however, h. Hom. Ven. 171  
foll., where Aphrodite, as she rises from  
the bed of Anchises, 'Αγχίσῃ μὲν ἐπὶ<sup>1</sup>  
γλυκὺν ὑπνον ἔχενεν, and then resumes  
her immortal shape, and reveals herself  
to her lover.

248. *χαῖρε*, intended as a blessing,  
'Be happy in this love.'

*περιπλομένου.* Eustath. συμπληρου-  
μένου οὐ μὴν καὶ πεπλομένου ἔδη.  
Cp. Aul. Gell. N. A. 3. 16 'Quod  
si ita est neque ultra decimum mensem  
futura mulierum protolli potest, quaeri  
oportet cur Homerus scripsit, Neptu-  
num dixisse puellae ab se recens com-  
pressae, χαῖρε.. τέκνα,—sed Favorinus

michi ait περιπλομένου ἐνιαυτοῦ non  
confecto esse anno sed affecto. In  
qua re usus est verbo nōn vulgaris  
significationis; affecta enim, (sicuti M.  
Cicero et veterum elegantissimi locuti  
sunt) ea proprie dicebantur, quae non  
ad finem ipsum sed proxime finem  
progressa productave sunt.' But it  
is not impossible to render π. t. of  
the year coming to its close, if we  
take it as the short year of ten months.  
Cp. Virg. Ecl. 4. 61 'matri longa  
decem tulerunt fastidia menses.'

249. *εὐνάι*, 'embraces.' For *ἀπο-*  
*φάλιοι* cp. Od. 8. 177. Autenrieth  
connects it here with φάσ and φίω,  
and so makes it mean 'without off-  
spring.'

250. *ἀτιταλλέμεναι*, (with impera-  
tival force), is a reduplicated form of  
διτάλλω. See on διτάλλω sup. 39. The  
gender of τούτων is assimilated to the idea  
of 'sons,' implied in τέκνα.

251. *ἵσχεο*, 'refrain thyself,' sc. from  
speaking. Cp. Od. 22. 356 *ἵσχεο*, μηδέ  
τι τούτον διτάλλων οὔτες χαλκῷ, Il. 1.  
214 σὸ δ *ἵσχεο*.

254. *ὑποκυσαμένη* 'having con-  
ceived,' so the uncompounded form  
ἐκένειν Il. 19. 117. The root κυ is  
seen in Skt. *gvī*, *gvaj-d-mi* = 'tumere,'  
Lat. *cu-mu-lu-s*, etc.

τὸν κρατερὸν θεράποντε Διὸς μεγάλοιο γενέσθην  
 ἀμφοτέρων Πελίνης μὲν ἐν εύρυχόρῳ / αὐλκῷ  
 ναῖς πολύρηνος, δ' ἄρ' ἐν Πύλῳ ἡμαθέντι.  
 τοὺς δ' ἔτερους Κρηθῆι τέκεν βασιλεια γυναικῶν.  
 Αἴσονά τ' ἡδὲ Φέρητ' Αμυθάονά θ' ἵππιοχάρμην.  
 Τὴν δὲ μετ' Αντιόπην ἴδον, Ασωποῖο θύγατρα,

255

260

257. πολύρηνος] According to La Roche, the Aristarchean reading, instead of the common πολύρρηνος. 260. τὴν δὲ μετ'] οὐκ ἀναστρεψάν τὴν μετὰ πρίσιον Herodian, quoted by La Roche.

255. θεράποντε Διός, i. e. 'kings'; as θεράποντες 'Ἄροις are 'warriors,' and θεράποντες Μονάσι, 'singers.'

256. εὐρυχόρῳ, cp. Od. 4. 635.

'Ιωλκῷ, epic form of Ιωλκό, a town in the Thessalian Magnesia, the capital city of the Aeolids, and the rendezvous of the Argonauts.

257. πολύρηνος, epic form of πολύ-  
 ρην (πολύρρην Il. 9. 154). We must  
 suppose the true form to be πολύ-  
 Φῆρν, from Φαρν-, metathesis for Φαρν-,  
 'sheep.'

259. ἵππιοχάρμης = 'fighting from  
 the war chariot.'

After the death of Cretheus, Pelias refused any share in the kingdom to his half-brother Aeson, expelled his brother Neleus, and made himself king in Iolcos. He then sent Jason, Aeson's son, to Colchis on the dangerous quest of the golden fleece, fearing that he might claim his royal rights. For an account of Neleus see on Od. 3. 4 foll. Aeson was murdered by Pelias during Jason's absence; Pheres, father of Admetus, founded the town of Pherae in Thessaly, Od. 4. 795; Il. 2. 713. Amythaon was father by Idomene of Bias and Melampus: see inf. 288; Od. 15. 225 foll.

260. Αντιόπην. Here again we have Boeotian legend; the Asopus flowing between the territories of Thebes and Plataeae. Homer calls the river (Il. 4. 383) βαβύσχουν λεχεώπην. Amphion and Zethus, the two sons of Antiope by Zeus, are represented here as the first builders and fortifiers of Thebes. This is an earlier account than the common story of the foundation of Thebes by Cadmus. The Scholl attempt to reconcile the two forms of the legend, by representing

Eurymachus, king of the Phlegyes, as having sacked the newly settled town after the death of Amphion and Zethus, so that Cadmus had to found it anew. But Apollodorus, following the older logographers, places Cadmus first, and introduces Amphion and Zethus at a later point in the series, representing them as having built the lower city of Thebes at the foot of the citadel Cadmeia. So Pausan. 9. 5, 6 τὴν πάλιν τὴν κάτω προσφύσασαν τὴν Καδμείαν. To this later stage of the legend belong the stories of Lycus, Dirce, and Nyctens, in connection with Antiope, and of the walls of Thebes rising to the sound of Amphion's lyre. Grote notices on this legend that the logographers, having by their connecting artifices, opened a vacant place for it in the descending series of Theban myths, 'have proceeded in a way not usual with them. For whereas they are generally fond of multiplying entities, and supposing different historical personages of the same name, in order to introduce an apparent smoothness in the chronology—they have here blended into one person Amphion the son of Antiope, and Amphion the father of Chloris (inf. 283), who seem clearly distinguished from each other in the Odyssey,' vol. I. cap. 14. The analogy of the Theban Amphion and Zethus to the Lacedaemonian Dioscuri is worth notice. Euripides (Phoeniss. 606) calls them θεοὶ λευκόπολοι, and in Aristoph. (Achi. 906) the Boeotian swears νὴ τὸ σιά, where see Bergk. 'Iurat per Amphionem et Zethum tanquam Thebanus. Cum Lacon aliquis aut Lacaena iurat νὴ τὸ σιά intellegit Castorem et Pollucem.' Later





ἢ δὴ καὶ Διὸς εὑχετ' ἐν ἀγούνησιν ιανσαι,  
καὶ ρ' ἔτεκεν δύο παιδά, Ἀμφίονά τε Ζῆθον τε,  
οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,  
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἔόντε. 265

Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἀκοιτιν,  
ἡ ρ' Ἡρακλῆα θρασυμέμνονα θυμολέοντα  
γείνατ' ἐν ἀγούνησι Διὸς μεγάλοιο μιγεῖσα·  
καὶ Μεγάρην, Κρεόντος ὑπερθύμοιο θύγατρα,  
τὴν ἔχειν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής. 270

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,

264. οὐ μέν] Ἀριστοφάνης οὐ μν Schol. H.

mythology regarded Zethus as the son of Epopeus, and therefore mortal and inferior to Amphion the son of Zeus. Similarly in the case of Castor and Polydeuces, of Iphicles and Hercules, the former in each pair was the inferior mortal of human parentage.

261. καὶ Διός, *her* boast was that she had a lover higher than Poseidon himself, even Zeus. Compare Ζητός γὰρ τοῦ δρίστον ἐν ἀγούνησιν λαύει, the words of Aphrodite to Hera, II. 14. 213.

263. Θήβης ἔδος, as Ίδικης ἔδος Od. 13. 344; Οὐλύμουτο ἔδος Il. 24. 144. Cp. Il. 4. 406. A fenced city was needed as a protection against the wild tribes living round Thebes. For the form Θῆβαι, later Θῆβαι, compare Μυτηνὴ Μυκῆναι, Αθῆναι Αθῆναι.

266. Ἀλκμήνη was the daughter of Electryon, king of Messene. The common form of the legend represents Zeus as having visited her in the likeness of her husband, so that she was pregnant of two sons at once, of Hercules by Zeus and of Iphiclus by Amphitryon. Thus Hercules is called by Catullus, (68. 112) ‘falsiparens Amphitryoniades.’

267. θρασυμέμνονα, epithet of Hercules here and in Il. 5. 639, was generally regarded as equivalent to δε δραστὸς μένει. It is rather θραστὸς μεμάς, as if θρασο-μέν-μων, where μεν = root μ, or, more directly, from μέμωνa.

θυμολέοντα is used of Odysseus Od. 4. 724. 814.

269. Μεγάρη was the first wife of Heracles. Creon her father, king of Thebes, bestowed her hand upon Heracles for his gallant defeat of Erginus, king of Orchomenus, who had laid Thebes under tribute. She bore several children to Heracles, but, in a paroxysm of madness inspired by Hera, he slew them and their mother (ταῖδας φονεῖσας καὶ δάμαρτα Eur. H. F. 1015). This Creon is not identical with the brother-in-law of Oedipus.

270. ἀτειρής (d. τεῖροι, τερ) = ‘sturdy,’ lit. ‘unwearying.’ Cp. κραδίῃ τέλευτας ἐστιν ἀτειρής Il. 3. 60. The epithet is used of χαλός Il. 5. 292; of a voice, Il. 13. 45, etc.; of persons, Il. 15. 697.

271. The story of Oedipus, as related here, appears in its simplest and probably earliest form. The incest and the parricide, and Epicaste's suicide are the only events recorded. Perhaps the marriage with Epicaste (in later times Iocaste) may be taken as implying the legend of the Sphinx and the solving of her riddle. But a real divergence is apparent in the words διορ.. ἀνθράποισιν, which can have no other meaning than that the union had but just taken place, when its incestuous nature was revealed, and that Epicaste, instead of living many years in wedlock with Oedipus and bearing children to him, at once put an end to her life;

ἢ μέγα ἔργον ἔρεξεν ἀιδρείησι νόοιο,  
γημαμένη φυῖ· δ' δ' δν πατέρ' ἔξεναρίξεις  
γῆμεν· ἀφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώπουσιν.

273. *vñi*] So La Roche, following G. Hermann on h. Hom. Apoll. 48, for the common *vñi*. The reading is supported by several good MSS, others give *vñi*.

while Oedipus still continued king at Thebes, though haunted by the avengers of his mother's wrong. No allusion is made to his self-inflicted blindness, nor of his wandering to Athens to find a grave; and it is not unlikely that the connection of the king of Thebes with Theseus was the later invention of an Attic poet or rhapsodist. Indeed, Homer makes it evident (Il. 23. 679) that Oedipus died at Thebes, and that his funeral games were held there. The manner of his death is not recorded, but the expression *δεδουνότος Οἰδηνόδαος* has been supposed to imply that he fell in war, or, at any rate, by violence; for it seems too artificial to interpret it of his sudden fall from prosperity. The Attic tragedians represent the discovery of his relationship to his mother as long deferred, and his four children as all born to him by Jocasta. But Grote (vol. I. chap. 14) reminds us that the 'ancient epic called Oedipodia, treading more closely in the footsteps of Homer, represented him as having after her death married a second wife Euryganeia, by whom the four children were born to him; and that the painter Onatas adopted this story in preference to that of Sophocles.' See Pausan. 9. 5. 5. In the old narrative of the Cyclic Thebais, Oedipus does not appear to be described as blind; nor, as far as can be known, is the blindness mentioned in the narrative of Pherecydes (Schol. Eur. Phoen. 52), though it forms part of the narrative of Hellanicus (ib.).

*Οἰδηνόδαος*. This form occurs in Il. 23. 679; Hesiod, Opp. et Di. 163; cp. Pind. Pyth. 4. 263. If the nom. *Οἰδηνόδης* exists, it may be compared with *ἔττανόδης* Il. 15. 729. This universally received account makes the name of Oedipus a reminiscence of his exposure on Cithaeron, when his 'feet were swoln' with the cords that bound them; 'forata ferro gesseras vestigia, | tumore nactus nomen et vitio pedum' Senec. Oed. 812. It is more likely that

the story formed round the name, and was suggested by the apparent etymology. No allusion is made to the circumstance in Homer; and Döderlein, n. 964, seeks to derive the name simply from *οἰδεῖν*, as it were 'tumidus in,' regarding *-νων* as a mere termination. Schneidewin (Einleit. zum Oed. Tyl. s. 25), with greater probability, refers the word to *οἴδη*, as though Oedipus were *par excellence* the *insipiens sapiens*; cf. O. T. 397 διηδήν εἰδὼς Οἰδηνός, where the jingle can hardly be unintentional.

*Ἐπικάστη*, from root *κάστη*, as in *κάσταρα*, meaning 'brightness.'

272. *μέγα ἔργον*, see on Od. 3. 261. It is interesting to see how *μέγας* gets the bad sense of 'monstrous,' through the instinctive feeling in the Greek mind of the connection between moderation and propriety. See Od. 12. 373.

274. *ἀφαρ* has variously been connected with root *ἀν-*, as in *ἀφαίρειν* or *ἀφνίσαι*, or with Skt. *avā*. The older commentators referred it to *ἀνταύ* or to *ἀντό* and *ἀπα*, Hartung to *αλύσι* and *ἀπα*. It is important to settle the meaning here, for one of the main features of the story depends upon it, as Schol. B. sav., interpreting it *οὐκ εὐθέως* ἐντὸν τὸ σχέτικον *παῖδας*; δλλ. *ἐξαίφνητος*. We know however that if we keep to the old form of the story, the Scholiast's difficulty disappears. Now the El. Mag. gives four shades of meaning to *ἀφαρ*, viz. *τὸ ταχίστως*, *καὶ τὸ πρόχειρον* καὶ *παραχρῆμα*, *καὶ τὸ αἰφνίδιον*, *καὶ τὸ βράδιον*, but the adverbs used by the paraphr., by the Scholl., and by Apollon., to interpret *ἀφαρ*, are generally *ταχέως*, *εὐθέως*, *εὐθὺς*, and *τοτεωπότερος*, and Schol. B. L. V. on Il. 1. 349 says, *δηλοὶ δὲ καὶ τὸ ἔπειρα*. The last remark is valuable, as it seems to hit the real point in the use of *ἀφαρ*, which is to express immediate sequence upon what has gone before. In Il. 23. 311 we have *ἴπποι ἀφάρεροι*, an adjective, perhaps of comparative degree, from *ἀφαρ*, the Scholl. and Ap. rendering the word





ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἀλγεα πάσχων 275

Καδμείων ἤνασσε θέων ὄλος διὰ βουλάς·

ἡ δὲ ἔβη εἰς Ἀΐδαο πυλάρταο κρατερόν,

ἀψαμένη βρύχον αἴπον ἀφ' ὑψηλοῖο μελάθρου,

φὶ ἀχεῖ σχομένη τῷ δὲ ἀλγεα κάλλιπ' ὅπίσσω

πολλὰ μάλ', δσσα τε μητρὸς ἐρινύες ἔκτελέουσι. 280

*Καὶ Χλώριν εἶδον περικαλλέα τὴν ποτε Νηλεὺς*

by εἴθεις and ταχεῖς. Seber gives as a complete list of its occurrences, Il. 1. 349, 594; 2. 453; 10. 537; 11. 13, 418; 12. 221; 13. 814; 16. 323; 17. 392, 417, 750; 19. 405; 21. 528; 22. 270; 23. 375, 593; 24. 446; Od. 1. 410; 2. 95, 169; 3. 456; 4. 85; 5. 482; 6. 49; 8. 270, 409; 9. 328; 10. 122; 11. 273; 17. 305; 19. 140; 21. 307; 24. 129. Translate, 'at once.' ἀνάπτυστα is the adjective from ἀναπτυσθάνομαι, as τὸς πάτρας αὐτῶν ἀνεπίστερο Hdt. 6. 128, 'he enquired closely into.' The transition of meaning from 'enquired into' to 'well-known,' is easy. It seems to imply that the gods made no special revelation, but secured the discovery of the deed by stimulating men's curiosity, and setting them on the right track of enquiry.

275. πολυηράτῳ. Perhaps a contrast is here intended between the 'loveliness' of Thebes and the 'misery' of the king who reigned there.

Join θέων διὰ βουλάς with ἀλγεα πάσχων, and for this use of διὰ with the accusative cp. Od. 8. 520; 13. 121; 19. 154.

277. πυλάρτης, 'the warden,' is used of Hades, here and in Il. 8. 367; 13. 415. Apion interprets it δὲ τὰς πύλας προπρηγμένος. It is rather δὲ τὰς πύλας ἀραρίας ἔχον, as πύλαι.. πύκα στιβαρῶν δραρίαι Il. 12. 454, etc.

278. ἀψαμένη, 'having fastened high a noose from the lofty beam;' αἴπον has here its simple physical meaning, and stands predicatively with ἀψαμένη, the words ἀφ' ὑψ. μελ. being added as epexegetis; cp. γυμνὸν δέπερ κόρυβός τε καὶ δούιδος Il. 21. 50. As Hephaestus, Od. 8. 279, let down his fine nets over the bed where Ares and Aphrodite lay (*καθίστερε μελαρέρων ἔξεκέννυτο*), so here Epicaste makes fast the rope ἀφ' ὑψηλοῖο μελάθρου. This long rafter, which went across from wall to wall,

carried the weight of the roof. Athena, in the form of a swallow, sits ἀνὰ μεγάροιο μελάθρη, and the eagle in Penelope's dream perches ἐπὶ προύχοντι μελάθρῳ, which may be the free end that came through the wall to the outside.

μέλαθρον was also used more widely, in the senses in which we use 'roof,' as μέλαθρον ἴνελθεῖν Od. 18. 150, φίλαταο ἀνδρες ἐμῷ ἴνεσαι μελάθρῳ Il. 9. 204. The ethical meaning attached to it is seen in the words αἰδεσσαι μέλαθρον Il. 9. 640.

279. With φὶ ἀχεῖ σχομένη it seems most natural to compare such usages as δοθμαὶ ἔχεσθαι Il. 15. 10, and to assign a passive force to the aor. mid. σχομένη, making it mean 'held fast by,' 'absorbed in' her own sorrow. Cp. κτληθμῷ δὲ ἵσχοντο inf. 334. The Schol. interprets by κατασχθεῖσα.

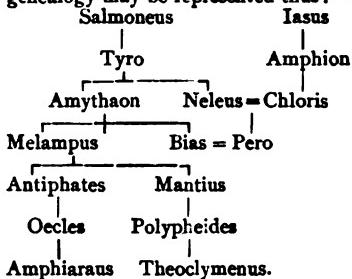
280. ἄρινες. See on Od. 2. 135.

281. Χλώρων. Chloris, daughter of Amphion, king of the Minyan Orchomenus, was married to Neleus king of Pylos, and was mother by him of three sons and one fair daughter Pero, whose hand was to be bestowed upon the man who could succeed in bringing from Phylace the cows of Iphiclus. There was a noble prophet who undertook the task, but he was caught and imprisoned for a year by Iphiclus, who then set him free as a reward for his prophetic revelations. This is the whole of the story as it stands here; but it reappears in a somewhat different form, or at any rate with additional details, in Od. 15. 225 foll., when Theoclymenus is first introduced upon the scene, the descendant of Melampus, who is the μάντις δημύμων of the present passage. Melampus, according to this version, had once lived in Pylos, but had sought a new home; for, while he was prisoner in the house of Phylacus,

γῆμεν ἐδύν διὰ κάλλος, ἐπεὶ πόρε μωρία ἔδυνα,  
δπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,  
δος ποτ' ἐν Ὀρχομενῷ Μινυεῖφ Ἰφι ἀνασσεν·  
ἡ δὲ Πύλου βασιλεύε, τέκεν δέ οἱ ἀγλαὰ τέκνα,  
Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.

284. *Μινυεῖφ*] So La Roche, with Bekk. ii, for the common *Μινυαῖφ*. The shortening of a long vowel before *ἴφη* (*ἴφη*) is unprecedented in Homer. The MSS. give these and several other forms of the word. 285. § 84] So Wolf and subsequent editors, with Herodian, instead of the reading of the MSS. § 84. See note below.

Neleus had seized and kept his possessions. He had fallen into the hands of Phylacus while attempting to carry off his cows, the price demanded by Neleus for the hand of Pero; but at last he succeeded in bringing away the cows to Pylos, when he avenged himself on Neleus, handed the lady he had won to his brother (Bias), and went to be a great chieftain among the Argives, where he married, and begot among other children Oecles, who was father of Amphiaraus. The steps in the genealogy may be represented thus:—



The story is briefly summed up by Propertius, Eleg. 2. 4. 17 foll.

'Turpia perpessus vates est vincla Melampus,  
Cognitus Iphicli surripuisse boves.  
Quem non lucra, magis Pero formosa  
coëgit,

Mox Amythaonia nupta futura domo.'

283. 'Αμφίονος. This Amphion, son of Iasus, is distinct from the Theban Amphion; but a later form of the story identified the two, and represented Chloris as daughter of Amphion by Niobe, and the only one of the children whom the gods spared.

284. 'Ορχομενῷ. This ancient

Boeotian city, at the influx of the Cephissus into the Copaic lake, was the capital of the kingdom of the Minya, so called after their eponymous king Minyas, who built the famous treasure-house at Orchomenus. The legends speak of a Minyan Orchomenus in Thessaly, and Nitzsch prefers to regard the city here spoken of as Thessalian, comparing Il. 2. 511; 9. 381. If the question could be decided it would make but little difference to the story, as the Minyae are represented as having immigrated from Thessaly into Boeotia, and if there were two Minyan cities called Orchomenus, they would be inhabited by the same people. There was an Arcadian Orchomenus, Il. 2. 605. For the discrepancies of Orchomenian genealogy see Grote's Greece, vol. I, chap. 6.

285. § 84 Πύλου βασιλεύε. The regular use of *βασιλεύειν* is as an intransitive verb; compare *βασιλεύειν* Ἰόάκη Od. 1. 401, κατὰ δῆμον 22. 52, ὥντο Πλάκη Il. 6. 425. This inclines us to take Πύλου as a purely local genitive, and not in government with the verb. In Od. 7. 59 we find Γρύπερος Βασιλεύειν, where the dative is ethical. Translate, 'she was queen in Pylos, and bare the king noble children;' so μητέρα δὴ βασιλεύειν ὥντο Πλάκη Il. 6. 425. It was her marriage with Neleus that made her queen, so that it readily refers to *βασιλῆ* implied in *βασιλεύειν*. The former clause would naturally be participial, as δὴ Πύλου βασιλῆ γημαμένη, τέκεν οἱ, etc., but it is here put as an independent sentence. Neleus had twelve sons in all (Il. II. 693 foll.), but all except Nestor were slain by Heracles.

286. ἀγέρωχον. This word has



89 A daughter offers as wife to the door of a den of signal merit. Z 192, N 366  
1 Sam. xxviii. 25 and it shall be that the man who killeth him (Goliath), the living will amend him with great riches, and will give him his daughter; and make his father's house free in Israel.  
Joshua xv. 16 And Caleb said, The land smelleth Kiriath-Sopherim, and taketh it, to him will I give  
Achzab my daughter to wife

τοῖσι δ' ἐπ' ἴθιμην Πηρὼ τέκε, θαῦμα βροτοῖσι,  
τὴν πάντες μνάοντο περικτίται· οὐδὲ ἄρα Νηλεὺς

τῷ ἐδίδου δι μῆ ἔλικας βίας εὑρυμετώπους  
ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληέης

290

ἀργαλέας τὰς δ' οilos ὑπέσχετο μάντις ἀμύμων  
ἔξελάντ χαλεπή δὲ θεοῦ κατὰ μοῖρα πέδησε,

δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιῶται.

ἄλλ' δτε δὴ μῆνές τε καὶ ἡμέραι ἔξετελεῦντο

295

ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι,

καὶ τότε δῆ μιν ἔλυσε βίη Ἰφικληέη,

θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,

288. οὐδὲ ἄρα] Ἀρίσταρχος, οὐδὲ ἄρα Schol. H. The common reading is οὐδὲ τι.

thoroughly exercised the ingenuity of etymologists. Aristonicus and the older commentators regarded it as equivalent to γεράχος. Hesych. and Et. Mag. δὰ τὸ ἀγείρειν δχον τούτεστι τῷ τροφῇ. Modern philologists have proposed ἀγείρειν — δχον — ‘curvus colligere’; ἀγείρειν — ἀντος, etc., etc. Buttm. and Lobeck, not unnaturally, despaired of any derivation being discoverable.

287. Join τοῖσι with ἐνι, ‘besides these.’

289. τῷ, not τῷ, for the enclitic cannot well begin a verse. For the use of the demonstrative to prepare for a relative sentence compare τῶν αἱ πάρος ἡσαν Od. 2. 119, γαμέσθαι | τῷ διεφέ τε πατήρ κέλεται Od. 2. 114, τῷ δόμεν δι.. εἴσοι II. 18. 508.

δίδουν. Notice the tense, ‘was not ready to give;’ ‘was not for giving;’ compare ἵμαθοῦτο παρ' οὐκ ἐκδεδόντος τῷ αὐλήν Hdt. I. 68.

290. ἐλάσεια represents a sort of ‘oratio obliqua’ implied in the former clause, = ‘nisi abegisset.’

βίης Ἰφικληέης, cp. Od. 2. 409. Iphiclus or Iphicles was son of Phylacus, living in Phylace on Mount Othrys in the Thessalian Phthiotis. Phylacus seems to have stolen these kine from Tyro, mother of Neleus (v. 235); and Iphiclus was now keeping them guarded by savage herdsmen, and, as later legends added, by a furious watch-dog. The story of the

imprisonment of Melampus may have come from the ideas suggested by the words Φύλακος and Φυλάκη.

291. With ἀργαλέας supply ἐλάσαι from ἐλάσειε, ‘hard’ or ‘dangerous’ to drive away, as being so well guarded.

293. δεσμοί and βουκόλοι describe and define the μοῖρα θεοῦ. With the form ἀγροιῶται (=ἀγραυλοι) compare σπαργανάργη h. Hom. Merc. 301; εἰραφάτης h. 26. 2.

297. θέσφατα.. εἰπόντα. Eustath. interprets this of a special prediction made by him, περὶ παιδονοῖς μαντευόμενος τῷ Ιφίκλῳ (ἢ γὰρ ἄταις), καὶ ἐπιτυχόντι πελένθη. The Schol. V. refers it to the fact of the prophet having foretold the fate that would befall him on this enterprise, εἰδὼς, ἄτε δὴ μάντις, δι τοις ἐλάσεται ἐνιαυτόν. Melampus was supposed by the later logographers to understand the language of all animals; and many stories are told about his questioning of the birds, and his listening to the talk of the worms as they bored through the beam of his chamber.

The phrase Διὸς δ' ἐτελείετο βουλή appears in Il. 1. 5.

298. Λήδην. This passage, if it be genuine, makes a break in the list of Boeotian or Thessalian legends. Leda (whose name may be identical with *lada*, ‘wife,’ found in Lycian inscriptions: compare the name of the

ἡ δὲ ὑπὸ Τυνδαρέω κρατερόφρονε γείνατο παῖδε,  
Κάστορά θ' ἵπποδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,  
τοὺς ἀμφω ἔωις κατέχει φυσίοος ἀλα'  
οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες  
ἀλλοτε μὲν ἔωις ἐτερήμεροι, ἀλλοτε δὲ αὐτε  
τεθνᾶσιν τιμὴν δὲ λελόγχασιν ἵσα θεοῖσι.

300

304. λελόγχασιν] The MSS. all give this form, notwithstanding the unusual shortening of the penult. Eustath. adopts the reading, remarking how τὸ λελόγχασιν συντέλλει τὸ παραγγέμενον, but suggests that it might be written εἰς ἐκθλαψιν τῆς ληγούσης, sc. λελόγχασ', which Wolf writes in his text. See on Od. 7. 114.

Carian island, Λάδη) is described as a daughter of the Aetolian king Thestius. Tyndareus (from the same stem as Τυδέως, cp. Lat. *tu-tud-i*) was a prince of Sparta. Driven thence by his brothers, he found a home with Thestius and married his daughter. Leda became the mother of four children, Castor and Polydeuces, Helen and Clytaemnestra; but the parentage is variously given. Castor and Polydeuces are both called sons of Tyndareus, while their sister Helen is called a daughter of Zeus, Il. 3. 426; Od. 4. 189, 219, 596; and Clytaemnestra, again, a child of Tyndareus, Od. 24. 199. In the Homeric hymns (17 and 33) the two sons are called both Διὸς κοῦροι and Τυνδαρίδαι, and later forms of the story refine upon this, making Clytaemnestra and Castor the offspring of Tyndareus, and Helen and Polydeuces of Zeus. Thus Castor appears as a mortal, and Polydeuces as an immortal; but when Castor falls in the fight with the Apharidae, Polydeuces gives up half his immortality, sharing it on alternate days with his brother Castor. Cp. Pind. Nem. 10. 55 μεταμετέβλεμενοι δὲ ἐναλλάξ ἀμέραν τὰς μὲν παρὰ πατρὶ φίλῳ Διὶ νένορται, τὰς δὲ ἵνδ κείθεσι γαλας ἐν γυάλοις Θεάννας (where their grave was shown), πότμον δυπτιλάντες δροῖον, ib. Pyth. 11. 63 τὸ μὲν παρ' ἄμαρ έδραιοι Θεάννας τὸ δὲ οἰκείοντας ἔνδον 'Ολύμπου.

This story would seem to connect the Dioscuri with some myth representing the alternation of light and darkness, Welcker (Gr. G. I. 666 foll.) identifying them with the morning and evening star; cp. Stat. Silv. 4. 6. 15 foll., where Castor is used for Lucifer. The

epithets λευκόπολοι, εἴνετο Pind. Pyth. 1. 66; Ol. 3. 39, and the expression ἴννος μαραιάροντε Eur. I. A. 1154, cannot but remind us of λευκόπολος φύρα Soph. Aj. 673. But if the ἐπεργήματα is so necessary to connect them with such myths, it is remarkable that it finds no place in the Iliad, where Helen describes them (3. 243) as 'dead and buried' in Lacedaemon before the Trojan war began. Müller (Dor. 2. 10. § 8) thinks that we have the worship of some ancient Peloponnesian deities blended with the heroic honours of the human Tyndaridae; the former attributes in process of time superseding the latter. See Dict. Biogr. and Myth. s.v.

301. Κάστορα, from root εἴδει, as Ἐπείστη sup. For the meaning of Πολυδεύκεις see on ἀδεική Od. 4. 489.

301. τοὺς δύο. Cp. Il. 3. 243 τοὺς δὲ ἥδη πάτεχεν φυσίοος ἀλα | ἐπὶ Λακεδαίμονι εἴδει φίλῃ ἐν πατρὶδι γάϊ. For the phrase γάϊ or ἀλα κατέχει cp. Od. 13. 427; 15. 31; Il. 16. 629, where the expression has the regular meaning of being dead and buried. It is difficult to reconcile this with ζωός, unless we apply a sort of oxymoron to the effect that though dead, buried, and νέρθεν γῆς, they are 'alive' to a certain extent, the extent being limited by the words of καὶ... τενάσσων. Nitzsch proposes to read δυφίζωντε, to which the following line would form the epexegesis. But only by straining the interpretation is it possible to harmonise the form of the story in the Iliad with that in the Odyssey.

304. λελόγχασιν. See crit. note. For the quantity of the ἀ see Od. 7. 114 on πεφίκασι, and cp. Monro, H. G. §§ 5, 7. Among other points which

Vane-Wrighty that Helc. . . not mentioned, but only Dioceris. In Cyprus the D. plays a very important role. W M. Shantz "Nikaea comes from Cyprus

05. Aloidae has a species in Naxos, but appears also in Thessaly. W.H. 110  
differs from Naxian species

Τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, 305  
 εῖσιδον, ἡ δὴ φάσκε Ποσειδάνιι μιγῆναι,  
 καὶ ρ' ἔτεκεν δύο παιδεῖς, μινυνθαδίω δὲ γενέσθην,  
 Ὁτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,  
 οὐδὲ δὴ μηκίστους θρέψε ζείδωρος ἄρουρα  
 καὶ πολὺ καλλίστους μετά γε κλυτὸν Ὄρλωνα· 310  
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἥσαν  
 εὑρόσ, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυνοι.  
 οἵ δα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὁλύμπῳ  
 φυλόπιδα στήσειν πολυνάικος πολέμοιο.

suggest a late origin for the whole passage we may note that *τὴν Τυνθαρίου παράκοιτιν* (sup.) seems to be a use of the demonstratival pronoun, or article, that is quite post-Homeric. We might quote *Θάμυριν τὸν Θρήικα* Il. 2. 595 as the nearest parallel; but not δ 'Ιφικλοιο πᾶς (as Krüger) Il. 13. 698, for δ there is the emphatic demonstrative, referring back to δ μέν, ib. 694. Lauer (Hom. Quaest. 51) says well, 'Vocabulum τῆν articuli quasi vicarium improbandum est, cum a versibus 260, 266, 305, quanvis eadem in iis sit coniunctio, vocula ista τὴν absit.'

305. Ιφιμέδη was daughter of Triops, king of Thessaly. Aloens, her uncle and husband, is described as son of Poseidon by Canace daughter of Aeolus. Iphimedea alleged (φάσκε, as sup. 236 φάτο, and 261 εὔχετο) that she was mother of Otus and Ephialtes by Poseidon; the common form of legend reappearing, as in the story of Tyro, Antiope, Alcmene, and Leda.

307. μινυνθαδίω is explained by vv. 318-320; with the form of adjective compare *κρυπτάνως*, *διχόδως*, *αἰρνίδως*. The name Aloens is from ἀλων. He is the 'man of the threshing-floor'; and his son Otus (ἀθέω) tramples the corn from the husk, while Ephialtes (ἐπι-λάλω, Eustath. quoting the reading Ἐπιάλτης, see La Roche ad loc.) tosses it up for the wind to winnow it. Others connect Ephialtes with ἐπι-δλομα, making the name descriptive of the leaping upon the grapes in the wine-press. Anyhow, the names commemorate the early glories of agriculture—a fact further pointed to by the

words θρέψε ζείδωρος ἄρουρα. The size of these giant children of the soil reminds us of the γηγενῆς Tityus, δ δ' ἐπ' ἑννέα κείτο πέλεθρα, inf. 577. Otus and Ephialtes are represented in the Iliad (5. 385 foll.) as having imprisoned Ares for thirteen months χαλέψε ἐν κειράμῳ, on which Schol. D. remarks, τοὺς Ἀλωέδας φασὶ καταπαύσαντας τὸν πέλεμον καὶ τὰς ἐς αὐτὸν παρασκεύας, καὶ ἐν εἰρήνῃ ποιήσαι βιοτεύειν τὸν αὐθράπονος.

311. ἐννέωροι, see on Od. 10. 19. It is hardly possible to attach any other meaning to it here than 'at nine years of age,' because of the word ἐννεαπήχεες. This rendering will also fall in with μινυνθαδίω γενέσθην. The meaning of γάρ refers back to μηκίστους in v. 309; the words from καὶ πολὺ .. Ὄρλων being parenthetical.

313. With the form ἀπειλήτην, cp. δμαρτήτην (v. l. δμαρτῆτην) Il. 13. 384; συναντήτην, συλήτην, προσανθήτην, φοιτήτην, and seen Monro, H. G. § 19, who classes these as forms of non-the-matic contracted verbs.

314. With φυλόπιδα (elsewhere φύλοπιν) στήσειν compare ἔμν στήσαι Od. 16. 292; 19. 11. φύλωτος (often used in the Iliad, but found in the Odyssey only here and in 16. 268; 24. 475) is referred by some to φύλων only, the rest of the word being terminational. Curtius proposes to connect -ώτος with root ου—'work,' as in Πηγελ-δηεια and Lat. *op-er-us*; but the common etymology gives φύλον-δψ in the sense of the 'battle cry of the hosts' or the 'slogan yell of gathering clans.' With this last view we might compare the use of *βοή* and *δυῆ*.

"Οσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσσῃ 315  
Πήλιον εἰνοσίφυλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη.  
καὶ νῦ κεν ἔξετέλεσσαν, εἰ δῆθης μέτρον ἰκοντο·  
ἀλλ' δλεσεν Διὸς νῖδος, δν ἡγόκομος τέκε Λητώ,  
ἀμφοτέρω, πρίν σφαιν υπὸ κροτάφοισιν ιούλους  
ἀνθῆσαι πυκάσαι τε γένυς εὐανθέι λάχνη. 320

Φαῖδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,

315, 316.] δθετοῦνται ὁς ἀδύνατοι (sc. by Aristarchus) Schol. V. δθετοῦνται  
πρὸς τινῶν Eustath.

315, 316. See crit. note. Eustath. remarks upon the passage that these lines are rejected, *εἰ καὶ οἱ λυτικοὶ* (the professed elucidators) *φασιν δτι μέμασαν οἱ παῖδες ποιῆσαι τὸ ἀδύνατον, οὐ μην ἐπράξαν*, that is to say, they felt the difficulty of supposing the circumstances to have taken place, and so laid all the stress upon μέμασον, as though the Aloidae had had the will but not the power to achieve. The objection felt by Aristarchus no doubt was how to reconcile *ἐν Οὐλύμπῳ* of v. 313 with *'Οσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν*. In one verse Olympus is the scene of the fight; in the other, the gods are far above Olympus, which must itself be used as only the first step in a gigantic staircase, by which they might be reached. Eustath. might say on v. 315 *ἴνταῦθα Οὐλυμπός δ οὐρανός*, but Aristarchus laid it down as a rule (Lehrs, Aristarch. 175) that *"Οὐλυμπός* in Homer was always the mountain of that name. Nitzsch objects to the explanation suggested by Lehrs (p. 176); but if the two lines are to be retained, it is the best that can be offered: 'Olympum ascendent Aloidae; tum Dii illos fugientes in altiora caeli effugiunt; quae caeli altiora ut et ipsi ascendere possint.. montes superstruuntur.' It is very likely that the two lines are a later interpolation from some Γραντομαχία. The legends about the wars of gods and giants are not found in Homer, but are already developed in the Hesiodic epic. The presumptuous pride of the Aloidae in attempting to scale the skies has its prototype in the building of the tower on the plain of Shinar, 'whose top should reach unto heaven.'

318. Διὸς νῖδος. In Pind. Pyth. 4.

88 they are represented as slain by Artemis in Naxos.

319. Ιουλοί, 'whiskers.' Cp. Xen. Conviv. 4. 23 τούτῳ μὲν Ιουλος ταρά ἡ ὥτα καθίρκει. Curtius regards the initial *l* as a weakened reduplication, comparing Ιαίων, Ιουλός and Οιάλλα, names of Demeter, λαρπός and οὔρες, λαρῆ for Φιλαρῆ.

320. πυκάσαι. It is better, keeping λούσον still as the subject, to render 'and covered their cheeks with sproouting down'; others make γένυς the subject, and treat πυκάσαι as intransitive. We might expect εἴναθέα λάχνην, which would remove all difficulty.

321. Φαῖδρην. The three names that follow belong to Attic legend, and thus the continuity of Thessalian and Boeotian story is again broken. Vv. 321-325 are probably a later interpolation, and, like other passages that allude to Athenian legend, they may belong to the date of the Peisistratean recension. Phaedra was daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. Her tragical fate was caused by her guilty passion for her step-son Hippolytus.

Procris was daughter of Erechtheus, king of Athens, and wife of Cephalus. The story of her fate takes many different forms; but Cephalus generally appears as a young hunter, carried off by Εώς for his beauty, ἀνήραστον τοτε | η καλλιφεγγής. Κέφαλον ἐσ θεός Εώς | ἔπειρος οὐνεκ' Eur. Hipp. 454. Other forms of the story represent Cephalus as son of Hermes by the Cecropid Herse. If a nature-myth be sought for in this legend, Cephalus may be supposed to represent the morning star; and Procris (ἡ προκεκριμένη = 'eximia') may be the moon, under the form of a fair woman

as heroes left no descendants! The interpretation made just before the 6<sup>th</sup> century

26. Mairi and Olympos escaped to Neom, and came from that source acc. to W.M.  
The way in which they are mentioned shows that poet was dealing with well-known

κούρην Μίνωος δλούφρονος, ἦν ποτε Θησεὺς

ἐκ Κρήτης ἐσ γουνὸν Ἀθηνάων ιεράων

ἡγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἀρτεμις ἔκτα

Δίης ἐν ἀμφιρύτῃ Διονύσου μαρτυρίστι.

325

Μαιράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,

324. [ἀπόνητο] ταῦτα ἑτέλεσσεν γρ. Schol. H. ἔκτα] Ἀριστοφάνης ἔσχε Schol. H. Eustath. gives both readings. Probably ἔσχε is the original reading, found in Vind. 5. 50, 56, Ven. 613, with variant ἔκτα.

(see Preller, Grk. Myth. 2. 145 foll.). She was famed, as Eustath. says, ad loc., ἐτ' ἀνδρίσ . . καὶ παρομία ἐξ αὐτῆς φέρεται τὸ Πρόκριδος ἀκοντί, i. e. a dart that never misses its aim. Cp. Eurip. Ion 1155, of the full moon, κύκλος δὲ πανσέληνος ἡκόντις ἀνω | μηνὸς διχήρως. The story goes on that Eos tempted Cephalus to test his wife's fidelity, and when it was found wanting, she fled to Crete, where she joined the huntress Artemis. Coming back to her lord, she brought with her the famous dart and gave it to him for his own use. The last scene of her life describes her as following Cephalus to the woods, suspicious that he visited some paramour there. As she tried to hide herself in a thicket, he saw something moving, and shot the unerring dart only too truly. Procris falls by her own weapon. If we are to carry out the idea of Procris as the moon, we must think of her faint and pale, dying before the darts of the rising day. See Ov. Met. 7. 697 foll. But the name Ἐρώη given to the mother of Cephalus makes it likely that the abduction of Cephalus by Eos has some connection with the morning-rays absorbing the dew.

Ariadne, i. e. Ἀριάγη (a form of the name actually found on a vase), cp. Hesych. ἀνὴν ἀγρὸν Κρήτης, may be intended to represent a personification of the fertile powers of the soil. She was the daughter of Minos and Pasiphae, and gave her lover Theseus the clue by which to thread the labyrinth and slay the Minotaur.

322. Minos is here called δλούφρων, 'evil-hearted,' perhaps in remembrance of the cruel tribute he had laid upon Athens. In this form of the story Theseus 'was carrying Ariadne off from Crete to the soil of sacred Athens, but he did not have his joy of

her; for, ere that, Artemis slew her in sea-girt Dia, on the information of Dionysus.' The Dia mentioned here is the little island, now Standia, just off Heracleion, on the north coast of Crete. Theseus would pass the island in sailing for Athens. This is different from the common account, which represents Ariadne as deserted by Theseus in Dia (Naxos), and taken to wife by Dionysus. What are the μαρτυρίαι? Some suppose that Dionysus informed Artemis that Theseus had lain with Ariadne in her sacred grove in Dia: or that Ariadne had been promised to Dionysus, but had surrendered herself to a mortal lover.

324. With οὐδὲ ἀπόνητο, 'he had no joy of her,' cp. Od. 16. 120; 17. 293. Elsewhere ἀπόνιναμα is found with a genitive, as ἀρετῆς Il. 11. 763, τιμῆς Od. 24. 30, ἥβης Il. 17. 25.

If ἔσχε (see crit. note) be read for ἔκτα, we can hardly render it, with Eustath., ἔπεσχε θανάτῳ, but rather 'stopped her,' i. e. let her go no further with Theseus.

325. The form Διονύσου occurs only here; the regular form in Iliad and Odyssey being Διάνυσος, Il. 6. 132, 135; 14. 325; Od. 24. 74. In the hymns, the orthography Διόνυσος is common. In Hesiod, Scut. Herc. 400, Διάνυσος occurs (but Athen. 10. 428 cites the line as from the μεγάλαι 'Ηοῖαι'); also in Theocr. 17. 112; Theogn. 976; Callim. h. 6. 72; Pind. Ol. 13. 25; frag. 5. 104.

326. With Maera, Clymene, and Eriphyle the story returns to Boeotian legend, the continuity of which we supposed to have been broken by the interpolation of later rhapsodists or editors. Maera, says Pherecydes, ap. Schol., was ἡ Προίτου θυγάτηρ καὶ Αυτείας, κάλλει διατρεπεστάτη. ταῦτη

ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.  
 πάσας δ' οὐκ ἀν ἔγῳ μυθῆσομαι οὐδὲ ὄνομήνω,  
 δσσας ἡρώων ἀλόχους ἵδον ἡδὲ θύγατρας·  
 πρὶν γάρ κεν καὶ τὸν φθῖτ' ἀμβροτος. ἀλλὰ καὶ ὥρη 330  
 εὑδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους  
 ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.  
 “Ως ἐφαθ’, οἱ δ’ ἅρα πάντες ἀκὴν ἐγένοντο σιωπῆ,  
 κηληθμῷ δ’ ἔσχοντο κατὰ μέγαρα σκιέντα.  
 τοῖσιν δ’ Ἀρήτη λευκώλενος ἤρχετο μύθων” 335

330. φθῖτ'] φθεῖτ' Schol. B. Q.

ἔρασθεῖς Ζεὺς ἀφικνεῖται ὡς αὐτὴν καὶ  
 λανθάνων διαφθείρει· ἡ δὲ ἔγκυος γενομένη  
 τίκτει Λοκρὸν τὸ δόνομα παιδα, δι Θήβας  
 μετ’ Ἀμφίονος καὶ Ζήθουν οἰτίζει. She is represented as having been a nymph  
 of Artemis, and having been slain by  
 the goddess for her amour with Zeus.  
 The name *Maiρα* is probably connected  
 with the root *μαρ*, and means ‘brilliant.’

Clymene was a daughter of Minyas,  
 wife of Phylacus, and mother of  
 Iphiclus. Her name is common in  
 Minyan legend; there is a Clymene,  
 daughter of a Minyas and mother of  
 Atalanta; an Eteoclymene, a Periclymene,  
 in the same family; and a Clymene,  
 king of the Minyae.

Eriphyle was wife of Amphiaraus of  
 Argos, but her story is closely connected  
 with Theban legend; for Amphiaraus,  
 though desirous of taking no part in the  
 expedition to Thebes, which he knew  
 would prove fatal to him, was overpersuaded  
 by his wife Eriphyle, who had  
 been bribed with the gift of a golden  
 necklace by Polynices. Amphiaraus  
 was on the point of being slain in the  
 war, when Zeus clave the ground asunder  
 with his thunderbolt, and engulfed  
 Amphiaraus with his chariot and horses.  
 There was an oracle of Amphiaraus  
 established near Thebes, but afterwards  
 removed to the neighbourhood of  
 Oropus: cp. Od. 15. 244. The whole  
 story was narrated in one of the Cyclic  
 epics called ‘*Ἀμφιαράον ἐξέλασις*’, which,  
 according to current tradition, was  
 composed in Boeotia by Homer himself.

327. φίλου ἀνδρός. With this genitive  
 of price cp. Γλαῦκος . . πρὸς Διομή-

δεα τεύχει ἀμειβε, | χρύσεα χαλκοί,  
 ἐκατόβοι ἐννεαβοίον II. 6. 236, n.  
 δύον Πριάμοιο .. ἔλυσετ ἀπάντων II. 11.  
 106, χαλκοῦ τε χρυσοῦ τ’ ἀπολύθρετ  
 22. 50. Similarly προκές χρυσοῦ  
 Od. 13. 15.

328. See Od. 4. 240; II. 2. 488.

330. πρὶν γάρ, ‘for, ere that night  
 would pass away.’ Cp. Virg. Aen. 1.  
 374 ‘ante diem clauso componet Vespa  
 Olympo.’

φθῖτ[ο] is optat. See Od. 10. 51.  
 Only here is ἀμβροτος used as epith. of  
 νῆα, instead of the common ἀμβρόσια.  
 Cp. δέρση II. 14. 78.

331. In Od. 7. 317 Alcinous had six  
 πομπῆς ὃς τόδε ἔγω τεκμαρόματα . . πάρε  
 ἔς, and the preparations (8. 50. 44) had  
 already been made; so that by  
 ἔταλρόνων we may understand the sailors  
 whom Alcinous had sent down to the  
 harbour ready to take the ship on the  
 morrow. ἐλθόντ[α] is accusative, as  
 Od. 6. 60; 15. 240.

334. κηληθμῷ is the ‘glamour’ of his  
 story. The Schol. interprets it ἢ μετί<sup>τ</sup>  
 ἥδονῆς καὶ τέρψεων θυνχλα. Cp. Eustath.  
 ad loc. κάτοχοι ἐγένοντο εὐφροσύνης  
 παλῆγείσας γάρ ηδωνῆς δι κηληθμός. Quintiliān, 4. 2. 37, seems to imply the same  
 thing when he translates κηληθμός by  
 ‘intentionis silentium.’ Eustath. further  
 says, διδο καὶ δι πλούταρχος ἐν συρτον-  
 σοῖς, ὡς δάφορά παν λέγει τὴν εὐφρο-  
 σύνην καὶ τὴν κῆλησιν. ἐς δὲ τοῦ ερεί-  
 καὶ αἱ παρὰ τῷ Πινδάρῳ Κηληθόντες περι-  
 γονται, μὲν Ἀθήνας μέμηται (7. 35) δι  
 θελγονσῶν οὐδὲν ἔλαττον ήπει αἱ τοῦ  
 μέθου Σειρῆνες.

With ἔσχοντο cp. Od. 8. 182, and  
 sup. 279.





‘Φαίηκες, πῶς ὅμμιν ἀνὴρ δέ φαίνεται εἶναι  
εἰδός τε μέγεθός τε ἵδε φρένας ἔνδον ἐίσας;  
ξεῖνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς.  
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα  
οὗτω χρηζόντι κολούετε· πολλὰ γάρ ὅμμιν  
κτήματ' ἐνὶ μεγάροισι θεῶν ἴστητι κέονται.’

340

Τοῖσι δὲ καὶ μετέέπει γέρων ἥρως Ἐχένηος,  
[δις δὴ Φαιῆκων ἀνδρῶν προγενέστερος ἥειν]

‘Ω φίλοι, οὐ μὰν ἡμὶν ἀπὸ σκοποῦ οὐδὲ ἀπὸ δόξης

343.] Wanting in some of the best MSS, as Harl. Ven. 613, etc., but found in others and in Eustath. The Cod. Aug. adds καὶ μίθοις ἐκέκαστο παλαί τε πολλά τε εἰδός (7. 157).

336. πῶς . . εἶναι is used like the later πῶς ἔχειν; ‘How seemeth he to stand in your eyes?’ For the combination cp. Il. II. 838 πῶς κεν ἐοι τάδε ἔργα; Il. 14. 333 πῶς ἔοι;

337. ἔστασις. If with Ahrens we refer ἔστη to root εἰκ, we can render here ‘good,’ ‘seemly,’ or the like. If we regard ἔστη as equivalent to *ἴστην*, from ἴσος, we must render ‘fair,’ i. e. well-balanced, like the νῆστης ἔσται, with ‘equal curves,’ or ‘on even keel.’ It can hardly be, as Schol., τὰς ἀναλογονάς τῷ σώματι.

338. The words δέ αὖτε mark the transition to a new thought. Arete seems to find a satisfactory answer to her question in the approving looks of the Phaeacians; so she proceeds—‘Now, he is *my guest*;’ mine, especially because he made his first appeal to me; ‘but each one of you has a share in the honour’ of entertaining him and treating him well. ‘Wherefore, be not in too great haste to send him off, nor curtail the number of your presents for one who needs them so sorely.’

ἕκαστος δ' ἔμμορε τιμῆς is best explained by Il. 15. 189, where the partition of the world between the gods is thus described, τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοί οὐσι τέκετο Πέτα, | Ζεὺς καὶ ἥντα, τρίτας δ' Αἴης, ἑνέρων ἀνάσσων, | τρυχθὲ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς. Cp. also Il. I. 278.

339. By τὰ δῶρα are meant the presents alluded to in Od. 8. 438 foll. Arete knows that if his departure is awhile delayed there will be more pre-

sents made to him; even as Alcinous himself proposes, Od. 13. 13.

340. κολούεται (κόλος, κυλλός, and, perhaps, κείω) does not refer to any possible withdrawal of gifts already promised; but to the limitation of the gifts to a smaller number than would be given, should Odysseus tarry a little longer: cp. ξο δ' αὐτοῦ πάντα κολούει Od. 8. 211. With ξεῖνος ἐμός compare Od. 7. 142. Eustath. joins οὐτῶν with κολούεται, as if οὐτῶν resumed the participle ἐπειγόμενοι, but it seems far better to couple it with χρηζόντι, and make the expression directly antithetical to πολλὰ ὅμμιν κτήματα.

344. ἀπὸ σκοποῦ. In Homer σκοπός is generally used of a ‘watcher’ or ‘spy;’ but in Od. 22. 6 of a mark at which an archer shoots; and this must be the meaning to be assigned to it here, viz. ‘wile of the mark.’ So ἀπὸ σκοποῦ εἰρηκέναι, εἰρήσθαι Plat. Theaet. 179 C, Xen. Symp. 2. 10, and παρὰ σκοπού Pind. O. 13. 94.

ἀπὸ δόξης is interpreted by the Schol. as οὐκ ἀποδεῖ ησ ἔχομεν περὶ τοὺς ξένους διαθέσεως, i. e. not at variance with our own ideas; Eustath. takes it to mean, ‘not at variance with our expectation’ of what she would do; ὑπολαμβάνοντες δὲτ δηλαδὴ εὖ περὶ τοὺς ξένους διάκειται. The latter meaning of ‘what one expects’ seems settled by Il. 10. 324 σοι δέ δέ τινῶν οὐχ ἀλιος σκοπός ξένους, οὐδὲ ἀπὸ δόξης. In later Greek the phrase reappears in the form παρὰ δόξαν.

μηδίται βεβούσα τερίφων ἐλλέ πίποντε

'Αλκίνεως οὐκέτι ἔχεται ἕργον τε ἔστι τε'

Τιν δ' εἰτί 'Αλκίνεος ἀπεμείβετο φάντονές τε  
· τούτο μὲν ὅτα δή ἔσται ἔσται, εἴ τοι ἔργον τε  
ζεῖται Φαιτηκεσοι φιληρέτρωντο ἄποστος  
ἔστιντος δὲ τλήτω, μάλα τερ νόστοιο χετίζει.  
ἔμπητον οὐν ἐπιμένειαν ἐσ αὔριον, εἰς δὲ τέλος  
διοτίνην τελέσω πορτῆ δ' ἀνδρεσσι μελάντει  
πάσι, μάλιστα δ' ἔμοι τοῦ γάρ κράτος ἔστι ἐνὶ διπλῷ.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύκρητες 'Οδυσσεύς  
'Αλκίνεος κρέον, πάνταν ἀριθείκετε λαῶν,

εἴ με καὶ εἰς ἐνιαυτὸν ἀνέγοιτ' αὐτόθι μίμησι,  
πομπήν τ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε,  
καὶ κε τὸ βουλούμην, καὶ κεν πολὺ κέρδιον εἶη,  
πλειοτέρη σὺν χειρὶ φιλην ἐσ πατρίδ' ικέσθαι·  
καὶ κ' αἰδούστερος καὶ φιλτερος ἀνδράσιν εἶην  
πάσιν, δοσι μ' Ιθάκηνδε ἰδούσατο νοστήσαντα.'

Τὸν δ' αὐτί 'Αλκίνεος ἀπαμειβέτο φάνησέν τε  
'ώ 'Οδυσσεῦ, τὸ μὲν οὖ τέ σ' ἐσκομεν εἰσορόωντες

357. πομπὴν τ' ὀτρύνοιτε] γρ. πομπὴ δ' ὀτρύνοιτο Schol. H. 359.] 'Αριστοφίτης πλειοτέρων χεροῖ Schol. II. Perhaps it should be πλειοτέρης σύν.

346. 'Αλκίνεως δ', 'but on Alcinous here depends both promise and performance.' Compare for ἕργον τε διοτί το Od. 2. 272. See also Od. 6. 197.

348. τοῦτο, sc. this suggestion of Arete (to increase the number of the presents, and keep their guest a little longer) shall be fulfilled 'as sure as I am alive and reigning': the emphasis is on ζεῖσθαι.

350. τοῦτο 84, 'but let our guest make up his mind (Od. 1. 353), though deeply dreading his return, to abide here notwithstanding.'

351. ἕργος resumes the adversative force of τοῦ with the participle: see generally on Od. 2. 199. The use of τοῦ with ἕργος here is like the ordinary combination of δὲ τοῦ or τοῦτο.

τοῦτο should be taken in a predictive sense with τοῦτο, as its emphatic position suggests.

357. With the sentence πομπὴν τ' ὀτρύνοιτε (still in the government of εἴ, and adding a further qualification to the main conditional clause) cp. Od. 4. 97, 98; 8. 340-342.

358. τοῦτο τε τοῦ. Here, as in sup. 111, the apodosis is introduced by τοῦ. 'I should indeed like this better,' viz. πλειοτέρη σὺν χειρὶ ικέσθαι, for it was a bad thing to return τοῦτο σὺν χειρὶ χεροῖς Od. 10. 42.

360. τοῦτο τε introduces a second advantage he would thus secure.

363. τὸ πέρι merely anticipates the following words, sc. ἔντερον τοῦτο τοῦτο. 'This in truth we do not judge thee when we look upon thee, viz. to be a deceiver and cheat; even as such conduct breeds many men hasty fancies, far out of things which one can never bring to proof of sight.'





ἡ περοπῆά τ' ἔμεν καὶ ἐπίκλοπον, ολά τε πολλοὺς  
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους  
 ψεύδεα τ' ἀρτύνοντας, δθεν κέ τις οὐδὲ ἴδοιτο·  
 σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἔνι δὲ φρένες ἐσθλαὶ,  
 μῆθον δ' ὡς δτ' ἀοιδὸς ἐπισταμένως κατέλεξας,  
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἴ τινας ἀντιθέων ἐτάρων ἔδει, οἴ τοι ἄμ' αὐτῷ  
 Ἰλιον εἰς ἄμ' ἐποντο καὶ αὐτοῦ πότμον ἐπέσπον.  
 νῦν δ' ἥδε μάλα μακρὴ ἀθέσφατος οὐδέ πω ὥρη

365

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364. πολλούς] οὗτος Ζηνόδοτος δὲ Ἀρίσταρχος πολλούς Schol. H. This imperfect citation probably means that Zenodotus wrote πολλά (see Od. 9. 128). Düntzer, on the other hand, assigns πολλά to Aristarchus.

365. πολυσπερέας must be regarded as a descriptive exegesis of πολλούς (see crit. note); cp. Il. 2. 804 ἀλλ' δ' ἀλλαὶ γλώσσα πολυσπερέων ἀνθρώπων, Virg. Aen. 1. 602 '(gens) magnum quae sparsa per orbem,' etc. Eustath. seems to give the sense rightly when he says, τὸ δὲ οἶνα τε πολλούς δύναται ποτε μὴ κωλύοντος τοῦ μέτρου φράσσειν οἵους πολλούς.

366. Nitzsch interprets δοειν κέ τις, κ.τ.λ. by 'mendacia componentes usque eo unde quis mendacia ea esse neutiquam amplius sentiat,' i. e. carrying their invention to a pitch of perfection, at which no one can detect them. This is identical with the words of Schol. B. T. θεει τις οὐκ ἀν διασκοτήσειν οὐδὲ προβοτο ὅτι ψεύσεται. But we must remember that Odysseus has just been entertaining his hosts with stories of marvel in the land of Hades, where no mortals could go and test the truth of his narration. He is like the bold assertor about the sources of the Nile, of whom Herodotus (2. 23) says, δὲ .. λέξας ἐσ ἀράνει τῶν μάθον ἀνενίκας οὐκ ἔχει ἐλεγχον. Not that Alcinous intends to throw discredit on his adventures, but he seems gently to remind him of the doubtful veracity of some travellers' tales. According to this, δοειν .. θεοντο might exactly be interpreted by ἐγνελέγκτων, cp. Thucyd. 1. 21; 5. 85. Curtius suggests as the etymology of προπονών the Skt. *apara* = 'otherwise,' 'different,' and root *fer* = 'speak.' For the Homeric constructions with θέσκω

cp. Od. 9. 321; also Il. 13. 446 η̄ ἀρά δῆ τι θέσκουεν δέσιον εἶναι | τρεῖς ἔνδε ἀντὶ περισσῶν, and 21. 332 ἀντα σύθεν γῆρ | Εάνθος δυνήντα μάχη θέσκουεν εἶναι. The common construction, of course, is ἔσκειν τινί τι.

368. ὁν δτ' ἀοιδός. This short form of comparison implies the repetition of κατέλεξ from κατέλεξα. Ameis quotes as parallel instances Od. 5. 281; 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219; 23. 712.

369. πάντων Ἀργείων. As a matter of fact Odysseus did not tell of the fate of 'all the Argives.' Eustath. notices the difficulty, and proposes to treat it as a similar inaccuracy to δέθλων πειρηθῶμεν πάντων Od. 8. 100, where see note. But by Ἀργείων Alcinous possibly intends to refer to the men whom Odysseus brought with him from Troy: cp. Od. 1. 61; 2. 173. ἀντίθεοι ἐτραποι (cp. inf. 382) will then be limited to chieftains of the Greek host.

371. ἄμ' αὐτῷ . . . ἄμ' ξενοντο = 'qui tecum ipso simul profecti sunt,' the first ἄμα meaning only 'accompaniment;' the second, coincidence in point of time.

373. νυτὶ δ' ἥδε, 'and the night before us (ἥδε) is long.' To Odysseus, in his desire to go to bed, the night seemed far spent, and little time enough left for sleep. Alcinous, in his eagerness to hear more, would fain think it quite early still: he says, in a playful strain, that there is a 'vast' portion of

εῦδειν ἐν μεγάρῳ σὺ δέ μοι λέγε θέσκελα ἔργα.  
καί κεν ἐς ἡῶ δῖαν ἀνασχοίμην, δτε μοι σὺ  
τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς.  
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λᾶῶν,  
ώρη μὲν πολέων μύθων, ώρη δὲ καὶ ὕπνου'  
εἰ δ' ἔτ' ἀκούμεναί γε λιλαίεαι, οὐκ ἀν ἔγώ γε  
τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἀλλ' ἀγορεῦσαι,  
κήδε' ἐμῶν ἔτάρων, οἱ δὴ μετέπισθεν δλοντο,  
οἱ Τράκων μὲν ὑπεξέφυγον στονόεσσαν ἀυτὴν,  
ἐν νόστῳ δ' ἀπόλοντο κακῆς ἴστητι γυναικός.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἀλλυδις ἀλλη  
ἀγνή Περσεφόνεια γυναικῶν θηλυτεράων,

381. ἀγορεῦσαι] So most MSS. Ameis, with Eustath. and Cod. H. prim. ma-  
reads ἀγορένειν. 385. δλλρ] οὔτος Ἀρισταρχος. Ἀριστοφάνης δὲ ἀλλη φα-  
Schol. H. 386. δηγή] τινα δὲ τῶν ἀντιγράφων αὐτῇ Περσεφόνη γράφουσα Eustath.

the night still left. This is the simple meaning, and is better than the refinement of Eustath., φθινόπωρον ἦν ἡ καὶ περιτέρω τοιάντης ὥρας. It looks as if Alcinous intended to parody the words of Odysseus in sup. 330.

374. λέγε = on recounting.

375. καὶ .. ἐς ἡῶ, 'even till morn.'

ἀνασχοίμην is used here absolutely, like the vernacular 'I could hold on.' In Od. 4. 595 it is found with a participle.

δτε .. τλαίης, with the use of the mood cp. Od. 5. 180, and 13. 391.

379. ώρη μὲν. The words εἰ δ' ἔτ' ἀκούμεναί show plainly enough that the emphasis lies in the words ώρη δὲ καὶ ὕπνον. Odysseus thinks that now is the time for sleep; but he is not unwilling to make a sacrifice.

381. Τούτων καὶ οἰκτρότερα = 'his vel flebiliora.'

382. μετέπισθεν, of time 'afterwards;' when they had left Troy.

383. ἀντήν, more often used in Iliad than Odyssey for 'battle.' Cp. the use of βοή and φύλωσις.

384. κακῆς γυναικός can only refer to Clytaenestra, considering the illustrative story that is immediately told. Eustath. does indeed suggest that ἀρχέ-

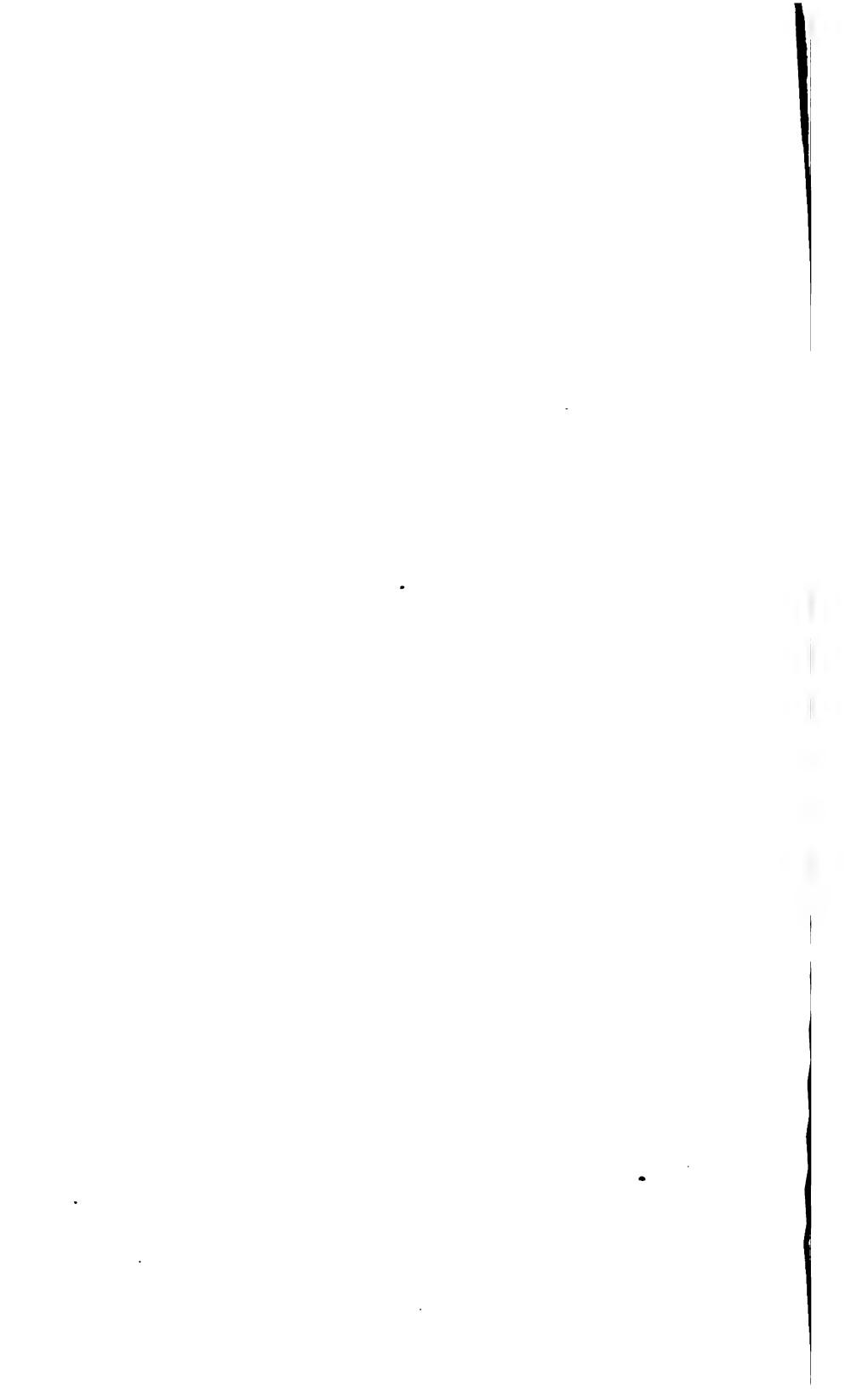
καος 'Ελένη is possibly intended; or even Cassandra. So also Scholl.

385. αὐτὰρ ἐτελ marks a transition. It serves here to resume the narrative broken at sup. 329.

386. δηγή used in Odyssey only as epithet of Artemis, 5. 123; 18. 101; 20. 71, and of ἡρῷη 21. 259. It is possible that δηγή is a later alteration, pointing to a time when Perses one was regarded from a fresh point of view.

θηλυτεράων. Ameis quotes from Lobeck, De Epith. otiosis, 361 'Vetere hoc ad schema referunt quod χαριεπισθέν vocant, neque negari potest hanc adiectionem attributi omnium oculis occurrentis nativam prisci sermonis simplicitatem prae se ferre. The expression is found inf. 434; Od. 15. 422; 23. 166; 24. 202; Il. 8. 520, and θεαί θηλυτέραι Od. 8. 324; cp. Il. 8. 7. There does not appear to be in the word any quality implied, like 'fair' or 'tender.' It is merely a way of marking off by a naïve emphasis the one sex from the other; the termination -τέρας helping to suggest this antithesis. The meaning of the word is nothing but 'female,' being connected with θηλή, θησθαι, and Lat. *fe-mina*.





ἡλθε δ' ἐπὶ ψυχὴν Ἀγαμέμνονος Ἀτρείδαο  
ἀχνυμένη περὶ δ' ἄλλαι ἀγηγέραθ', δσσοι ἂμ' αὐτῷ  
οἴκῳ ἐν Αἰγαίσθοιο θάνον καὶ πότμον ἐπέσπον.

ἔγω δ' αἰψύνεινος, ἐπεὶ πίεν αἷμα κελαινόν· 390  
κλαῖε δ' δ γε λιγέως, θαλερὸν κατὰ δάκρυον εἰβων,  
πιτνᾶς εἰς ἐμὲ χεῖρας, δρέξασθαι μενεάνων·  
ἄλλ' οὐ γάρ οἱ ἔτ' ἦν ίσης ἐμπεδος οὐδέ τι κίκυς,  
οἵη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.  
τὸν μὲν ἕγω δάκρυσα ίδων ἐλέησά τε θυμῷ, 395  
καὶ μιν φωνήσας ἐπεια πτερθεντα προσηγόρων·

‘Ἀτρείδη κύδιστε, ἀναξ ἀνδρῶν, Ἀγάμεμνον,  
τίς νῦ σε κῆρος ἐδάμασσε τανηλεγέος θανάτοιο;  
ἥε σέ γ' ἐν νήεσσι Ποσειδάνων ἐδάμασσεν  
ὅρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντρῆν, 400  
ἥε σ' ἀνάρσιοι ἀνδρες ἐδηλήσαντ' ἐπὶ χέρσου  
βοῦς περιταμνόμενον ἥδε οἰών πώεα καλὰ,  
ἥε περὶ πτόλιος μαχεούμενον ἥδε γυναικῶν;’

388. δσσοι] for MSS. δσσαι. 399-403.] ἀθεοῦνται ὑπὸ Ἀριστοφάρους, ὡς ἀπὸ τῶν εἰρησούντων μετενεχθέντες Schol. H. 400. ἀργαλέων] Ἀριστοφάνης, λευγαλίων Schol. H.

388. ἀγηγέρατο, ‘congregatae erant,’ from ἀγέρα.

392. πίτνας, from πίτνημι, related to πετάννυμι, as σκίδναμι to σκεδάννυμι, κίρνημι to κεράννυμι. The participle μενεάνων is not merely co-ordinated with πίτνάς, but it gives the reason for that action, sc. ‘because he desired to reach me.’

393. ἄλλοι [οὐκ ἔλαβε] οὐ γάρ, etc., as Od. 10. 202; 14. 355.

κίκυς, found only here, and h. Hom. Ven. 238, is probably connected with κίων and κνίτων and Lat. *cio* and *civo*, and therefore combines the idea of movement with that of power.

394. γναμπτοῖσι μέλεσσι, as in Od. 13. 398; 21. 283; Il. 11. 669; 24. 359, signifies ‘supple;’ here contrasting the limbs of the living with the stiffness and starkness of the dead.

400. ἀμέγαρτον. See Buttm. Lexil. s. v. μεγάρων.

402. περιταμνόμενον, as Schol. ἔλανοντα περιτυκλούμενον, ‘boves interci-

pientem et abigentem.’ Cp. h. Hom. Merc. 73, τῶν τότε Μαιάδος νήσος .. πεντήκοντα, ἀγέλης ἀπεράμνετο βοῦς ἵριμύκους, | πλανοδιας δ' ἤλαινε, Il. 18. 527 ἄντα δ' ἔσταιτα | τάμωντα ἀμφὶ βοῶν ἀγέλας. We may render ‘making a raid upon;’ but the full picture is of a band of marauders surrounding a number of oxen and cutting them off from the main herd.

403. μαχεόμενον. Curtius (p. 293, Gk. Et.) remarks that the epic presents μαχέομαι and μαχεόμαι must be referred to a theme μαχεῖται, just as τελέων and τελεῖται imply a theme τελεῖται. We find a present participle μαχεόμενος Od. 17. 471, and the form μαχεόμενος may be a metathesis quantitatis of this. In Il. 1. 272 μαχέοτο appears as present optat. Monro, H. G. § 54, thinks that probably μαχεόμενος should be written, with -εω for -ηο. The passage may either signify ‘fighting on behalf of one's city and its women,’ cp. Il. 16. 496 foll.; 17. 147, or ‘fighting to take

‘Ως ἐφάμην, δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε  
 διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὗτ' ἔμε γ' ἐν νήσοι Ποσειδάων ἐδάμασσεν,  
 δρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμὴν,  
 οὗτε μ' ἀνάρσιοι ἀνδρες ἐδηλήσαντ' ἐπὶ χέρσου,  
 ἀλλά μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε  
 ἔκτα σὺν οὐλομένῃ ἀλόχῳ, οἰκόνδε καλέσσας,  
 δειπνίσσας, ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.  
 ὡς θάνον οἰκτίστῳ θανάτῳ περὶ δ' ἄλλοι ἐτάροι  
 νωλεμέως κτείνοντο, σύες ὡς ἀργιδόντες,  
 οἵ φά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο  
 ή γάμῳ ή ἐράνῳ ή εἰλαπίνῃ τεθαλυνίῃ.  
 ἥδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,  
 μουνᾶξ κτεινομένων καὶ ἐνὶ κρατερῷ ὑσμάνῃ  
 ἀλλά κε κεῖνα μάλιστα ίδων ὀλοφύραο θυμῷ,  
 ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθύσσας  
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἄπαν αἷματι θύεν.  
 οἰκτροτάτην δ' ἤκουσα δόπα Πριάμοιο θυγατρὸς,  
 Κασσάνδρης, τὴν κτείνει Κλυταιμήστρη δολόμητις  
 ἀμφ' ἔμοι· αὐτὰρ ἐγὼ ποτὶ γαῖη χεῖρας ἀείρων

407.] Omitted in the majority of MSS. 416. ἀντεβόλησας] σύες 'Δρίποιος Schol. H., implying that there was a variant; probably ἀντεβόλησος, as in MSS.

a city and carry off its women,' as Il. 18. 265. The latter interpretation is commended, by the allusion to the foray on the cattle.

409. Αἴγισθος. The Homeric version makes Aegisthus the murderer, and the scene of the murder a banquet. Aeschylus and Euripides represent Agamemnon as slain by Clytaenestra in the bath. But at any rate, even here Clytaenestra is the accomplice, as σὺν οὐλομένῃ ἀλόχῳ shows.

411. θανάτουσας, the asyndeton is intentional, befitting the outburst of indignation and sorrow.

414. οἱ φα, for omission of the verb cp. Il. 8. 306 μήκεν δ' ὡς ἐτέρωσε κάρη βάλεν, ή τ' ἐνὶ κήπῳ | καρφῷ βριθομένην νοτίησε τε ελαρύσαι, and Il. 16. 406 foll. ἐν.. ἀνδρός, sc. οἰκεῖ.

416. ἀντεβόλησας, 'didst encounter,'

or 'wast present at.' Generally the verb is construed with the genitive, as Od. 4. 547; frequently with dative of the person, as Il. 7. 114; Il. 809; Od. 7. 14; but very rarely with dative of the thing. Compare τάφῳ .. ἀντεβόλησε Od. 24. 87.

417. μουνᾶξ = 'in single fight.'

418. Join ἄλοφύραο κα θυμῷ, 'mis-

tus essem animo.'

κεῖνα anticipates what follows, namely ἔσαι μέφει .. θύεν: this last word is commonly used of the violence of winds and waves, as Od. 12. 400, 408, 416; 13. 85; Il. 21. 324; 23. 230. Here we may render 'swam,' or 'bubbled.'

421. οἰκτροτάτην is used here with predicative force: 'but saddest of all that I heard was the voice of Priam's daughter.'

423. ἔμφ 'ἔμοι'. Eustath. gives 2

along of 61. in 263-275 and in 3<sup>1</sup> 524-537 are by "variegated". No passage in 2 follows  
and more developed than that in 3, and nearly bare other 2's do of Strichores.



βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνῶπις νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο  
χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σύν τε στόμ' ἐρεῖσαι.  
ὡς οὐκ αἰνέτερον καὶ κύντερον ἄλλο γυναικὸς  
[ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται]  
οἷον δὴ καὶ κείη ἐμῆστο ἔργον ἀεικὲς,

428.] ἐν τολλαῖς οὐ φέρεται Schol. H.

alternative interpretations ἡ δὲ ἐμὲ ἡ ἐπ' ἐμοί. The former rendering may have been suggested by the notion that Cassandra was not present at the banquet.

But there is no difficulty in supposing that she came in with Agamemnon, and sate at his side: her hated presence adding a sting of jealousy to the bitterness of Clytaemnestra against Agamemnon. Translate then, 'close by me,' 'along side,' comparing *ἔπειτα δὲ ἐμφὶ αὐτῷ* Il. 4. 493, *εἰνάνυχες δὲ μοι ἐμφὶ αὐτῷ πάρα νικτὰς λαον* Il. 9. 470. Or we may give a yet more graphic touch by rendering ἐμφὶ 'ἐμοὶ' 'as she clung about me,' on the analogy of such phrases as *ἐμφὶ τινὶ χύμενος*. The next words are commonly translated, 'but I, on the ground, raising my hands, tried to throw them round my sword [hilt], as I was dying,' with which we may compare Od. 21. 433 *ἀμφὶ δὲ χέρᾳ φίλῃρι βάλειν ἔγχει*. But *χέρᾳ βαλεῖν* is a very different picture from that suggested by *χέριος βαλεῖν*, so that perhaps *φάσγανον* may be the sword of Aegisthus which Agamemnon clutches at in his dying agony, trying to do what the Cyclops did with the brand—*δε μοχλὸν | ἐξέρνος* ὀφθαλμοῦ.. τὸν μὲν ἔτειτι ἔρρυψεν ἀπὸ τοῦ χεροῦν δάλων Od. 9. 396. This still leaves *νοσφίσατ'* as an awkward expression by itself.

Seiler quotes (from Königinhoff, Crit. et Exeg. p. xx.) the following good *r  sum  * of the 'situation': 'Quum Cassandra haud procul ab Agamemnone interficeretur, hic manus tolit, ut quantum possit concubinam tueatur, vel potius ut pro hac [?] coniugi supplicet. Sed quum gladio transfixus viribusque exhaustus esset, manus eius humi cadunt, et paulo post ipse animam efflat. Vecors autem Clytaemnestra maritum

nihil curans aversa secessit.' We shall thus have *ποτὶ γάῃ [χείρας] βάλλον* brought close together, and *χείρας δέλρων* placed in connection with the phrase; while *ἀποθνήσκων* is joined directly, as the rhythm suggests, with *φασγάνῳ*. Translate, 'but I, as I raised my hands, dropped them again to the ground, [as I lay] dying with the sword through me.' With *βάλλειν ποτὶ γάῃ* cp. Od. 2. 80; 5. 415; 7. 279. With *ἀποθνήσκων περὶ φασγάνῳ* cp. Il. 8. 86, of the wounded horse, *κυλινδόμενος περὶ χαλκῷ*, Il. 13. 570 *ἥσπαιρε περὶ δουρὶ*, Il. 21. 577 *περὶ δουρὶ πεπαρέντη*, Il. 23. 30 *δρεχθεον ἐμφὶ σιδῆρῳ σφαζόμενοι*. See also Soph. Aj. 899 *φασγάνῳ περιπτυχής*, cp. ib. 828. With *χέριος δέλρων* as a supplicatory gesture we may compare Od. 9. 294 *ἀνεσχέθομεν Διὶ χείρας*, and similar uses with *ἀνατίνειν, ἀναρέπειν*. That some sort of prayer is here intended seems to be decided by the following words, *ἡ δὲ κυνῶπις νοσφίσατο*, i.e. 'turned away' (Od. 23. 98) and would not listen.

426. Join *κατὰ .. Ἰλέαν (καθελεῖν)* in the sense of 'oculos premere' Virg. Aen. 9. 485. So *ὀφθαλμὸς καθελεόντα* Od. 24. 296, *ὅσσε καθαρίσουσι θαυμάτη* Il. 11. 453.

427. οὐκ οὐκ. With this sentiment cp. Hes. Opp. 703 *τῆς δὲ αὐτε κακῆς [γυναικός] οὐ μήγον δέλλο*, Eur. Hipp. 627 *τούτῳ δὲ δήλον ὡς γυνῆ κακὸν μέγα*, and foll., also Med. 407 *πεφύκαμεν | γυναῖκες, ἐς μὲν ἔσθλ' ἀμυχανόταται, | κακῶν δὲ πάντων τέκτονες σοφόταται*.

428. *ἢ τις .. βάληται*, the subjunctive is used because the sentence is thrown into a conditional form.

429. οἷον δὴ illustrates the general sentiment by the special instance; cp. Od. 4. 242, 271; and a similar use with *ὡς* in Od. 1. 35.

κουριδίφ τεύχασα πόσει φόνον. Ἡ τοι ἔφην γε  
ἀσπάσιος παιδεσσιν ἵδε δμώεσσιν ἐμοῖσιν  
οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἴδνια  
οἱ τε κατ' αἰσχος ἔχενε καὶ ἐσσομένησιν ὀπίσσω  
θηλυτέρησι γυναιξὶ, καὶ ἡ κ' εὐεργὺς ἔγσιν.'

\*Ως ἔφατ', αὐτὰρ ἔγώ μιν ἀμειβόμενος προσέειπο<sup>430</sup>  
‘ὦ πόποι, ἡ μάλα δὴ γνον Ἀτρέος εύρωπα Ζεὺς  
ἐκπάγλως ἤχθηρε γυναικέας διὰ βουλᾶς  
ἔξ ἀρχῆς ‘Ἐλένης μὲν ἀπωλόμεθ’ εἶνεκα πολλοὶ,  
σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτε τηλόθ’ ἔδντι.’

\*Ως ἔφάμην, δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε<sup>440</sup>  
‘τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἥπιος εἶναι  
μήδ' οἱ μῦθοι ἀπαντα πιφανοκέμεν, δν κ' εὖ εἰδῆς,  
ἄλλα τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

435-440.] *διθεοῦντα περ* 'Αριστοφάνες Schol. H. The obelus is marked again 435-442 in Cod. Marc. Düntzer would represent vv. 441-443 also as rejected by Aristarchus, and La Roche extends the objection of Aristophanes to the whole passage 435-443. 442.] *τινὲς, μήδ' οἱ, παῖς* Schol. H.

430. *κουρίδιος* seems to refer to *κούρος*, not in the sense of 'youth,' but of 'free-born,' 'gentle.' So that *κουρίδιος πόσις* or *κουρίδη δλοχος* (Od. 19. 266; 24. 196; Il. 1. 114; 15. 40) implies the honourable relation between husband and wife of the same high social station. Compare especially the words of Briseis, recalling the promise of Patroclus, Il. 19. 297 ἀλλά μ' ἔφασκες 'Ἀχιλλῆς θέσιο | κουρίδη δλοχος θέσιος, δέεων τὸ εἰν τηνοῖς | ἐς φθίην, δάσεων δὲ γάμοι μετά. Μυρμιδόνεσσι, where the contrast is evidently intended between the condition of the *παλλακές* and the 'lady-wife.'

431. Ἡ τοι ἔφην γε, 'verily, I did think,' as Od. 14. 176. It will be noticed that he studiously avoids mentioning his wife as one of those who would be glad to welcome him.

432. ἡ δ' ἔξοχα, 'but she, having her heart set upon monstrous wickedness, hath poured shame upon herself, and upon all the sex of women that shall hereafter be born, yea, even upon her who is honest.'

433. *οἱ* is used here emphatically as the reflexive pronoun; generally in this sense expressed by the combina-

tion *ἵστι αὐτῷ*, as in Od. 4. 38; Il. 13. 495.

Join *καὶ* . . . *έκεινος*, used with a personal dative, as in Od. 2. 12; 14. 3; 22. 463.

434. For the omission of the antecedent before *καὶ* cf. Od. 2. 29.

435. *διὰ βουλᾶς*, cp. Od. 8. 520; 13. 121; 19. 154, for this use of *διὰ* with the accusative expressing a mediæ agent or instrument. Here Zeus made the intrigues of Helen and of Clytaenæstra as the means of working out his enmity.

436. ἐξ ἀρχῆς, 'of old,' Od. 1. 188.

441. *τῷ*, 'wherefore,' introducing the inference drawn from the conclusion at which Agamemnon had arrived, viz. that all women were false. By *τῷ* he contrasts the 'present case' of Odysseus with the incidents quoted from the past. Join *γυναικὶ περ*, 'even thy wife.' The infinitives *εἶναι*, *πιφανοκέμεν*, *φάσκει*, and *κεκρυμμένον-εἶναι* have all an imperative force.

442. *μῆθον* is used generally for 'that is in thy mind,' as Il. 1. 545 *μῆθις*, μῆδη πάντας ἔμοδες ἐνέλετο μῆθα, *εἰδῆσσεν*.

443. *ἄλλα τὸ μέν*, 'but something

Eachment of servant for his master in Horner's age. & watchman in Agam.

A dittoigraphy 4434, 435-43, 456-56, 457-60, 434, 444-53, 457-60. b.M. chm. 5  
in 5 original. Dittography rare 100., common 20.



ἀλλ' οὐ σοὶ γ', Ὁδυσεῦ, φόνος ἔσσεται ἐκ γε γυναικός·  
λίνην γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα οἰδε

445

κούρη Ἰκαρίοι, περίφρων Πηνελόπεια.

ἢ μέν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς  
ἐρχόμενοι πόλεμόνδε πάις δέ οἱ ἦν ἐπὶ μαζῷ  
νήπιος, ὃς που νῦν γε μετ' ἀνδρῶν ἔζει ἀριθμῷ,  
δλβιος ἢ γὰρ τὸν γε πατὴρ φίλος δψεται ἐλθὼν,  
καὶ κεῖνος πατέρα προσπτύξεται, ἢ θέμις ἔστιν.

450

ἢ δ' ἐμῇ οὐδέ περ νῖος ἐνιπλησθῆναι ἀκούτις  
ἀφθαλμοῖσιν ἔσσει πάρος δέ με πέφνε καὶ αὐτὸν.

[ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
κρύβθην, μηδὲ ἀναφανδά, φίλην ἐσ πατρίδα γαῖαν  
νῆα κατιοχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]

455

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο,

452.] οὐδὲ οὗτοι ἀφέρονται ἐν τοῖς πλείστοις, ὃς μαχόμενοι τοῖς προκειμένοις Schol.  
H. 'Annotatio loco alieno posita spectat fortasse ad v. 454-456' Dind.; and so  
La Roche and Nauck. See note below.

[thou mayest] tell, and let something else be kept secret.' For the use of *εἶναι* with the force of 'to be' op. II. 6. 86 εἰπὲ δ' ἔσται | μητέρι σῇ καὶ ἐμῷ, ἢ δὲ . θεῖαι, i. e. and let her place'; II. 7. 78 τεχέας συλλας φρέστα κόλας ἐπὶ νήσας | σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι πάλιν.

447. ἡμέν. Cp. the words assigned to Agamemnon Od. 24. 115 foll. ἢ οὐ μέμηγε τε κτίσει κατῆλυθον ὄμπετερον δῶ, | ὅπρωτον Ὀδυσσέα, σὺν ἀντιθέψ Μενέλᾳφ. | 'Διον οὐδὲ δῆμ' ἔπεσθαι;

453. ἢ δ' ἐμῇ seems to be intentionally separated from *ἀκούτις* to produce a sort of painful emphasis. She not only gave him no loving welcome, but did not suffer him even to have his joy in meeting with his son (οὐδέ περ νῖος).

The Scholion on this line in the Harl. MS. which is rather to be referred to vv. 454-456 (see crit. note), is evidently the expression of a feeling that, after such praise of Penelope, Agamemnon cannot consistently recommend Odysseus to be so suspicious of her.

With νῖος ἐνιπλησθῆναι . . δφθαλ-

μοῦνται cp. Eur. Hipp. 1328 πληρῶνα θυμόν, Catull. 64. 220 'Lumina sunt gnati cara saturata figura.'

453. Join τέφνε με καὶ αὐτόν = 'metemtispsum interfecit.'

456. ποτά, 'trustworthiness.' For a similar use of neuter plurals compare Τοι = 'recompense' Od. 2. 203, φυσά = 'escape' Od. 8. 299. With the sentiment op. Hesiod. Opp. 375 δε γυναικὶ πέποιθε, πέποιθ' δ γε φηλήτρῳ.

458. ἀκούετε refers to Odysseus and his companions, who on their travels might have heard of the lost Orestes. It is implied in v. 453 that Orestes was away from Mycenae when Agamemnon returned, so that the father's murder took place during the son's absence. It is best to take πον in a local sense closely with ζώοντος, 'alive anywhere,' this 'anywhere' being further subdivided into the places suggested by Agamemnon as the possible scene of his sojourn. There seems no particular reason why these places are chosen, except as representing a refuge at a considerable distance from Mycenae. There is no

ἢ που ἐν Ὀρχομενῷ, ἢ ἐν Πύλῳ ἡμαδέντι,

ἢ που πάρ Μενελάῳ ἐνὶ Σπάρτῃ εὑρείη·

οὐ γάρ πω τέθυηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.'

'Ος ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον  
‘Ἄτρεδη, τί με ταῦτα διερειαί; οὐδέ τι οἶδα,  
ζώει δὲ γ' ἡ τέθυηκε κακὸν δ' ἀνεμάλια βάζειν.'

Νῶι μὲν ὡς ἐπέεεσσιν ἀμειβομένω στυγεροῖσιν

ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·

ἥλθε δ' ἐπὶ ψυχὴν Πηληιάδεω Ἀχιλῆος

καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλέχοιο

Αἴαντός θ', δις ἄριστος ἦν εἰδός τε δέμας τε

τῶν ἀλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.

ἔγνω δὲ ψυχὴ με ποδάκεος Αἰακίδαο,

καὶ ρ' διοφυρομένη ἔπεια πτερέντα προσηγύδα·

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Οδυσσεῦ,

σχέτλιε, τίπτ' ἔτι μείζον ἐνī φρεσὶ μῆσεαι ἔργον;

πῶς ἔτλης “Αἰδόσθε κατελθέμεν, ἔνθα τε νεκροὶ

ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων;

461. *ἀθετεῖται διὰ τὸ εὐθῆς. εἰ γάρ ἐπέκειστο διὰ οὗτον τέθυηκε, πρὸς τὸ ἕρμον τοῦ ἔτι ἀνόντος δικούεται; Schol. H.* This Schol. is assigned to v. 458 in Dind's οὐ γάρ πω] οὐ γάρ πω, αἱ Ἀριστάρχου Schol. H. 476. *ἀφραδέες*] γη. ἀφραδέες Schol. T.

clue given as to whether the Boeotian or Arcadian Orchomenus is intended; and we are surprised to have no allusion to Phocis or to Athens; see on Od. 3. 307. Agamemnon takes for granted that his son is not dead; or they would have met among the shades.

464. *κακὸν θάνατον*. All that Odysseus means is that he has no certain knowledge on the point; and so he will not waste time by talking.

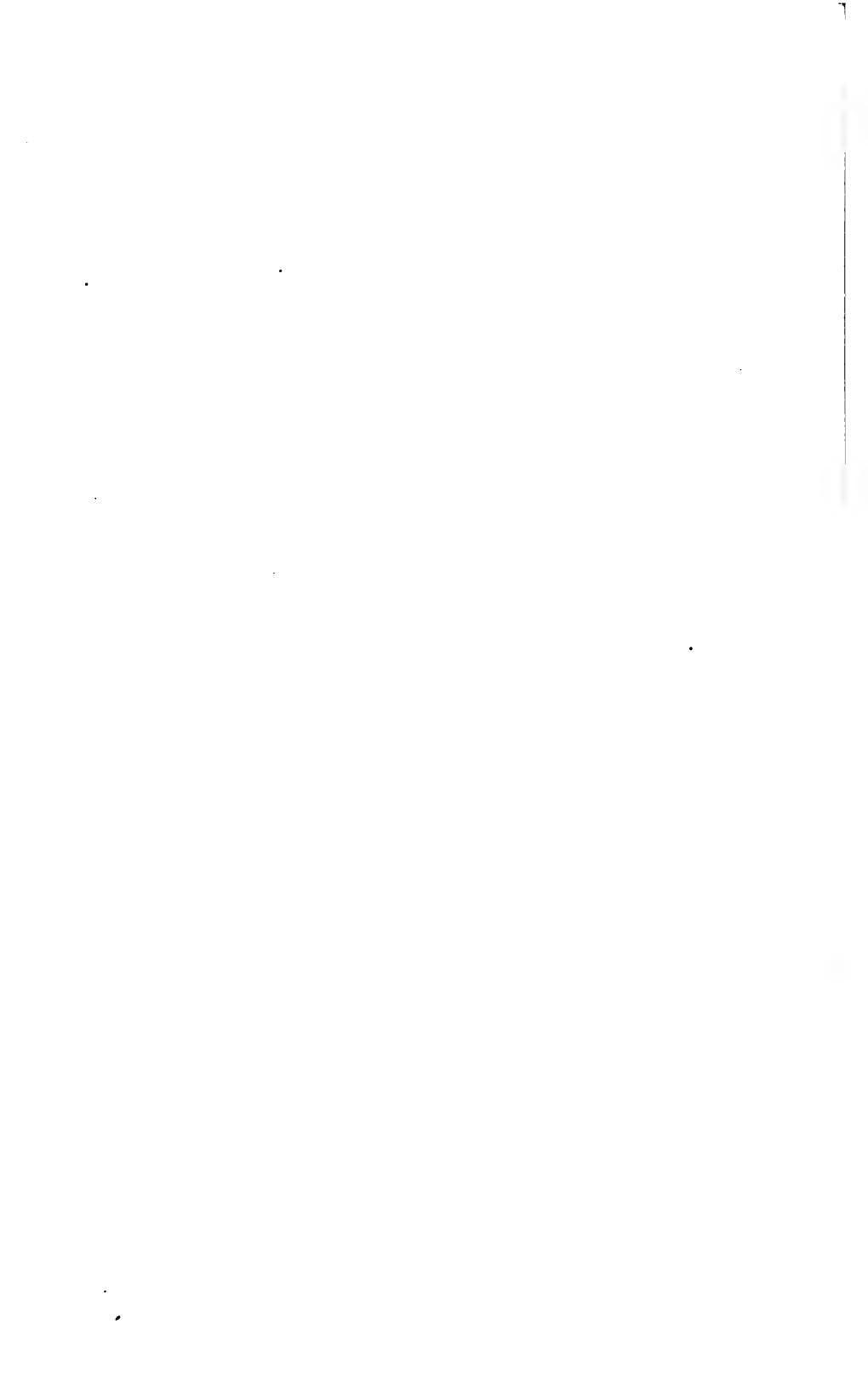
467. *Ἀχιλῆος*. The friendship of these heroes is resumed in the underworld. Patroclus is the dearest comrade of Achilles, and cp. Il. 23. 555 μείδησεν δὲ ποδάρκης δῖος Ἀχιλλέως | χαῖρον Ἀντιλέχοφ, δτι οἱ φίλοι ήνεν ἔταιροι. See also Od. 4. 187; 24. 78. No allusion is made in this second scene to the drinking of the blood by the shades.

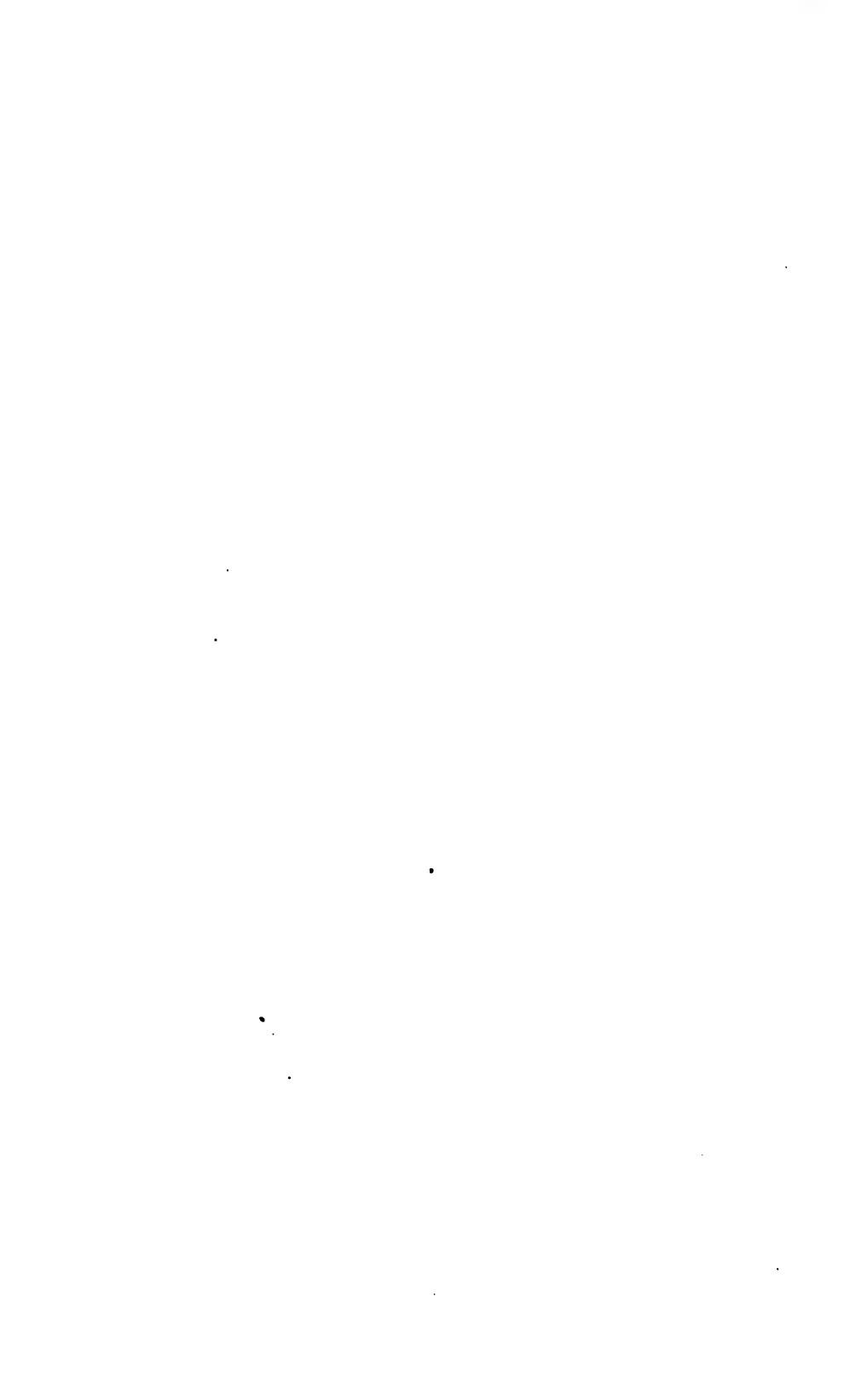
474. *τέλτη* ἔπι, ‘What still mightier

feat wilt thou devise?’ sc. than the adventurous descent to Hades. He means, Surely this must be the crowning enterprise of all! With *οὐδέ* in the sense of ‘daring’ or, almost, ‘fool-hardy,’ cp. Od. 9. 351, 478, etc.

476. *ἀφραδέες*, see on Od. 10. Note that *ἀφραδέες* goes predicatively with *ναίουσι*.

*καμόντων*, we have in *καμόντων* a euphemistic equivalent for *οὐδέτεροι*. It has been variously interpreted, some rendering it as ‘defuncti labores;’ others, as Buttm. and Nitzsch, tire out.’ But see the remarks of Clases on this word as an illustration of the force of the aorist participle (Beobach. p. 57). His conclusions are thus summed up by L. Schmidt (Tractatio Syntax. Graecae ratio, Marburg 1871, p. 10) ‘Acutissimo iudicio Clases exposuit, defunctos apud Homere propterea tam saepē participiis οὐδέτεροι





\*Ως ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον  
 ‘ὦ Ἀχιλεῦ, Πηλέος υἱὲ, μέγα φέρτατ' Ἀχαιῶν,  
 ἥλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν  
 εἶποι, δπως Ἰθάκην ἐσ παιπαλθεσσαν ἴκοιμην 480  
 οὐ γάρ πω σχεδὸν ἥλθον Ἀχαιίδος, οὐδέ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά· σεῖο δ', Ἀχιλλεῦ,  
 οὐ τις ἀνὴρ προπάροιθε μακάρτατος οὐτ' ἄρ' ὀπίσσω.  
 πρὶν μὲν γάρ σε ζωδὸν ἐτίσμεν ἵστα θεοῖσιν  
 ’Αργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485  
 ἐνθάδ' ἔών τῷ μή τι θανὼν ἀκαχίζειν, Ἀχιλλεῦ.’  
 \*Ως ἐφάμην, δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε  
 ‘μὴ δή μοι θάνατόν γε παραύδα, φαίδιμ' Ὄδυσσεῦ.  
 βουλοίμην κ' ἐπάρουρος ἐών θητευέμεν δῆλῳ,

478. Πηλέος υἱέ] Bekk. ii. and Amcis Πηλῆος. See note below. 483. μακάρ-  
 τατος] Bekk. ii., with Cod. Stutg., μακάρτερος. 489. ἐπάρουρος] So all MSS.,  
 Apoll., Soph. and Hesych. But Schol. H. writes τινὲς δὲ πάρουρος, δικόλουθος,  
 οὐκ εὖ. A reading noticed also by Eustath., and found in Etym. Mag. 353. 35.

et καμόντες appellari, quia non tam de eorum statu apud inferos quam de praeferito mortis momento cogitetur, τεθνῆτας autem ita dici ut magis sive corporum sive in Orco existantium animalium condicio significetur.. atque in universum sponte intellegitur in perfecti participio, ut quod simul cum re acta eius effectum denotet, longe ponderosius quid inesse quam in participio aoristi, utpote ad solum actus momentum spectante.' For other meanings of κάμνει see Od. 9. 127.

478. Πηλέος is here scanned as a spondee. If we read Πηλῆος we must make the first syllable of υἱέ short, comparing ὁδὲ Δρύαντος υἱός Il. 6. 130, Ποδῆς υἱός 'Heritor' Il. 17. 575. But in Il. 2. 566 Spitzner disallows Μηκιστῆος υἱός, asserting that υἱ- is never used short unless a dactyl precedes.

479. κατὰ χρόνος, generally rendered 'on business with,' as κατὰ πρῆξιν Od. 3. 72, or 'in need of.' But perhaps, because of the frequent phrase ψυχῇ χρησόμενος, we ought to translate 'for consulting with.'

483. προπάροιθε, 'in time past'; διτίσσω, 'in time to come.' With σεῖο μακάρτατος see on Od. 5. 105.

485. κρατέεις νεκύεσσιν. The common construction with κρατέω is the genitive, as Il. 1. 79, 288; Od. 15. 274. The construction with the dative is found only here, and in Od. 16. 265. Perhaps νεκύεσσι should be regarded as a local dative only, 'among the dead,' or even as an ethical dative, 'thou art mighty in the eyes of the dead.' Cp. Od. 4. 509.

488. θάνατόν γε catches up impatiently the word θάνειν in v. 486, 'about death, 'prithee, speak not comfortably to me!', Cp. Od. 18. 178 μὴ ταῦτα παραύδα κηδομένη περ, similarly Od. 15. 53; 16. 279. The word may be compared with παρηγορεῖν and παραμυθεῖ-σθαι.

489. ἐπάρουρος, lit. 'on the soil'; used of a serf, who is *adscriptus glebae*: θητευόμενος appears to express the condition of such a 'serf' or 'villain': θῆτες are distinguished from διῆται in Od. 4. 644: the fact of 'working for hire' seems to mark the difference between the two. In the Solonian constitution the θῆται were commonly defined as hired labourers. Buttm. in his Lexil. refers θῆται to τι-θη-μι and θάσσω, as if implying a 'settlement' on the spot;

ἀνδρὶ παρ' ἀκλήρῳ, φὲ μὴ βίοτος πολὺς ἐῖη,  
 ἡ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.  
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῆθον ἐνίσπει,  
 ἡ ἔπειτ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκέ  
 εἰπὲ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,  
 ἡ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,  
 ἡ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,  
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε,  
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡλίοιο,  
 τοῖος ἔὼν οἵος ποτ' ἐνὶ Τροΐῃ εὐρείῃ  
 πέφνον λαὸν ἀριστον, ἀμύνων Ἀργείοισιν.  
 εἴ τοισθ' ἔλθοιμι μίννυθά περ ἐς πατέρος δῶ,  
 τῷ κέ τεφ στύξαιμι μένος καὶ χεῖρας ἀάπτους,  
 οἱ κεῖνον βιώνται ἔέργουσιν τ' ἀπὸ τιμῆς:  
 ‘Ως ἔφατ’, αὐτάρ ἐγώ μιν ἀμειβόμενος προσέειπον  
 ‘ἡ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπυσμαι,  
 αὐτάρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο

492. ἐνίσπει] So most modern edd. since Bekker. La Roche retains ἐνίσπει.  
 498.] Σηνόδοτος, εἰ γὰρ ἐγένετο Schol. H. Vind. 133. 502. τεφ] τέσσαρ, ἀριστορχος  
 Schol. H. τέσσαρ = τεσσέντον Gl. Vindob. 50.

others to root θε, Skt. *dha*, in the sense of 'doing,' i.e. 'working.' To the same root Curtius refers the Lat. *famulus*.

490. The words φ.. εἶη are expositical of ἀκλήρῳ. Plato, Rep. 386 C, would gladly expunge (ἔξαλείψειν, διαγράψειν) this and similar passages from Homer, as causing groundless fears, and giving a false picture of the under-world.

491. καταφθιμένοισιν. Notice the force of this aorist participle, and compare note upon καμόντες sup. 476.

492. τοῦ παιδὸς ἀγανοῦ, 'that noble son [of mine]'. With the position of the article cp. τὸν εἴνον δύστρον Od. 17. 10, τὸν λαβτήτηρα ἔτεσβόλον II. 2. 275, τοῦ βασιλῆος διηγέος II. 1. 340, τὸ μῆλα τανάύτοδος Od. 9. 464, δ μοχλὸς ἔλανος ib. 378.

παιδὸς .. μῆθον = 'story about my son,' as inf. 506 παιδὸς .. ἀληθεῖην.

494. There is nothing to guide us in the punctuation of the line; as Πηλῆος can equally well follow εἰπὲ or πέπυσ-

σαι. The rhythm seems rather to suggest the former. The general question is subdivided into η.. η = 'whether .. or.'

496. Ελλάδα, see Od. 1. 344. Φθία must include the neighbourhood as well as the town; see II. 2. 683.

497. Join καρδ-ἔχει. For the double accus. μν .. χεῖρας see on Od. 1. 64.

498. ἐπαρωγός, sc. εἰμι. In Od. 2. 181 we have ὦν' αὐγὰς φορῶν, where the accusative describes the movement in φορᾶ. But with ὦν' αὐγὰς [εἰμι] we may compare πῖαρ ὦν' οὐδας Od. 9. 135. We have to contrast αὐγὰς ἔλανος with the darkness of the under-world.

502. τῷ κε, 'in that case I would make bitter my might and my invincible hands to [many an] one [of those] who,' etc.

With στύξαιμι cp. διεχθάρει Od. 4. 105: but this 1. aor. tense is often causative, as in ξῆσσα, ξασσα. Apoll. Rhod. 4. 512 uses στύξαιμι as = 'oderant.' For the omission of antecedent before οἱ cp. Od. 4. 177.

Khipos: Khipos as one "lot" of land, since fields were allotted. A rich man is made poor § 211. Khipos is not inheritance in general, nor citizen's right to a temporary use to public lands.

aged king might not be slighted since his son could represent him, a Hereditary title did not leave the family of Pelops because of his adoption by Phoenix (I 494). The formal adoption in H.

21. Kyrgos, mentioned by Alcaeus. W. M. 112 says an anachronism with  
the story of the winning over "usurpation occurs" little Iliad

πᾶσαν ἀληθείην μυθήσομαι, ὃς με κελεύεις  
αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἔσσης  
ἥγαγον ἐκ Σκύρου μετ' ἐυκυήμιδας Ἀχαιούς.

ἢ τοι δὲ ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510

αἰὲν πρῶτος ἔβαξε καὶ οὐχ ἡμάρτανε μύθων·

Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴω.

αὐτὰρ δὲ ἐν πεδίῳ Τρώων μαρνούμεθ' Ἀχαιοὶ  
οὐ ποτὲ ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδὲ ἐν δύμῃ,  
ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἴκων· 515

πολλοὺς δὲ ἄνδρας ἔπεφνεν ἐν αἰνῇ δηιοτῆτι.

πάντας δὲ οὐκ ἀν ἐγὼ μυθήσομαι οὐδὲ δυομήνω,

δοσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,

ἀλλ' οἶον τὸν Τηλεφίδην κατενήρατο χαλκῷ,

ἥρω' Εύρύπυλον· πολλοὶ δὲ ἀμφὶ αὐτὸν ἐτάιροι

Κῆτειοι κτείνοντο γυναῖκαν εἰνεκα δώρων.

520

510. Τροίην] τρισυλλάβων τὸ Τροῖην ὡς καὶ Ἀρίσταρχός φησι Vind. 133. ‘Hoc testatur etiam schoi. II. 1. 129, rationesque exponit cur hoc praestet scripturae Zenodoti πόλιν Τροίην. Sed rectius haud dubie Zenodotus Dind. Eustath. Τρώων or [?] Τρόπηρ. 512. νικάσκομεν] διχῶς, νικάσκομεν ἀπὸ τοῦ νικᾶν, νικέσκομεν ἀπὸ τοῦ νικεῖν βήματος Schol. H. 513. μαρνούμεθ' Ἀχαιοὶ] ‘Ἀχαιοὶ non χαλκῷ dedi cum libris sere omnibus. ΑΧΑΛΟΙ et ΑΧΑΙΟΙ quam facile permutari potuerint, unusquisque videt’ La Roche. μαρνούμεθα, the reading of the majority of MSS, follows the analogy of such forms as κρέμοιτο (Ar. Vesp. 298), μέμνοιτο and δνοιτο. Belcker’s reading μαρνάμεθα has only one MS to support it. See Ameis, Anh. 521. Κῆτειοι] τοὺς μεγάλους δακοντίους παρὰ τὸ κῆτος, as καὶ δ Ἀρίσταρχος ὅλοι:

508. Neoptolemus (Od. 4. 5-9) had been brought up by his grandfather Lycomedes in Scyros (cp. Il. 19. 326 foll.). Odysseus brought him from Scyros to Troy, in accordance with an oracle given by Helenus, who announced that, without the presence of Neoptolemus, Troy could never be taken; cp. Soph. Phil. 114 foll.

510. πόλιν Τροίην, like πόλιν Καλυδῶν Il. 9. 530. It is needless to write Τροίην adjectivally (see crit. note). In Od. 1. 2 we have Τροῖης πτολεύθερον.

ὅτε... φραζοίμεθα. Iterative optative, as in inf. 513; 8. 87; 9. 208, etc.

511. οὐχ ἡμάρτανε μύθων (cp. ἀφαροεῖτης and ἀμαρτοεῖτης Il. 3. 215; 13. 824) means, ‘he did not miss the right words to say,’ i.e. did not say the wrong ones. ‘Nestor and I alone were his masters’ in speaking.

514. δυμλῷ means more than πληθυνῆ, it is the actual ‘battle-broil,’ as Il. 5. 353; 10. 499, etc.

515. τὸ δὲ μένος, ‘in that spirit of his,’ cp. τὸν ἐμὸν γάρον Od. 2. 97, τῷ ἐμῷ θυμῷ Od. 4. 71, τὴν σὴν δρμῆν Od. 2. 403, τὰ δὲ τεύχεα Il. 18. 451, τὰ δὲ κῆλα Il. 12. 280.

520. Eurypylus was son of Telephus, king of the Mysians, by Astyoche, a sister or daughter of Priam. He was the last of the allies who came to the help of the Trojans, his mother having been persuaded to send him by the present of a golden vine given her by Priam.

521. The words γυναῖκαν εἰνεκα δώρων recur in Od. 15. 247, referring to the story of Amphiaraus and Eriphyle. The name Κῆτειος, to represent a stock of the Mysians living

κείνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.  
 αὐτὰρ δτ' εἰς ἵππον κατεβαίνομεν, δν κάμ' Ἐπειδός,  
 Ἀργείων οἱ ἀριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,  
 [ἡμὲν ἀνακλίναι πυκινὸν λόχον ἡδ' ἐπιθεῖναι] 525  
 ἐνθ' ἄλλοι Δαναῶν ἡγήτορες ἡδὲ μέδοντες  
 δάκρυά τ' ὠμόργυνυντο τρέμον θ' ὑπὸ γυνία ἔκαστον·  
 κείνον δ' οὐ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν  
 οὐτ' ὥχρήσαντα χρόα κάλλιμον οὕτε παρειῶν  
 δάκρυ' δμορξάμενον· δ δέ με μάλα πόλλα ἰκέτευεν  
 ἵπποθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην  
 καὶ δόρυ χαλκοβαρὲς, κακὰ δὲ Τρώεστι μενοίνα.  
 ἀλλ' δτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰτήν,  
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν  
 ἀσκηθῆς, οὗτ' ἀρ βεβλημένος ὁὗει χαλκῷ  
 οὐτ' αὐτοσχεδίην ούτασμένος, οἴλα τε πολλὰ 535

δὲ ξθνος Μυσίας. ἕνοι δὲ γράφουσι κῆδειοι, οἱ συγγενεῖς. οἱ δὲ χήτειοι γνωστοί (sc. La Roche), οἷον ἀστερημένοι τῶν γυναικῶν Schol. B. H. Q. Vind. 133. Cr. Eustath. 1697. 525.] Ἀρίσταρχος οὖν οὐδεὶς τὸ στίχον. ἐν [ένιοι] δὲ τῶν ὑπομνημάτων Schol. H. But the line is in all MSS. 526.] Ἀρίσταρχος, ένιοι ἄλλοι πότιστα καὶ δούριον ἵππον Ἀχαιοι Schol. H. 531. ἐξέμεναι] ἐμφατικώτερον τὸ ζήτειον Schol. H. The lemma gives ἐξέμεναι. Eustath. quotes both.

in the district of Teuthrания, is said to come from the river Κήτειος, an affluent of the Caucasus. But there seems to have been great uncertainty about the name: cp. Strabo, 13. p. 615 οὗτε τοὺς Κύρτειος Ιώμενον οὐστρας δέξασθαι δεῖ, οὗτε τὸ 'γυναῖον εἶνεκα δόρων.' ἀλλὰ καὶ οἱ γραμματικοὶ μιθάρια παραβάλλοντες εὑρεσιτογῦνοι μᾶλλον η λύνονται τὰ ζητούμενα (see crit. note). Some see in the Κήτειοι the children of Heth (Gen. 10. 15), and regard them as equivalent to the Kheta of the Egyptian monuments, and the Khattei of Assyrian inscriptions—a powerful tribe originally occupying northern Syria and the lower valley of the Orontes. See Gladstone, Homeric Synchronism, p. 166 foll.

525. The line is probably borrowed from Il. 5. 751 ἡμὲν ἀνακλίναι πυκινὸν νέφος, ἡδ' ἐπιθεῖναι. But words that are appropriate with νέφος are very forced with λόχος. Besides, the line seems to give an unsatisfactory exegesis of πάντ' ἐτέταλτο, which appears to imply more than this one detail of duty.

531. ἐξέμεναι, from ἐξίημι, suits better with ικέτευεν than the v. l. ξέμεναι from ξείμι.

532. μοῖραν, 'his share of the spoil'; cp. Il. 9. 318 ίση μοῖρα, see also Od. 9. 42. The special γέρας was the possession of Andromache, according to the story as it appears in the περὶ Λισσῆς, in the fragment quoted by Nitsch from Tzetzes on Lycoph. 1265 αὐτὰρ Ἀχιλλῆς μεγαθύμος φά-  
μος νίος | Ἔκτορέν ἀλοχον επειδό-  
κοίλας ἐν τρίας | παιδα δὲ ἐλαῖς τε εἰδό-  
εντολοκύμοιο τιθήνται | φύει τοῦτο τετραγ-  
άδη πύργου· τὸν δὲ πεσόντα | οὐλεῖ  
πορφυρός θάνατος καὶ μοῖρα προσα-  
τε δὲ ἔλετ' Ἀνδρομάχην τόσαν πε-  
κοτίτιν | Ἔκτορος, τρίτη οἱ εἰντὸς ἀριστὸς  
Πλαναχαῖων | δῶκας ἔχει τίνηρος διε-  
βόμενοι γέρας δυόβρι. But there need not necessarily be an allusion to this form of the legend here, as γέρας may be any special article of value out of the spoils.

536. ἀντοσχεδίην. For this feminine accusative form in -δην, like ἀρρεν-, see Curt. Gk. Etym. p. 571.

Mannan from Lettuce River

37. The eophodet in evening is graceful; but in the heat, they appear tame.

γίγνεται ἐν πολέμῳ ἐπιμῆξ δέ τε μαίνεται "Ἄρης."

"Ως ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο  
φοίτα μακρὰ βιβῶσα κατ' ἀσφοδελὸν λειμῶνα,  
γηθοσύνη δοι νῦν ἔφην ἀριδείκετον εἶναι.

540

Αἱ δὲ ἄλλαι ψυχαὶ νεκύων κατατεθνητῶν  
ἔστασαν ἀχνύμεναι, εἴροντο δὲ κῆδε' ἔκάστη.  
οἵη δὲ Αἴαντος ψυχὴ Τελαμωνιάδαο

539. ἀσφοδελόν] δόηλον δὲ πότερον σφοδελὸν η ἀσφοδελόν Schol. H. Q. φοίτα] So Schol. H. giving however φέροι in lemma. 540. γηθοσύνη] χωρὶς τοῦ I, Schol. H. Aristophanes and Herodian seem to have read γηθοσύνη = 'gaudio,' as in Il. 21. 390. So a few MSS. here.

537. ἐπιμῆξ, i.e. 'the war-god wrecks his rage indiscriminately.' Cp. Τρῶες δρίνονται ἐπιμῆξ Il. 11. 525, and ἐνωδὲ Ἔννάλοις Il. 18. 309, like 'Mars communis' Cic. ad Fam. 6. 4. 1; Liv. 5. 12. 1. Archil. frag. 62 ἐπήτυμον γδρ ἐνωδὲ ἀνθράκων 'Ἄρης.'

539. ἀσφοδελός is used adjectivally with oxytone accent, as τόμος, τομός. It is described by Pliny, H. N. 21. 68, 'Theophrastus et fere Graeci et Pythagoras caulem anthericon, radicem vero, quae ex LXXX simul acervatis bulbis constat, asphodelum nominarunt, cuius genera duo faciunt. Fuit tenuiorum cibis, quem et mortuorum in tumulis apponebant.' See Hesiod. Opp. 41, where ἀσφοδελός is coupled with μαλάχη, as the representatives of frugal food, and cp. Aristoph. Plut. 544. It is a kind of squill with a large stalk and long leaves and pale blossoms. It is still found in the Greek islands, where it is used for planting on graves: the custom serving to show its ancient connection with the scenery of the under-world. No doubt the idea of planting the asphodel was to supply the dead with some simple food.

540. γηθοσύνη δ = 'gaudens quod.'

542. εἴροντο. The Schol. renders ξείγον τὰ κῆδεα τῶν ἐν ζῷῃ καταλειφέντων, quoting Il. 1. 513; but even there εἴροντο implies the notion of a question, as the speaker looks for a 'Yes' or 'No.' Render then, with Bothe, 'sciscitabantur de curia suis,' i.e. 'de iis qui curiae ipsis erant apud superos.' But see La Roche, Hom. Stud. § 99 b.

543. οἵη δ'. Transl. 'Alone of them all, the soul of Ajax son of Telamon stood aloof, enraged because of the

victory which I won over him, when defending my right at the ships about the arms of Achilles. His lady-mother put them up for a [prize], and the sons of the Trojans gave the sentence, and Pallas Athena.' The action of the Iliad ends before the death of Achilles, which is however alluded to in several passages, such as Il. 22. 358; 21. 278. In Od. 24. 46 foll. there is a more circumstantial allusion to the arrival of his mother Thetis, to the hero's burial, and the funeral games appointed in his honour. At this point the story is taken up by the Cyclic epics. In the *Alōiōnis* of Arctinus there is the description of a fierce fight round the corpse of Achilles, who had fallen at the Scaean gates either by the hand of Paris guided by Apollo, or by the arrows of Apollo himself. Ajax bears away the corpse on his shoulders, while Odysseus keeps the Trojans at bay. To the prizes at the funeral games (alluded to in Od. 24) Thetis adds the possession of the arms of her son, to be granted to the doughtiest hero among the Greeks. Only Ajax and Odysseus compete for the *δρόσια*. But Agamemnon and the chieftains cannot decide between their rival claims; so, on Nestor's advice, the question is referred to the Trojan captives, as to which of the two heroes had done the Trojans most harm. They answer, 'Odysseus'; and Ajax, in the bitterness of his disappointment, falls upon his sword. Lesches, in his *μυρά Τιλάς*, reproduces the story with new details. In order to learn the views of the Trojans on the merits of the two heroes, spies are sent to listen at the walls of Troy. They hear

νόσφιν ἀφεστήκει, κεχαλωμένη εὑρεκα νίκης,  
τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ τηνσὶ<sup>545</sup>  
τεύχεσιν ἀμφ' Ἀχιλῆος ἔθηκε δὲ πότνια μῆτηρ.  
παιδες δὲ Τράσσαν δίκασαν καὶ Παλλὰς Ἀθήνη.  
ώς δὴ μὴ διφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ·  
τοίνι γάρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχεν,  
Αἴανθ', οὐ περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο  
τῶν ἀλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.  
τὸν μὲν ἐγὼν ἐπέεσσι προσηγόρων μειδιχίουσιν.

'Αἴαν, πᾶς Τελαμῶνος ἀμύμονος, οὐκ δέρ ἔμελλες  
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εὑρεκα τευχέων  
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,<sup>555</sup>  
τοῖς γάρ σφιν πύργος ἀπάλεος σεῖο δ' Ἀχαιοὶ<sup>555</sup>  
ἰσον Ἀχιλλῆος κεφαλῆν Πηλημάδαο

547.] *ἀθετεῖ Ἀρίσταρχος.* ¶ δὲ *Ιστορία ἐκ τῶν κυκλωπῶν.* Schol. H. 556. δι-  
[άλεο] *Ἀριστοφ.* 138. 5 *ἀπώλετο.*

two maidens talking; one of whom would give the prize for valour to Ajax, for his gallantry in carrying off the corpse of Achilles, *Αἴας μὲν γάρ ἀειρε καὶ ἔφερε δημοτῆσι | ἡραὶ Πηλείδηρ, οὐδὲ θύεισι οὖσιν.* But her fellow, whose mind Athena had influenced, answered her, *ἀπτεῖνεν Ἀθηνᾶν προνοΐᾳ, | Πάντα τάδ' ἔφερησεν; πῶς οὐ κατὰ μοῖραν ἔστειν | γενέος; . . . καὶ κε γυνῇ φέροι δύσκολον, ἐτελεῖ καὶ ἀντρῷ ἐπιθεῖν, | ἀλλ' οὐκ ἀν μαχέσαντο.* (See Scholl. Arist. Eqq. 1056.) Neither of the Cyclops represent the Atridae as umpires in the matter; but Pindar, Nem. 7. 20 foll.; 8. 23 foll.; Isthm. 3. 53 foll.; 5. (6.) 27 foll., implies that there was some treachery at work in the decision, and Ajax himself, in the representation of him by Sophocles, distinctly states that view (Aj. 445, etc.).

545. For την (sc. νίκην) νίκησα see on Od. 6. 61.

δικαζόμενος. Cp. Od. 12. 440.

546. ἔθηκε, 'set up, as a prize;' cp. Il. 23. 262 *ἰπτεῦσιν μὲν πρώτα ποδῶνεσιν ἀγλά δεῖθα | θῆκε γυναικα μέγεθα, ib. 265 τῷ δευτέρῳ ἵππον ἔθηκεν.*

547. πῶντες. The grounds on which Aristarchus rejected the line (see crit. note) are not given. But, as Nitzsch

remarks, (1) the Trojan captives would be the most unlikely umpires to be chosen in a dispute between these chieftains: (2) Homer does not use such a phrase as *πῶντες Τρώων*, but would have said *κούροις* (*κούρην*) or *νέοις*, as in Il. 23. 175: (3) the verse is superfluous; and (4) Odysseus would scarcely have represented Athena here as the author of such a disastrous decision.

548. τοιῷδ' ἐν δέολῃ, 'for such a prize'; cp. δέορφ ἐπι μεγάλῳ Il. 10. 304. μεθόδῳ ἐπι δῆτῃ 21. 445. This is settled by *ἐνεκ'* αἴτιον (549) referring back to τεύχεα.

549. κατέσχεν 'covered,' 'barred.' Note the aeristic force.

550. περὶ μέν, 'was superior in form and in achievements to the other Greeks.' See Od. 1. 66.

551. θεοί. Here lies the emphasis. You need not visit your anger on me: it was the gods who offered these arms as a prize: which was a beginning of sorrow for the Greeks, 'for so mighty a stronghold was lost to them in their' cp. with this use of *πύργος*, as applied to a person, Psalm 144. 2.

556. οὐδο, 'but we evermore sorrow for thee, fallen in death, as sorely as for Achilles.'

Zeethiep to St. Vaast forms the jing. Our line follows the story Little Hill

67. Lament "Gebet aus für Aiges from little kids.

68. In memory Polygnotus pictures Meno, in the great cemetery, Heraclea

ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος  
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων  
ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν.  
ἄλλ' ἄγε δεῦρο, ἀναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς  
ἡμέτερον δάμασον δὲ μένος καὶ ἀγήνορα θυμόν·'

560

\*Ως ἐφάμην, δέ μέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας  
ψυχὰς εἰς Ἐρεβος νεκύων κατατεθνήσων.  
ἔνθα χ' δώματος προσέφη κεχολωμένος, ἢ κεν ἔγώ τὸν / 565 / <sup>τεῦχον</sup>  
ἄλλα μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι  
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνήσων.

\*Ἐνθ' ἡ τοι Μίνωα ἦδον, Διὸς ἀγλαδν νίδν,

565. δώματος αἱ δόματα αἱ πλείους περισπώσιν Schol. Q. 568.] νοθεύεται, μέχρι τοῦ  
δέ εἰστιν δὲ μὲν αὖθις ἐδύν δόματον 'Ἄιδος εἶσον' (627) Schol. H. 'Manifestum est,

559. αἴτιος ἄλλα. Cp. Od. 8. 312  
ἀπὸρος τοι μοι αἴτιος ἄλλος | ἄλλα τοκῆ  
δύω. The logical way of stating the  
sentence would be, οὐ τις ἄλλος αἴτιος,  
ἀλλὰ Ζεὺς ἄιτιος ἔστιν δὲ ἤχθηρε κ.τ.λ.  
Zeus was really guilty of it, because in  
his hatred of the Danai he laid doom  
on thee. Cp. οἵσιν ἐπὶ Ζεὺς θῆκε κακὸν  
μόρον Π. 6. 357.

560. τεῦχον. See on Od. 4. 619.

565. δώματος, 'notwithstanding'; cp.  
Il. 12. 393 δώματος δέ οὐ λάθετο χάρημα. We do not find δώματος elsewhere in Homer, but, in place of it, ξυμηνός. We do find δώματος with the meaning 'equally,' which the Schol. reads here; though he interprets it, contrary to Homeric custom, by ξυμηνός. This use of δώματος throws some suspicion upon the verse, which is heightened by the unusual way in which the participle κεχολωμένος is connected with the verb; 'though angry, he would notwithstanding have addressed me.' and not less strange is the substantive use of κατατεθνήσατον (inf. 567) without any noun such as νεκτόν. It is indeed probable that the interpolation which Schol. H. (see crit. note) notes as extending from vv. 568-627 really begins at 565. Odysseus did not, like Aeneas, make a descent into the nether-world, but he sits at the edge of the trench, and questions the shades as they come forward and taste the blood. In the following passage however the story is told by one who is an eyewitness of

what is going on in the depths of Erebus. The whole scene gives a view of mythology and of the punishment of the dead that seems to be later than Homer. Plato (Gorg. 525 D) refers to this passage, remarking that Homer has represented here τοῦτο ἐν Αΐδον τὸν δεῖ χρόνον τιμωρουμένους, Τάνταλον καὶ Σίουφον καὶ Τίτανα, and he quotes (526 D) the line that describes Minos bearing his sceptre. Cp. also Protag. 315 B, C. These references however need only show that the interpolation was an early one. La Roche (Hom. Stud. § 97. 3) is inclined to refer the whole passage to an Attic source; and traces of Athenian interpolation are found in the Iliad, as 1. 265; 2. 553-555, 558; 15. 333-383; and in the Odyssey, as 5. 121-128; 7. 80; and 11. 321-325, 631. The remark of the Schol. on inf. 604, τοῦτο δέ δὲ Ονομακρύτον [ιμ]εποιήσαται φασιν, may give the key to the whole of this interpolation. Onomacritus, Zophrus, Orpheus, and Concylius (?) are named as the coadjutors of Peisistratus in his reversion of the Homeric poems. To such men a system of punishments in the nether-world was probably an article of belief or profession. We are reminded by Herodotus (7. 6) that Onomacritus was caught making interpolations in an oracle.

568. Minos, son of Zeus and Europa, and king in Crete (Il. 13. 450 foll.) is described in Od. 19. 179 as Διός μεγαλεύ

χρύσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,  
ἡμενον· οἱ δέ μιν ἀμφὶ δίκας εἴροντο δικάτα,  
ἡμενοι ἐσταύτες τε, κατ' εὐρυπυλὲς "Αἰδος δᾶ.

Τὸν δὲ μετ' Ὀρίσαντα πελώριον εἰσενόησα  
θῆρας δμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,  
τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν δρεσσοῖ,  
χερσὶν ἔχων ρόπαλον παγχάλκεον, αἰὲν ἀγάγες.

Καὶ Τίτυδν εἴδον, Γαῖης ἐρικυδέος νιὸν,  
κείμενον ἐν δαπέδῳ δ' δ' ἐπ' ἐννέα κέτο πέλεθρα,

ad hunc versum ut principium narrationis spectare scholium: nam dubitum quidem relinquere codi. Harl. et Vindob. 50.. appetat .. (Battm.). Nihil impetrat quominus etiam v. 565-567 inter spurious referantur, in quibus ὄμοις (όμοιος) offensio est, monet Lehr. Aristarch. p. 159. Nam duplice in textum venisse video rationem, alteram 541-546, alteram 541-546, quibus statim annexos esse 565-571 Dind.

δαριστής, which Plato interprets by δμαλητῆς καὶ μαθητῆς, and Horace (Od. 1. 28. 9) reproduces by 'Iovis arcanis Minos admissus.' It is not to be understood that he is represented here as performing the office which later legends assigned to him; viz. of trying and sentencing the dead in Hades (cp. Virg. Aen. 6. 431, etc.). He only presents a shadowy counterpart of himself as he was when alive. Lawgiver, king, and judge in the flesh, he is also lawgiver, king, and judge in the shades. In a later mythological period, his brother Rhadamanthys (who is, according to Od. 4. 564, in Elysium) is given him as an assessor, as well as his other brother, Sarpedon or Aeacus.

569. θεμιστεύοντα = 'ius dicentem,' used here with dative: but in Od. 9. 114, where the more direct idea of 'being master of' comes in, we have θεμιστεύειν ταίδων ἡδ' δλόχον [οὐ]. He is represented as on his seat, while the ghosts are either sitting, as waiting their turn, or standing, as each one states his case, or asks for the judge's decision: 'and they all around him, the king [δικάτα in apposition to μιν], were questioning him of their rights.'

570. Some take εἴσοντο, as sup. 540, to mean 'stated their cases'; but it is better to render, 'de iure suo eum interrogabant' Damm.

572. Like Minos, Orion continues his customary pursuits in Hades. A phantom hunter, he appears driving

before him phantom beasts, the shadows of those which he himself (εὗρε, had once chased on the lonely hills. For the distinction between εὗρε and εἴδωλον, which is brought out most strikingly in the doubtful line 60, cf. Mr. Gladstone (Homeric Syncretism p. 261) quotes from Bunsen's Egypt to remark that, in the Book of the Dead there is a picture representing the corpse of a dead man marching with his soul behind it offering up prayers to the Sun-God.

573. εἴλειν describes the process of driving the creatures together into a herd, properly = 'massing them together' or 'cooping them up': so Od. 19. 20 εἴλει γὰρ Βορέης δικέμος = 'coercere.'

576. Τίτυος is probably a reduplication from root *tu*, to 'swell' or 'grow big' seen in Lat. *tumor*, *tuber*. In Od. 7. 324 Tityus is represented as being in Euboea.

577. πλεθρα. This word is referred by Lobeck, Elem. I. 245, to root πλε, as in πλε-πλη-μι, and rendered 'spatium expletum, dimensum atque descripsum,' which suits well with διπλεθρα (διπλεθρα, πετρόσου), and διπλετρα, 'quod mensuram excedit.' As a measure of length the πλεθρον was reckoned to be 100 feet (Greek); as measure of area, 10,000 square feet; but this is a later limitation. Curtius (p. 192) quotes from Hultsch (Metrologie, 31) who connects πλεθρα with πλει (πλειω), and understands by it a certain

epicrōvra: determining who does a debt, not judging the deeds done in  
the body or assigning faults at odds in Elysium or Tartarus. Is Man's here  
ing as a shadow king or arbitrator? A judge may be a 'ruler', or 'Judge' in  
all cases unless "He cometh to judge the earth (Ps. 98.9) ; will rule the world.



γῦπε δέ μιν ἐκάτερθε παρημένω ἥπαρ ἔκειρον,  
δέργρον ἔσω δύνοντες δ' οὐκ ἀπαμύνετο χερσί·

Λητὼ γὰρ ἔλκησε, Διὸς κυδὴν παράκοιτιν,

580

Πινθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἀλγε' ἔχοντα,  
ἔστεώτ' ἐν λίμνῃ· ή δὲ προσέπλαζε γενείω·  
στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἐλέσθαι·

582.] 'Schol. Pind. ad Ol. 1. 60 [97] versus ponens de Tantalo 583, 584 καὶ τὰ  
ἔχητι addit: πλὴν εἰ μὴ κατὰ Ἀρίσταρχον νόθα εἰσὶ τὰ ἐπη ταῦτα' Buttm.

length of ploughing-furrow, like Lat. 'vorsus.' As a mere translation we might render 'roods.'

579. *δέργρον*, from *δέρω*, signifying properly any 'skin' or 'membrane,' is used technically for the 'caul,' Lat. 'omentum' or 'peritoneum'; the membrane enveloping the intestines. The later Greek name was *ἴνιλλος*. Apollon. Lex. 57. 13 gives as another proposed interpretation τὸ στόμα τοῦ γυνός. This would necessitate our translating *δύνοντες* 'plunging.' Cp. Ov. Metam. 4. 456; Virg. Aen. 6. 595.

580. *Δλκησε* may be taken as a *1 aor.* from *δλέω*, Epic form of *δλεω*. The MSS. give various forms, such as *δλεησε*, *ειλεησε*, *ήλκησε*, *είλεησε*, and *ήλκωσε*, written variously with smooth or rough breathing. La Roche decides on *δλκησε*, as probably being the Aristoarchean reading. He thinks too that the metre suggests *δλκησε* rather than *δλεησε*, as γὰρ implies an initial digamma, viz. *Φέλκησε*. We may render 'laid violent hands on,' comparing δμάς τε γυναῖς | βιωτάροντας δεκελεῖον Od. 16. 108. Cp. also σῆς τε βοῆς σοῦ θ' δλεηθμῷο πιθέσθαι Il. 6. 465, δλκηθείσας τε θίγατρας Il. 22. 62.

581. *Πινθῶ*, see on Od. 8. 80, and cp. Il. 2. 519. According to Pindar, Pyth. 4. 90, Tityus was slain by Artemis; but Pausanias joins Apollo with her in the act (3. 18. 15), and Hyginus (f. 55) represents him as slain by Zeus with his thunderbolt. Panopeus 'with its fair lawns' was near the Cephissus on the borders of Boeotia. In Strabo's time it was called Φανοεῖς, and some ruins of its walls still remain. The words κυδὴν παράκοιτιν strike us as somewhat inappropriate to Leto; it is

the distinctive title of Hera, Il. 18. 184. The Schol. H. T. raises a difficulty about the insertion of the story of Tityus thus: πῶς δ κείμενος ἐξῆλθε; εἰ δὲ μὴ ἐξῆλθε, πῶς ἴωράτο;

582. *Τάνταλον*. Plato, Cratyl. 395, refers this name to τάλας, in the sense of 'wretched:' it is more likely connected with ταλ-, τλῆναι, τολμᾶν, meaning the 'daring' man. The close connection between Τάνταλον and τάλατον, etc. appears in the proverb τὰ Τάνταλον τάλαντα τανταλίζεται. This fact may account for the forms of the story of his punishment; one, representing him as hanging balanced over the water; another, which the Tragedians and Lyrists mainly follow, describing him with a rock hanging over his head, like the sword of Damocles. Whether Tantalus is to be thought of as having revealed the secrets of the gods, to whose society he had been admitted, or as having stolen nectar and ambrosia from their table, at any rate there is a general agreement that his punishment came on him 'ob sceleris animique impotentiam et superbiloquentiam' Cic. Tusc. 4. 16, 35, κατατέψαι μέγαν δαβον οὐκ ἐδυνάσθι Pind. Ol. 1. 55.

584. *στέντο*. Eustath. says στέντο δητὶ τοῦ Ιοταρο, and quotes the comment of the Schol. V. κέχρηται δὲ τῷ λέξει διασκευαστῆς παρὰ τὴν ποιητοῦ συγθείαν. But στένται is never used in Homer of 'standing;' and Aristarchus rightly interprets τὸ κατὰ διάνοιαν δωρίζετο . . στάσιν γὰρ φυχῆς σημαίνει η λέξις. Almost identical are the words of Apollon. Lex. κατὰ διάνοιαν Ιοταρο, οἷον δωρίζετο. So Meric Casaubon, quoted by Löwe, 'Est in isto verbo (ut alibi pluribus) animi gestientis et aliquid cupide molientis per externos

δσσάκι γάρ κύψει' δέ γέρων πιέειν μενεαίνων,  
τοσσάχ' ὑδωρ ἀπολέσκετ' ἀναβροχὲν, ἀμφὶ δὲ ποσοὶ<sup>583</sup>  
γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.  
δένδρεα δέ ψυχιπέτηλα κατὰ κρῆθεν χέε καρπὸν,  
δυγχναὶ καὶ φοιᾶν καὶ μηλέαι ἀγλαβκαρποὶ<sup>590</sup>  
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόσται·  
τῶν δπτέτιοι' ἰθύσει' δέ γέρων ἐπὶ χερσὶ μάσασθαι,  
τὰς δέ ἀνεμος βίπτασκε ποτὶ νέφεα σκιβεντα.

Καὶ μὴν Σίουφον εἰσεῖδον κρατέρ' ἀλγεῖ ἔχοντα,  
λᾶν βαστάζοντα πελώριον ἀμφοτέρησιν.

586. ἀναβροχέν] Al. ἀναβροχθέν, ἀναβροθέν, τινὲς δὲ καὶ διὰ τὸ γράφεται  
βρυχέν Eustath. 588. κατὰ κρῆθεν] δισυλλάβων καὶ προτεροτομένα τὸ αὐτὸν  
κρῆθεν Schol. H. Bekk. ii. writes κατ' ἀκρῆθεν here and in Il. 16. 548.

gestus indicatio. Hoc igitur vult poeta his verbis, eam fuisse Tantali seu in pedes erecti sive alio quoconque gestu, ut de pugilibus olim loqui soliti, προβολὴν, ut ardentissimam sitim prae se ferret.' Cp. Il. 2. 597; 3. 83; 5. 832; 9. 241; 18. 191; 21. 455; Od. 17. 525. Curtius refers στῦμα to root σταF or στεF, seen in σταυρός, Lat. *instaurare*. Dünzter, with less probability, connects it with a root στυ, seen in στόμα, and meaning 'call out,' 'speak.' This position Curtius attacks, pointing out that the root στυ in Skt. must mean 'to praise.' If we have to take στέντο as = ιστατο, we must join δύσθων πένειν. Transl. 'eagerly essayed in his thirst; but he was not able to take anything to drink withal.'

586. ἀναβροχέν, 'swallowed up.' This is in the form of a 2 aor. participle; a late 1 aor. passive is used by Lycophr. (55), καταβροχεῖται. The active voice of a compound is found in Od. 4. 222 καταβρέξει, and in 12. 240 ἀναβρέξει, the uncomounded ἀβράξα occurs in Anth. 9. 1. See Buttm. Lexil. s. v. βρόξαι. Monro, H. G. § 42.

587. φάνεσκε. This iterative tense is supposed by some to be formed from ἐφάγην, others refer it to ἐφανον, 2 aor. act. with intransitive force. Anyhow, the formation is from an aorist stem, as ἐπε-σκε, ἐρητό-σα-σκε, ἄστα-σκε. The word occurs again in Il. 11. 64, and Hesiod. Frag. 44. 3.

καταζήνασκε implies a present κατα-

ζίνει, cp. δέσποται δένδρα h. Hom. Ven. 271, αἴγαρος δέσμοτη Il. 4. 48.

588. κατὰ κρῆθεν. This is the reading of Aristarch. See crit. note in κρῆθεν is found in Hesiod, Sc. Het. κρῆθεν being probably a syncopated form of κρήθην (άρηη), cp. κρήθην Here the Schol. rightly interprets καταβράλης. Bekker compares his reading with κατ' ἀκρῆθεν Il. 15. 557; 22. 411, &c. 592. δέπτασκε, see on Od. 8. 374.

593. Σίουφον. This name is explained by Curtius as a reduplication of σύν with the Aeolic substitution of σύν for σύν. The appropriateness of this appellation is suggested by Il. 6. 152 τὸν τὸν Ἑρύρη μνῆ Αργεος ἵπποθρασα, | οὐδὲ Σίουφος ἴσκει, δὲ πέρισσος τὸν δύρδων, | Σίουφος Αἰολίδης. His son was dealt with by the Greek dramatist Aeschylus having composed a Σίουφε περιονδιστηται and a satyric drama called Σ. δραγέτης. Another satyr play on the same subject was ascribed to Euripides. Sisyphus seems to have been accepted from the earliest times as the type of the cunning man; cf. Pind. Ol. 13. 52 πανεύτατος παλέας, Aristoph. Acharn. 391 μηχανεῖ τὸ Σίουφον. The story of his guilt is told in different ways. According to Apollodorus, i. 9. 3, he betrayed one of the 'dulcia furtu Iovis'; while Theogn. (703) alludes to his escape from the prison-house of Hades, δότε με | Αἴδεω πολιαρέρισιν δυῆλον, | μηδεὶς Περσεφόνη αιμαλίοισι λόγος.





ἢ τοι δὲ μὲν σκηριπτόμενος χερσίν τε ποσίν τε  
λᾶαν δνω ὀθεσκε ποτὶ λόφου ἀλλ' ὅτε μέλλοι  
ἄκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταύς·  
αὐτὶς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς.  
αὐτὰρ δὲ γέρψησκε τιτανόμενος, κατὰ δὲ ἰδρῶς  
ἔρρεεν ἐκ μελέων, κονίη δὲ ἐκ κρατὸς ὀρώρει.

595

Τὸν δὲ μετ' εἰσενόησα βίην Ἡρακληέιην,

600

597. *κραταύς*] So Aristarchus and Herodian. *κραταῖ* is or *κρατᾶ* is Ptolem. Ascalon. Cp. Eustath. 598. *ἔπειτα*] This line is quoted in Arist. Rhet. 3. 11, with τὸ δάπεδόν δε.

596. λᾶαν δνω. Cp. Eustath. ἔμφασις τὴν δυσχέρειαν τοῦ τῆς ὀθήσεως ἔργου τῇ τῶν φωνητῶν ἐπαλληλίᾳ, δι' ὃν ὄγκοιντων τὸ στόμα οὐκέται τρέχειν δ λόγος, ἀλλ' ὀγκηρὸν βαίνει συνεξομούμενος τὴν ἐργωδίην τοῦ δνω ὀθεῖν. ἀμέλει τὸ ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς, ἀχάσματον δὲ καὶ διὰ τούτο οἶον τροχαστικὸν τῷ φράσει, τὸ εὐνερὲς δῆλοι τῆς τοῦ λίθου καταφορᾶς, Quintil. Inst. Or. 9. 4 ‘Vocalium concursus cum accidit, hiat et intersistit et quasi laborat oratio.’ For Lucilius’ imitation of the line see Cic. Tusc. Quæst. 1. 5 ‘Sisyphus’ versat | saxum sudans nitendo nec proficit hilum.’

596. ἀλλ' δνε, ‘but ever as he was just going to topple it over the hill’s crest;’ this is simpler than to take λᾶας as subject to μέλλοι and give an intransitive force to ὑπερβαλέειν.

597. *κραταύς*. We may set aside the interpretation of Aristarchus, who took this as an adverb, analogous in form to λικρήσις or ἀμρούσις. Nor is the division of *κραταύς* into two words by Ptolemy of Ascalon likely. It seems left to us, either to take *κραταύς* as some ‘power’ inherent in the stone; as we should say, ‘the force of gravity’ (cp. Schol. ad loc. ἢ κραταῦ δύναμις δέστι τὸ βάρος, and Hdt. 8. 111, who uses δνακαΐη and δηγκαΐη with a similar semi-impersonation): or, as a ‘Power’ or ‘Mighty One’ (like δαιμῶν sup. 587), external to the stone itself. See Od. 12. 124, where *Κραταύς* is given as the name of the weird mother of Scylla. The form *κραταύς* is related to *κραταύς*, as ημερίς (Od. 5. 69) to ημερός. The interpretation of Aristarchus not only suggests a form contrary to analogy, but would require an unusual intransi-

tive sense to be assigned to ἀποστρέψασκε. The epithet ἀναιδῆς is the original of the Virgilian *improbus*. Aristotle quotes the passage (Rhet. 3. 11) as a famous instance of τὸ τὸ δάπνηχα ἔμψυχα λέγειν διὰ τῆς μεταφορᾶς. For similar dactylic lines to express rapid motion cp. Il. 5. 745; 8. 389; 13. 235; Virg. Aen. 2. 227; 5. 217; 6. 702; 8. 596; 9. 37; 11. 875; Georg. 3. 284.

600. ἐκ κρατός. As he thrusts forward his hands to push the stone before him, the head is necessarily brought down near to the ground, so that the dust raised by the trampling feet and moving stone seems to rise from it.

601. The circumstances of the scene change again. Not only is Heracles seen by Odysseus, as were Minos, Sisyphus, etc., but he recognises Odysseus, accosts him, and then returns again δύος ‘Ἄδος εἴσω, like Achilles and Ajax (sup. 539, 563). The suggestion is certainly so tempting to pass directly from v. 565 to v. 630, and omit all that lies between; but the excision of three lines (602–604) will really dispose of almost all the arguments that have been advanced in ancient and modern times against the genuineness of the passage about Heracles in Hades. The Schol. on Od. 11. 385 sums up the objections under four heads: (1) πῶς Ἡρακλῆς ἐνταῦθα μένων θεός; (2) πῶς οἶδόν τε τὸν αὐτὸν ἄντον καὶ ἐν ἀδείᾳ καὶ ἐν οὐρανῷ; (3) ἢ ‘Ηβῃ καθ’ ‘Ομηρον παρθένον, θεον καὶ οἰνοχοεῖ. (4) ἀπίθανον δὲ αὐτὸν ἔχειν καὶ τὴν σκεψήν (5) μὴ πιὰν δὲ πῶς δυμλεῖ; Now if we are willing to extend the rejection of v. 604 (which Schol. H. calls an interpolation of Onomacritus) to vv. 602, 603

εἰδωλον αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι τέρπεται ἐν θαλήις καὶ ἔχει καλλίσφυρον Ἡβῆν

602, 603] οὗτος ἀθετοῦνται καὶ λέγονται Ὀνομακρίτου εἶναι Schol. Vind. 56; but Schol. H. seems to refer this to 604, which is copied from Hesiod. Theog. 952. Aristonicus rejects the lines ὅτι ἐς τρία διαιρεῖ, εἰς εἴδωλον, σῶμα, ψυχήν, τοῦτο δὲ οὐκ οἴδεν δὲ ποητής. See La Roche ad loc.; Dind. Scholl. 603. [Ἡβῆ] εἴναι δὲ οὐ

as well; we shall have disposed of the objection of Aristonicus on the ground of the post-Homeric tripartition of εἴδωλον, σῶμα, and ψυχή, nor shall we have to accept the later story of the apotheosis of Heracles, nor of the marriage of Hebe. It may be safely said that Homer knew nothing of the legend which recounts the apotheosis; for in Il. 18. 117 it is distinctly said that οὐδὲ γὰρ οὐδὲ βῆ Ήρακλῆς φύγε κῆρα, and Diodor. Sicul. 4. 39 tells us, Ἀθηναῖοι πρώτοι τῶν ἀλλων ὡς θεὸν ἐπίμποσαν τὸν Ἡρακλέα, cp. Pausan. I. 32. 4 στέβονται δὲ οἱ Μαραθώνιοι Ἡρακλέα, φάμενοι πρώτους Ἐλλήνων σφίσιν Ἡρακλέα θεὸν νομοθέτην.

Such an apotheosis of heroes was a common usage of the post-heroic age, as e. g. of Achilles (Pind. Nem. 4. 49); Diomedes (Nem. 10. 7); Ajax (Nem. 4. 48); Neoptolemus (Pausan. 10. 24. 5); Hector (Pausan. 9. 18. 4); and Odysseus himself (Tzetz. ad Lycophr. 800).

Another objection of the Scholiast is (4) that Heracles though a ghost should carry his weapons with him. But, surely, it is the regular Homeric usage to represent life in the under-world as a copy, more or less faithful, of the life in the world above. The ghosts retain their original stature, voice, and features (Il. 23. 65 foll.); they wear their own armour, and still show the wounds they had received (Od. 11. 40 foll.). Teiresias holds the golden sceptre of his office, and Heracles the characteristic weapons by which he may be recognised. The armour may be as shadowy and spectral as the wearer, but there it is; Heracles is not Heracles without it; nor Orion, Orion, without his club. The objection raised to the passage, because Heracles seems to recognise Odysseus without having tasted of the blood in the pit, would apply equally well to the case of Achilles and Ajax and the rest of the ghosts, who (542) εἴπορο κήδε ἔκάστη, where we have either to suppose that this preliminary is taken for granted,

καὶ τὸ πιστεύμενον, or is dispensed with. Nitzsch, ad loc., takes further exception that Odysseus offers no answer to the words addressed to him by Heracles; but it is easier to state this as an objection than to show what ought or what could have been said in reply. Nitzsch finds a further objection in the allusion to the bringing up by Heracles of the 'dog' from Hades (inf. 623 foll.), where see notes. It may be urged that there is a peculiar propriety in the introduction of Heracles into the group of the famous dead with whom Odysseus meets in Hades, because of certain characteristic resemblances between the two heroes, both of whom are under the particular protection of Athena. There can be no doubt that the legend of the apotheosis of Heracles, though post-Homeric, is still of very early date. It would appear to have been recorded in the Οἰχαλίας ἄλωσις, ascribed to Creophilus (Welck. Episch. Cycl. 233 foll.), and it seems to be a very tenable view that the whole passage about Heracles in this 11th book is genuine, with the exception of vv. 602-604. The temptation to insert these lines, or something similar, would be a powerful influence on a rhapsodist, who might fear to offend his audience, if he seemed to leave their deified hero in the under-world. No easier means of avoiding such offence could be conceived than a simple assertion that, after all, it was only the ghost of Heracles that had its dwelling there, while the hero himself enjoyed divine honours among the gods. Probably there is not much real value in the testimony of the Scholl., that the insertion was due to Onomacritus; but it may imply that it is at any rate the work of some Attic διατεκνωτή. It would be imperative to ascribe the highest honours to a hero whom the Athenians (see sup.) had learned to worship as a god. See on the whole subject C. F. Lauer, Quaest. Homer. I. cap. 2.





[παιδα Διὸς μεγάλου καὶ Ἡρῆς χρυσοπεδίου].

ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὡς, 605

πάντος ἀτυχομένων δὲ δ' ἐρεμνῇ νυκτὶ ἔοικὼς,

γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν διστὸν,

δεινὸν παπταίνων, αἱὲ βαλέοντι ἔοικώς.

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ

χρύσεος ἦν τελαμὸν, ἵνα θέσκελα ἔργα τέτυκτο, 610

ἄρκτοι τ' ἀγρότεροι τε σύες χαροποί τε λέοντες,

τὴν οἰνοχόον Ἡβην, ἀλλὰ τὴν ξαντοῦ ἀσθρέιαν, i.e. Ἡβην Schol. H. This is evidently intended by Schol. Q. interpreting καλλίσφυρον by ισχυρὰ ἔχουσαν τὰ σφυρά. 611. χαροποί] χαλεποί Vind. 133.

606. πάντος' ἀτυχομένων, 'flying scared every way.' Cp. ἀτυχόμενοι πεδίοιο of runaway horses, Il. 6. 38; of routed troupes, 18. 7. The cry of the ghosts seems to be imitated in the reiteration of the *o*.

νυκτὶ ἔοικά, used of a stern lowering look; not unlike to our vernacular 'looking as black as thunder.' It is applied to Apollo in wrath, Il. 1. 47; and to Hector, Il. 12. 463, who is farther described as νυκτὶ θῷῃ ἀράλατος ἴδωνα, reminding us of the phrase ἑπόδρα ἴδων.

607. γυμνόν, 'uncased,' sc. from its ώρυτός Od. 21. 54.

608. παπταίνων, 'glancing terribly round.' If with the lexicons we regard this word as a reduplicated form of root πτα, seen in πτήσσω, etc., it must get its meaning from the idea of the half-timid, half-angry look of a crouching beast that is brought to bay or caught in the toils. In that sense we may perhaps compare it with δοκεύειν, in Od. 5. 274 ἄρκτος.. Πόρταν δοκεύει. The use of παπταίνειν always suggests anxiety in the look; even here there is caution blended with keen expectation expressed.

Join αἰεὶ βαλέοντι, 'ever as if about to shoot,' comparing αἰεὶ γὰρ θήρου ἐπιβησομένους δίκτην Il. 23. 379, ἀπορρίψοντι ἔοικά Hesiod. Scut. 215; 'Quos super atra silex iam iam lapsura cadentique | imminet assimilis' Virg. Aen. 6. 602. The juxtaposition of four participles here without any finite verb is very remarkable; nor do the MSS. suggest any var. lect. It is possible to conjecture παπταίνειν for παπταίνων, or

ἔχειν for ἔχον, or ἔοικά may be supposed (as by Fäsi) equivalent to ἔοικος η̄, but such a form of the 'periphrastic conjugation' would be very strange, and if the need of it had been felt, nothing would have been simpler than to write ἔργει. It seems not unlikely that there is a real rhetorical art in the grouping of these abrupt, unconnected, clauses. The very passage has, as it were, the expression or attitude of uneasy expectation.

609. ἀμφὶ περὶ, for this combination cp. Il. 2. 305; 8. 348; 17. 760; 21. 10; 23. 191; Od. 8. 175. It does not seem possible to discriminate between the force of the two words; though περὶ should add completion to the less complete sense of ἀμφὶ. The English use of 'round about' is near enough for translation. There is no reason for writing both words in one (διμφωρέι), as Bekker. Transl. 'And his terrible baldric round about his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and bright-eyed lions, and battles and fights, and bloodshed and slayings of men.' ἀορτήρ (δεῖρω) and τελαμόν (τλῆναι) both signify the 'upholders' or 'carriers,' but the position of the words suggests that τελαμόν is here used as the more specific of the two.

611. χαροποί is commonly referred to χαρά, as expressing 'wild joy,' but this gives no very clear idea. Perhaps it is better with Curtius to refer the first part of the word to the Skt. root *ghar*, 'to glow' or, with Fick, the whole form to *gharap* = 'to sparkle.'

νυσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.  
 μὴ τεχνησάμενος μηδ' ἀλλο τι τεχνήσαιτο,  
 δος κείνον τελαμῶνα ἐῇ ἐγκάτθετο τέχνη.  
 ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἵδεν ὀφθαλμοῖσι,  
 καὶ μὲν οἰδηπόμενος ἔπεια πτερόεντα προσηύδα.

‘Διογενὲς λαερτιάδη, πολυμήχαν’ Οδυσσεῖν,  
 ἀ δεῖλ’, η τινὰ καὶ σὺ κακὸν μόρον ἡγηλάξεις,  
 δον περ ἔγών δχέεσκον ὑπ’ αὐγὰς ἡελίοιο.

Ζηνὸς μὲν παῖς ήτα Κρονίονος, αὐτὰρ οἰδὲν  
 εἶχον ἀπειρεσίην μάλα γὰρ πολὺ χείρονι φωτὶ  
 δεδμῆμην, δέ μοι χαλεποὺς ἐπετέλλετ’ ἀέθλους.

614. ἐγκάτθετο] τινὲς, δος κείνῳ τελαμῶνι ἐῇ ἐγκάτθετο τέχνην Schol. H., which Kayser adopts. 622.] After this verse Cod. Ven. 4 gives two lines, much muti-

613. μὴ τεχνησάμενος. Translate, ‘May he who stored up [the design of] that belt in his craft’ (i. e. ‘in his inventive mind,’ cp. Od. 23. 223 ἐῷ ἐγκάτθετο θυμῷ), ‘having once fashioned it, never fashion any other work.’ It was the highest effort of genius, any further attempt would mar rather than increase the artist’s glory: so Pliny, N. H. 36. 1. 7 ‘praeclarum opus etiam si totius vitae fuisset;’ Od. 8. 176 οὐδὲ κεν δλλω | οὐδὲ θεὸς τείχειε. This notion that a man should not attempt a second effort when the first was perfect is illustrated by the story of Iwan the Terrible, who was said to have put out the eyes of the architect, who had built his royal palace, for fear he might try and reproduce the work. Nitzsch well compares for the use of μὴ . . . μηδὲ Hdt. 8. 144 μὴ πούσιν μηδὲ ήν θέλωμεν, Plutarch, Flamin. 17. Ε μὴ τούτον, ἴφη, μηδὲ ὑμεῖς θαυμάσετε. It is probable however that we have here no mere periphrasis for the highest praise, but a naive expression of terror at the ghastliness and the reality of the representations. The emphatic position of οὐμεδὲλός is not without force; so that we may render, ‘Would that he had never made it (so terrible sight it was), but now that he has made it may he never make anything else like it!’ etc. This interpretation falls in better with the somewhat similar passage in Od. 4. 684,

because in both cases the participle following μηδε stands instead of a separate clause expressing a wish. We might state the whole sentence thus—μὴ ἀφελε μὲν τοῦτο τεχνήσαθας, τὸν δὲ μηδὲ τι τεχνήσατο. The var. lect. of Schol. H. (see above) must mean, ‘who put all his inventive power into that work.’

618. ἡγηλάξεις. Translate, ‘Wretched man, an evil sort of fate thou too dost endure.’ Ameis on Od. 18. 382 quotes a number of instances of τὸν put before the substantive it qualifies, Od. 5. 421; 6. 179, 206; 9. 11, 508; 11. 213, 618; 14. 391, 463; 15. 83, 362; 16. 256; 17. 449, 484; 18. 327; 19. 239; 20. 38, 140; 21. 397; Il. 6. 506; 7. 156; 11. 292, 722, 794, 797; 13. 389; 15. 362; 16. 39; 17. 32, 61, 133; 19. 56; 21. 101. A similar emphatic use of the indefinite is found in Theocr. 1. 32 τὸν δαίδαλμα, ‘eximum et singulare in suo genere opus’ Fritzsche. ἡγηλάξεις seems to be used here as ἀγειν or δαιγειν in later Greek. For the form we must suppose a word ἡγηλός related to ἡγέομαι as μημηλός (Lucian, Jup. Trag. 33) to μημέμαι. Philo uses μηηλάξω.

621. χείρον φωτὶ, i. e. Eurystheus, son of Sthenelus, to whose service Heracles was bound, through the spiteful intrigues of Hera. See Il. 19. 9; foll., Virg. Aen. 4. 191.



34 sedet aeter...unque eodebit/inflex Thessae Gen. vi 618 from this

35. the placing of monsters dire in Hadon is late<sup>in Vangia</sup>. From this line it has not yet  
been 'Gongo' was in Hadon. Apollodorus 2.5.12 shows "at late Gong, ancient  
Heracles in Karaibos"

καὶ ποτέ μ' ἐνθάδ' ἔπειμψε κύν' ἄξοντ· οὐ γὰρ ἔτ' ἄλλον φράγετο τοῦδε γέ μοι χαλεπώτερον εἶναι ἀεθλον.

τὸν μὲν ἔγων ἀνένεικα καὶ ἤγαγον ἐξ Ἀίδαο·  
‘Ερμείας δέ μ' ἔπειμψεν ἵδε γλαυκῶπις Ἀθήνη·

“Ως εἰπὼν δὲ μὲν αὐτὶς ἔβη δόμον Ἀιδος εἶσω,  
αὐτὰρ ἔγων αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι  
ἀνδρῶν ἡρώων, οὐ δὴ τὸ πρόσθεν δλοντο.

καὶ νῦ κ' ἔτι προτέρους ἴδον ἀνέρας, οὐδὲ ἔθελόν περ

[Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·]

ἄλλα πρὶν ἐπὶ ἔθνε ἀγεέρετο μυρία νεκρῶν  
ἡχῆ θεσπεσίη· ἐμὲ δὲ χλωρὸν δέος ἥρει,  
μή μοι Γοργείην κεφαλὴν δεινοῦ πελάρου  
ἐξ Ἀιδος πέμψειεν ἀγαυὴν Περσεφόνεια.

αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἑταῖρους  
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
οἱ δὲ αἷψις εἰσβαίνον καὶ ἐπὶ κληῆσι καθίζον.

τὴν δὲ κατ' Ὡκεανὸν ποταμὸν φέρε κῦμα ρέοιο,

635

lated, but restored by Cobet, Εὔρυσθείς τῷ γάρ βα πατήρ ἐκέλευσε Κρονίον | πλείστους δεδμῆσθαι τηλεκειτῶν ἀνθράπων. [624. τοῦδε γε] La Roche with good MSS. τοῦδε τι. Al. τοῦδε ἔτι. [631.] Πεισιστράτον φροντίην Ἡρέας δε μεγαρεὺς ἐμβαλεῖν ἐς τὴν Ὄμηρον νέκυιαν τὸ Θησέα Πειρίθοόν τε θεῶν ἀριδείκετα τέκνα χαριζόμενον Ἀθηναῖος Plutarch. Thes. c. 20.

623. κύν' ἄξοντ'. Homer does not enumerate the labours of Heracles, nor does he name the 'dog,' which appears as Κίρβερος first in Hesiod, Theog. 311. Pausanias (3. 25. 4) quoting from Hecataeus says that there was a δεινὸς δρός at Taenarus, called Αἴδον κύνων. The eagles or vultures are similarly called by Aesch. and Soph. Διὸς κύνες. See Il. 8. 368; which seems to show that the story about Cerberus was known to Homer, in a simple form, the name and the other details being a later growth.

626. ἔπειμψεν, 'conducted me,' as Od. 6. 255.

630. ἔτι .. Ιδον, as ἔτι ἔλθοι 628.

632. ἀλλὰ πρὶν, 'but, ere that might be, up gathered (*πελ-άγειπερο*) the countless tribes of dead with awful cry; and pale fear seized me lest the dread Per-

sephone might send upon me out of Hades a Gorgon-head of some terrible monster.' Odyssens uses the phrase to denote any horrible spectre, and not with reference to the Gorgon's head, mentioned in Il. 11. 36; 5. 741; 8. 349. Hesiod makes three Gorgons, daughters of Phorcys and Ceto, and names them Euryale, Stheino, and Medusa. (Theog. 276.)

634. δανοῖο πελάρου is in apposition with Γοργοῦς implied in Γοργείην. Cp. ἐτ' ἦρα ἔργ' ὀρέστα καὶ ἀμφιπόλαν Od. 19. 514, δαηρά αὖτ' ἔμδος ἔσκε κυνάπιδος Il. 3. 180, Νεστορέγι παρὰ τηλὶ Πυλοιγενέος βασιλῆος Il. 2. 54, τάμα δυστήνου κακά Soph. O. C. 344.

639. κύμα ρέοιο, i.e. the current down the Ocean-stream, carrying them again towards the sea.

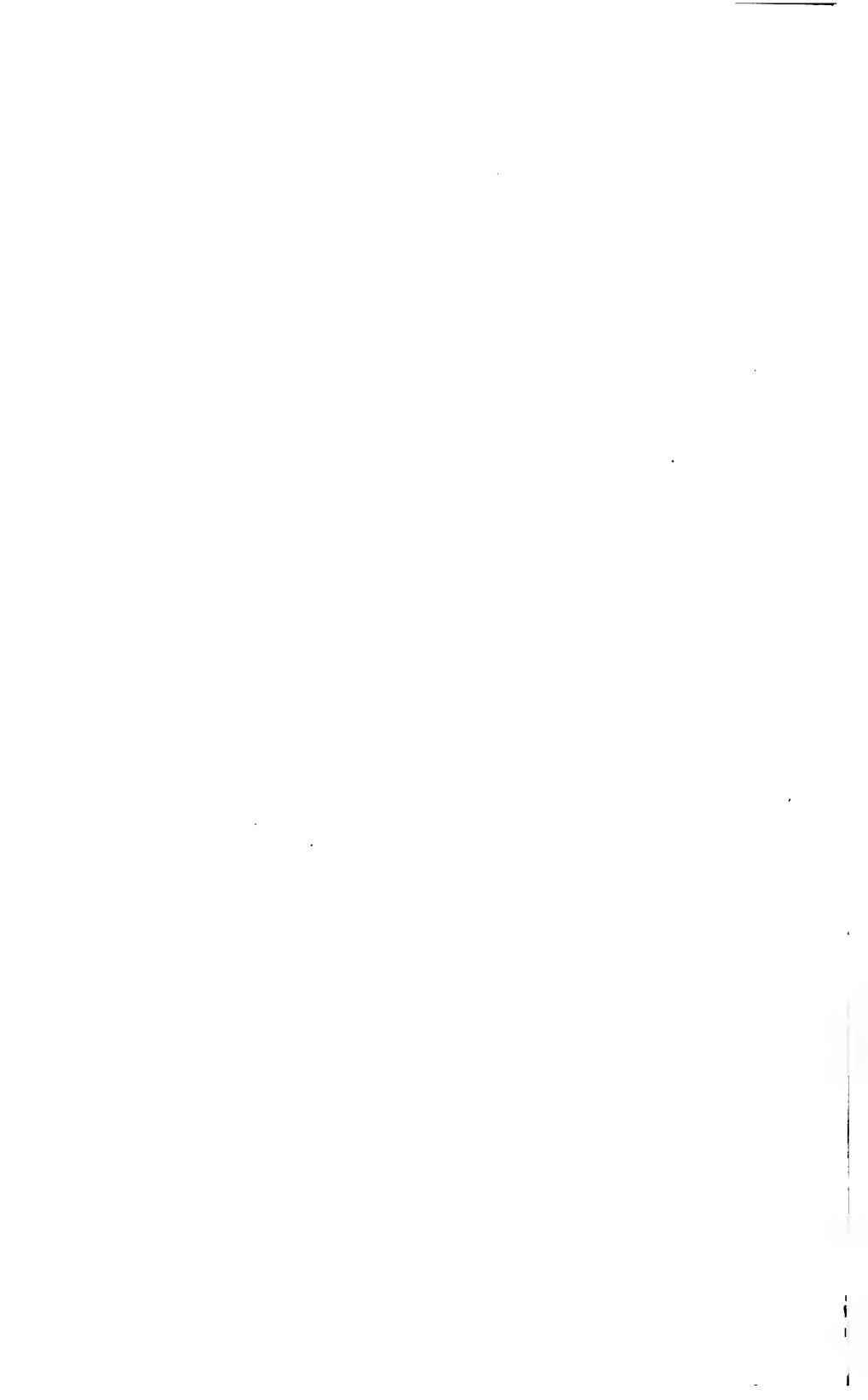
*πρῶτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὐρος.*

640

640. *εἰρεσίη*] τὰ παλαιὰ τῶν ἀντιγράφων ἐν δοτικῇ πτώσει ἔχουσιν Eustath. But *εἰρεσίη* only occurs in Vind. 56 prim. man.

640. *εἰρεσίη*. They left the realm of Hades, and fared down the Ocean-stream. Here there was no wind, perhaps because they were in an unearthly place beyond the ordinary atmosphere. So at first they went on by rowing (or 'it

was rowing that took them on,' see crit. note), and then, as they got into the ordinary world again, there was fair wind. *εἰρεσίη*, in the nominative, seems to make a better parallel with *οὐρος*.





## Ο ΔΥΣΣΕΙΑΣ Μ. 1-4

Σειρῆνες, Σκύλλα, Χάρυβδις, βόες Ἡλίου.

Αὐτὰρ ἐπεὶ ποταμοῦ λίπεν ρόον Ὄκεανοῖ  
νηῦς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὔρυπτροιο  
νῆστον τ' Αἰαίνη, δθι τ' Ἡοῦς ἡριγενέης  
οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ Ἡελίοιο,

2. ἀπὸ δ' ἵκετο = ἀφίκετο δέ. This is still part of the protasis; the apodosis begins with *νῆα μεν ἔνθ' v. 5.*  
*εύρυπτροιο*, 'the great and wide sea,' as distinguished from the narrow Ocean-stream.

3. Αἰαίνη. There appears to be a real contradiction in the position here assigned to Circe's island. From b. 10 we gather that Odysseus, after his disaster that beset from the opening of the wind-bag, sailed in a N.W. direction from the isle of Aeolus towards the country of the Laestrygonians; and from thence, keeping the same direction, he reaches Aeaea, still further to the North and West. In the present passage, it looks at first sight as if Aeaea were placed in the extreme east, at the sunrising; and the description is given in the most definite language. This difficulty was rather evaded than elucidated by the ancient commentators, who generally concur in interpreting the passage, *ταῦτα ὡς πρὸς σύγκρισιν τοῦ* 'Ἀδού' *θέλει γάρ εἰπεῖν δι: ἐκ τοῦ "Ἀδού* *ἐς τὰ φωτεινὰ δηθύομεν*' (Schol. B.). This interpretation, which implies, as it were, a clear defining line between the land of darkness and the land of light, is substantially adopted by Voss, Nitzsch, Klausen, and others. Grotewold (Geogr. Ephem. 48. p. 266 foll.) proposes to place

Aeaea in the East: but, although this view appears to have been maintained in later times, it is not found in Homer. Völcker (Homer. Geog. 31) would escape the difficulty by representing Eos here as a goddess, rather than as the physical conception of the dawn; but this leaves *ἀντολαὶ Ἡελίοιο* unexplained. The real solution seems to lie in the fact that Homer regards the extreme West and extreme East as an almost identical point. See note on the description of the short Laestrygonian nights Od. 10. 81, where the line of Aratus, quoted in Schol. H., lays the ground of the interpretation, *ἡχι τεράς μοσχῶνται δύσιες τε καὶ ἀντολαὶ*. Mr. Gladstone has adopted the same view about Aeaea in Homeric Synchronism, p. 226 foll. 'The island of Kirké is strongly identified with the East . . . there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting.'

4. *χοροί*, 'dancing lawns;' for Eos must be supposed to have a train of nymphs, symbolising perhaps the quick-glancing rays of light. The plural *ἀντολαὶ* (cp. ἀπὸ ἥλιον ἀντολέων Hdt. 4. 8) no doubt contains an allusion to a phenomenon that could not have escaped notice, namely,

νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖνι θαλάσσης.  
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ δῖαν.

‘*Ημος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡῶς,*  
δὴ τότ' ἔγων ἑτάρους προΐειν ἐς δώματα Κίρκης  
οἰσέμεναι νεκρὸν Ἐλπήνορα τεθνήστα. 10  
φιτρὸὺς δ' αἷψα ταμόντες, δθ' ἀκροτάτη πρόεχ' ἀκτῇ,  
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.  
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,  
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες  
πήξαμεν ἀκροτάτῳ τύμβῳ εὐῆρες ἐρετμόν. 15

‘*Ημεῖς μὲν τὰ ἔκαστα διείπομεν οὐδ' ἄρα Κίρκην*  
ἔξι *'Αίδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὥκα*  
*ἡλθ'* ἐντυναμένη· ἀμα δ' ἀμφίπολοι φέρον αὐτῷ  
σῖτον καὶ κρέα πολλὰ καὶ αἴθοπα οἶνον ἐρυθρόν.  
ἡ δ' ἐν μέσσῳ στᾶσα μετηνόδα δῖα θεάσιν. 20

‘*Σχέτλιοι, οἱ ζώοντες ὑπήλθετε δῶμι* *'Αίδαο,*  
δισθανάτες, δτε τ' ἄλλοι ἀπαξ̄ θνήσκονος ἀνθρωποι.

15.] Ζηνόδοτος γράφει, ἀκροτάτῳ τύμβῳ ήνα σῆμα πλεύτο Schol. H. 22. Δισθανάτες] Schol. Q. has in lemma δισ θανάτες] οὖτος ἐν δυοῖς μέρεσι λόγου φησὶ γάρ *'Απολλάνιος* ἡς διτὶ διτὶ καὶ τρίς ἐν ταῖς συνθέσεσιν ἐκβάλλει τὸ σ., δίποις, τρίποις.

that the sun rises at different points on the horizon according to the change of season. Cp. the expression δύοις τε καὶ ἀντολαί quoted above from Aratus.

10. οἰσέμεναι. For the use of the infinitive expressing the purpose of προΐειν cp. τὸν καὶ ἀντριψάντο θεοῖ Διὶ οἰνοχοεῖν II. 20. 234, τῷρ δὲ δέπτας οἴνου πείν Od. 8. 70, τούτῳ ἀναγον ζωὸς σφίσιν ἐργάζεσθαι ἀνάγκη Od. 14. 272, ἀήτας | Ὁκεανὸς ἀνίστην ἀναψύχειν ἀνθράπους Od. 4. 568.

12. θάπτομεν, imperf. ‘we buried him where the beach ran out to its furthest point,’ cp. τύμβον χεύαμεν.. . ἀκτῇ ἐπι προύχοσθι Od. 24. 80; Od. 6. 138. Similarly we have ἀκραί νῆες II. 15. 653 = ‘extremus navium ordo,’ ἐπι σέλματος ἀκρον h. 7. 47, ἀκραι ήσιν II. 17. 264.

14. Join ἐπι· ἐρύσαντες, ‘having dragged up a stone pillar thereon,’ sc. on the χῶμα. With ἐρύσαντες compare

the epithet *μετός* applied to large stones, Od. 6. 267.

15. πήξαμεν .. ἐρετμόν. Cp. Virg. Aen. 6. 232 ‘At pius Aeneas ingenti mole sepulcrum | imponit suaque arma viro remunque tubamque.’

16. τὰ ἔκαστα, ‘these things severally,’ so inf. 165; cp. ταῦτα ἔκαστα II. 1. 550; Od. 14. 362; 15. 487.

διείπομεν, to be distinguished from διείπει II. 10. 425. The latter must be referred to root *Fei*, the former to *σει*, with which probably *διλον* is connected.

18. ἐντυναμένη, ‘having made herself ready.’ Cp. ἐντύνασσαν καὶ αὐτήν II. 14. 162.

19. αἴθοπα. The use of the epithet in conjunction with ἐρυθρόν settles the interpretation as ‘bright’ or ‘sparkling.’

22. δισθανάτες. Cp. Virg. Aen. 6. 134. δτε should properly mean ‘when other men die only once,’ referring to





ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον  
αὐθὶς πανημέριοι· ἀμα δ' ἡσὶ φαινομένηφι  
πλευρεσθ'. αὐτὰρ ἐγὼ δεῖξω ὅδὸν ἥδε ἔκαστα  
στημανέω, ὥνα μή τι κάκορραφή ἀλεγεινῆ  
ἢ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.

25

“Ως ἔφαθ’, ήμūν δ’ αὐτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.  
ἀς τότε μὲν πρόπαν ἥμαρ ἐς ἡέλιον καταδύντα  
ἥμεθα δαινύμενοι κρέα τ’ ἀσπετα καὶ μέθυ ηδύ  
ἥμος δ’ ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθεν,  
οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,  
ἡ δ’ ἐμὲ χειρὸς ἐλοῦσα φῖλων ἀπονύσφιν ἐταίρων  
εἰσέ τε καὶ προσέλεκτο καὶ ἐγερέεινεν ἔκαστα·  
αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.  
καὶ τότε δὴ μ’ ἐπέεσσι προσηνέδα πότνια Κίρκη·

30

35

*Ταῦτα μὲν οὖτω πάντα πεπείρανται, σὺ δ' ἀκουσον, ὡς τοι ἐγὼν ἔρεω, μνήσει δέ σε καὶ θεὸς αὐτὸς.*

Eustath. assigns the same reading to Apollodorus. This would seem to imply a form  $\delta\theta\alpha\tau\epsilon\varsigma$ , or the existence of an adjective  $\theta\alpha\tau\varsigma$ .

the *time* they had chosen for their voluntary visit to the realm of the dead. But the temporal sense cannot be strongly pressed. As in the use of the Latin '*cum*', and our '*while*', the sense is passing into that of a logical conjunction.

26. κακορραφίη, used in the plural, Od.  
2. 236. Ср. κακὰ ράπτομεν Od. 3. 118.

27. ή δάλος ή ἐπί γῆς. Nitzsch quotes this as the solitary instance in Homer of a preposition that belongs to two objects being connected only with the latter, as though the sentence should have run ή ἐπί δάλος ή ἐπί γῆς. He remarks that this usage is admissible only when there is some close inter-relation or intentional contrast between the two objects; cp. Soph. Antig. 367 ποτὲ μὲν κακὸν δάλοις ἐπὶ λοιδόρων χρεῖ, ib. 1176 πότερα πατρόφασι πρὸς οἰκείας χερός; Hor. Od. 3. 25. 2 'quae nemora aut quos agor *in* specus?' See Lobeck, AJ. 249. But it is doubtful if this use with the preposition be not later than Homer, though we find it in Pindar, Pyth. 8. 99 πόλιν αἴματε Διὶ καὶ πρότοισι Οὐαὶ! It seems better to take Δάλος here by itself as a local

genitive, as 'Αργεος Od. 3. 251, θητείροι Od. 14. 97, γαιῆς Il. 5. 310; 17. 373.  
ἀλγήσεται, the subjunctive, with short vowel.

33. Join *épée* both with *θύσσω* and *έλει*. It appears from 143, that they were not in Circé's house, as she returns thither after her interview. Probably they were in some grotto or bower.

34. *προέλεκτο* may be rendered ‘accubuit,’ but this in the sense rather of ‘reclined at my feet,’ than ‘lay by me.’ For, although it is night time, there is no mention of the *ένθη*, as in Od. 10. 334, nor is the idea of ‘lying’ quite compatible with *ἔστι* (root *έδ-*—Lat. ‘sed’). The Scholl. seem to have found some difficulty in *προέλεκτο*, for they interpret it variously by *παρίκλινεν* *έσαντην*, *έκοιμος*, and *προσδειλέξατο* or *προσέπιεν*, the last explanation being of course quite untenable, as the word belongs to the stem *λεχ-*, not *λεγ-*.

37. **Tavra** includes all the circumstances of the voyage to Hades.

38. μνήσει σε θεός. Cp. Od. 3. 27  
ἄλλα δὲ καὶ δαίμοναν ὑποθήσεται, and Od.

Σειρήνας μὲν πρώτον ἀφίξει, αἱ δὲ τε πάντας  
ἀνθράπους θέλγουσιν, διὰ τις σφέας εἰσαφίκηται.  
διὰ τις ἀιδρείγ πελάση καὶ φθόγγον ἀκούσῃ  
Σειρήνων, τῷ δὲ οὐ τι γυνὴ καὶ νήπια τέκνα  
οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,  
ἄλλα τε Σειρῆνες λιγυρῆ θέλγουσιν ἀοιδῇ,

40. διὰ τις] La Roche regards διὰ τις σφέας as the best established reading. See Hom. Textkrit. 413; Ameis, Anh. ad loc. The readings vary between διὰ τις σφέας, διὰ τις σφέας, and διὰ τις, the last implying θέλγοντα.

4. 181. No special god is here alluded to, certainly not Poseidon, as suggested by the Schol., nor Helios; but in the most general sense, ‘some kindly power.’ We find similar expressions in φαρὶ . . ὅν κε θεὺς τιμῷ Il. 17. 99, οὐδὲ κεν δλαὸς | οὐδὲ θεὺς τείχεις Od. 8. 177, θεὸς δὲ τὸ μὲν δῶσε τὸ δὲ ἔαρε Od. 14. 44. Comparing these passages with such phrases as ὑπὲρ θεὸν Il. 17. 327, δνεύθε θεοῦ Il. 5. 185, σὺν θεῷ Il. 9. 49, it does not seem likely that any expression of a monotheistic feeling is intended; which would ill accord with the thorough anthropomorphism of the Homeric religion.

αὐτὸς is emphatic; like Lat. *ipse* with the force of *ultra*.

39. Σειρῆνες. The etymology of the name is doubtful. Some take it from σειρά, and so render it the ‘enchainers,’ with which we may compare the expression δέσμος ὕμνος in Aesch. Eum. 331; and Ov. A. A. 3. 311 ‘Monstra maris Sirenes erant, quae voce canora | quamlibet admissas detinure rates.’ Others compare Σειρ (the sun) and Σειρός (the bright star); and others again refer to the root *svar*, ‘to sound sweetly.’ In Homer they are represented as two in number (cp. inf. 52 Σειρήνων), living on one island (157). In later legend they appear as three or even four, living on three islets, ηποίδα τρία . . ἔρημα πετρώδη, ἀ καλούσι Σειρῆνες. Their names are differently given. Eustath. calls the Homeric Sirens ‘Ἄγλασφῆμη and Θελξίτεια. When the Sirens were transferred, along with other Homeric marvels, to the coast of Italy, we find the names of Παρθενότη (the Siren of Naples), Λίγεια and Λευκωσία, with sundry additions to the list, such as Μολτή and Θελξινόη.

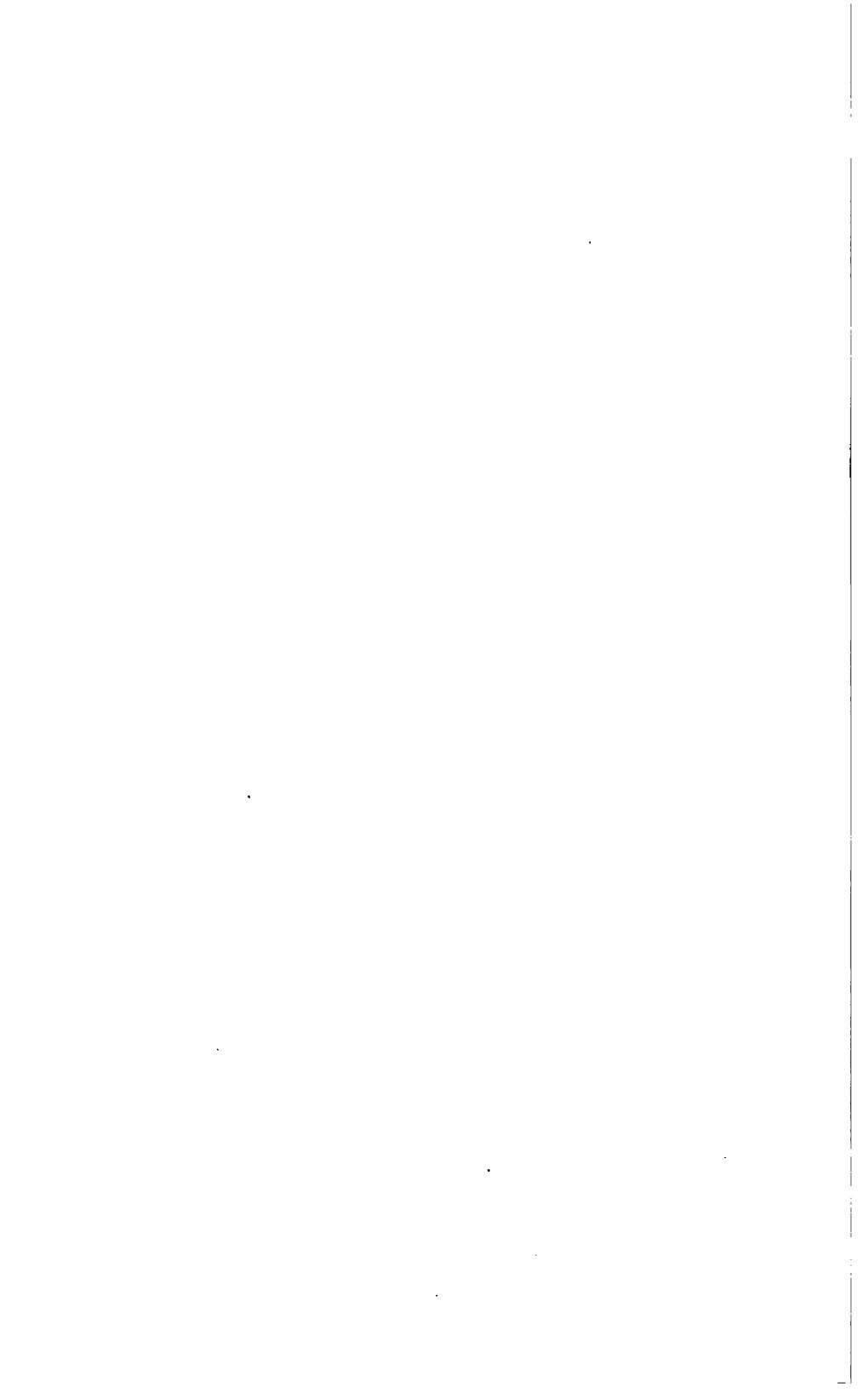
Ovid follows the legend that makes them daughters of the Achelous by one of the Muses, and he describes the form in which they were commonly represented, Metam. 5. 552 ‘Vobis, Acheloides, unde | pluma pedesque avium quum virginis ora geratis?’ Cp. Eur. Hel. 167 πτεροφόρον νέάνides, | περέν, Χονὸς κόραι, | Σειρῆνες ε.τ.λ. Claudio when he calls the Sirens (epig. 40) ‘dulcia monstra, | blanda pericula mari, terror quoque gratus in undis,’ seems to express well the general notion conveyed by this legend. The Sirens appear to personify the hidden dangers of the calm sea (‘placidi pellacia ponti’), and their alluring song may represent the musical sounds of the water splashing in caves and over broken rocks. The whole idea is exactly reproduced in the stories of the Lorelei. It should be remarked here that one of the peculiar characteristics of the Sirens is their superhuman knowledge of the past and future, see inf. 189. Cp. Eur. Androm. 936 κάγγαν κλύνοντα τούσδε Σειρῆνες λόγος, | σοφῶν, πανούργων, τουτίων λαλάτων, | ἐγημάθηρ μωρίᾳ. Horace expresses the common view in his phrase, ‘Vitanda est improba Siren | devidia.’

40. διὰ τις σφέας. See crit. note.

42. τῷ δὲ is the apodosis to διὰ τις, ‘illi non adsistit uxor.’ The singular πατρότατα refers to the wife alone; the children are included with her as subjects to γάνυνται. For another sort of confusion cp. δούρα σέσηπτε ρέων τοι σωάρτα λέλυνται Il. 2. 135. We may further compare κούροις κρυθέττε τοι καὶ πεντήκοντα | βήγην . . κατηλόνος Od. 8. 48. Kayser would read πατρότατα.

44. λιγυρῆ. Cp. Alcman frag. 7 ἀ Μῶσα κέκληγ, ἀ λίγεια Σειρῆν.

vians are not described as standing in any relation to gods.



ἥμεναι ἐν λειμῶνι πολὺς δ' ἀμφ' ὅστεόφιν θὶς  
ἀνδρῶν πυθομένων, περὶ δὲ ρῦνοι μινύθουσι.  
ἀλλὰ παρὲξ ἑλάνη, ἐπὶ δ' οὐσατ' ἀλεῖγχαι ἔταιρων  
κτηρὸν δεψήσας μελιτηδέα, μή τις ἀκούσῃ  
τῶν ἀλλων· ἀτὰρ αὐτὸς ἀκούμενος αἴ κ' ἐθέλησθα  
δησάντων σ' ἐν νηὶ θοῇ χείρας τε πόδας τε  
ὅρθον ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

45

50

49.] Ameis, with Nauck, prefers to put *αἴ κ'* *θέλησθα* between commas, as being a commonly parenthetical phrase in Homer. See note below.

45. πολὺς διέ, 'and on either side is a great heap of bones of mouldering men; and round (the bones) the flesh is wasting away.' There is no instance in Homer of a form in -φιν standing as the genitive in dependence on another noun, though we have *dw̄ ὅστεόφιν* Od. 14. 134, *ἔf εὐθῆφιν* Od. 2. 2. There seems however a general consent to accept *ὅστεόφιν* here as convertible with *ὅστεῶν*, otherwise it is tempting, on the analogy of *φθινθεὶς δ' ἀμφ' ὅστεόφι* *χράς* Od. 16. 145, to join *ἐνδρῶν πυθομένων ἀμφ' ὅστεόφιν*, 'mouldering round their bones'; to which the words *περὶ δὲ ρῦνοι μινύθουσι* would form the exegesis, and nearer description. Monroe, H. G. § 158, suggests that *ὅστεόφιν* may be an instrumental of *material* = 'a heap (is made) of bones.' Nitzsch quotes Aesch. Pers. 818 *θῖνες δὲ νεκρῶν καὶ τριτοπέρων γορῆ | ἄφανα σημανοῦσιν δυμαὶς βροτῶν.* By *ρῦνοι* we must understand both flesh and skin together, as in Od. 14. 133 *μέλλουσι κύνες .. ἀνὸν δὲ ὅστεόφιν* *έρισατι.* Cp. Hes. Scut. 152 *δοτέα δὲ σφὶ περὶ ρῦνοι σαπεῖσθαι | Σειρίου διάλειοι κελαῖην πίθεται αἴη,* where *ἡ ρῦνος* seems to be an Alexandrean form.

47. παρέξ ἑλάνη and ἀλεῖγχαι have both an imperative force. Ameis extends this force to *ἀκούμενος* as well, treating of *κ'* *θέλησθα* as a parenthetical sentence (Il. 18. 457; 19. 147). This necessitates a colon or period after *θέλησθα*, so that *δησάντων* begins a new sentence; the asyndeton being similar to Od. 4. 667; inf. 429; Il. 1. 179, etc. But it is simpler to begin the apodosis at *δησάντων*, as though the order of the words had been *αἴ κ'* *θέλησθα* *ἀκούμενος*. Nitzsch quotes an

allusion to this scene from Alcman, *καὶ τότε* 'Οδυσσῆσος ταλαιπόρον διά θ' ἔταιρον Κίρην ἐπαλείψασα . . ,' remarking that it is the earliest testimony extant to any special scene in the Odyssey.

50. δησάντων, 'let them bind thee hand and foot standing upright in the mast-step, and from the mast [*ἰστοῦ* from *ἰστοπέδῃ*] itself let rope-ends be fastened.' See Appendix on the Ship.

51. πείρατα. Most lexicographers find such apparent incongruity in the various usages of this word, that they treat of two distinct forms; one signifying 'end,' the other 'rope.' Liddell and Scott's Lexicon rightly brings all the meanings under a single head; though Döderlein declares that all attempts at reconciliation are futile. However, the simple interpretation of the Etym. Mag. *πείραπ, πέρας—τέλος—τὸ πέρας τοῦ σχοινίου* will be found quite satisfactory.

In such phrases as *πείρατα Ὀκεανοῖο* Od. 11. 13, *είρατα γάμης* Il. 8. 478; 14. 200, 301; Od. 4. 563; 9. 284; there is nothing to suggest any deviation from the meaning of 'boundaries' or 'ends.' Nor indeed should the difficulty arise in such expressions as *ἐπὶ πείρατα διέθαντο | ήλθομεν* Od. 23. 248, or *διέθαντο πείρατος ικτην* Il. 6. 143; 20. 429. *Πείραρ δίζοντος* or *διέθερον* is very needlessly rendered, e. g. by Autenrieth, (Hom. Lex.) and others, as 'laquei exitii' or 'miseriae'; it is really completely illustrated by *τέλος γάμοιο, θανάτοιο*, meaning the 'realisation' or 'consummation,' when anything has reached its destination or achieved its purpose; a meaning that comes out very strikingly in *πείραπ ἐλέσθαι* Il. 18. 501. It may be doubted whether

ὅφρα κε τερπόμενος δπ' ἀκούης Σειρήνουν.  
εὶ δέ κε λίστηαι ἐτάρους λῦσαί τε κελεύης,  
οἱ δέ σ' ἔτι πλεύνεσσι τότ' ἐν δεσμοῖσι διδέντων.

Αὐτὰρ ἐπὴν δὴ τάς γε παρὲξ ἐλάσωσιν ἔταιροι,

55

53, 54.] ἀθετῆ Ἀριστοφάνης πρὸς τί γάρ ἄταξ δεδεμένον πάλιν δῆσαι κελ ὑεῖ;  
Schol. H. 54. διδέντων] So Aristarch., Schol. H. MSS. give δεύντων.

χαλκία, πείρατα τέχνη (Od. 3. 433) means the smith's tools, as the highest 'accomplishments' of art, or whether, with a slightly changed point of view, they are regarded as the 'acculishers,' cp. Il. 23. 350. We may next pass to an usage apparently different. In Il. 13. 358 the action of Zeus and Poseidon, in determining the destinies of the contending hosts, is thus described: τοι δὲ ἔρδος κρατερῆς καὶ δυοῖσιν πολέμοι | πείρατα λαζαίσαντες δπ' ἀμφοτέροισι τάνυσσαν, | δρρητόν τ' ἀλυτόν τε. Here the word τανύειν and the use of the two epithets make it certain that the deities are dragging with all their power at either end of a rope—a common trial of strength, as in the familiar game of 'French and English,' or its more modern form, 'The Tug of War.' Possibly the same idea of a rope is contained in the phrase δᾶλλον περθεν | νικηῖς πείρατ' ἔχοντα τὸν διανάτοισι θεοῖσιν. At least this interpretation is suggested by the graphic ὑπερθεῖν, otherwise we might well be content to render, 'the issues of victory.' But this interpretation is not necessary in Τρώεσσιν διάθρον πείρατ' ἔφητται Il. 7. 402; 12. 79, for πείρατα retains its real meaning there, like τίλος θανάτου, as may be inferred from the variant of the same expression, in Τρώεσσι δὲ κῆδε ἔφητται Il. 2. 15. In the present passage, where Odysseus is lashed to the mast, no one will pretend that πείρατα does not contain the notion of 'ropes'; indeed in h. Hom. Apoll. 129 we find οὐδὲ ἔτι δεσμά σ' ἔρυκε, λύοντο δὲ πείρατα πάντα. But the solution is, that πείρατα, in this usage, signifies exactly the 'rope-ends,' not the whole length of the rope, except by implication. This meaning is remarkably illustrated by the technical use of ἀρχή for a 'rope-end.' If I think of such an end as the furthest piece of the cord, I regard it as πείραπ, if I take it as the end nearest my hand, it seems to be

ἀρχή. See Act. Apost. 10. 11 σκεῦός τι ὡς δόθην μεγάλην τέσσαρας ἀρχαῖς δεδεμένος, where ἀρχαῖ are not 'corners,' as in E.V., but ropes. So Diod. Sicul. (1. 104), speaking of the method of taking the hippopotamus with harpoons, says, εἴθ' ἐν τῷρ τοις ἐμπαγέντων ἐνάπτωτες ἀρχὰς στρινίας ἀρίσαι μέχρις ὅτι παραλυθῇ, and Lucian too has (l. 3. p. 83) δεσμῶν ἀρχάς. Markland, on Eur. Hipp. 761 translates ἐκθέσατο πλευτὰς πειράτων δρχάς by 'tortas funium extremitates;' quoting Herodot. 4. 60, where the victim is thrown to the ground by twitching the end of a rope fastened round his fore-feet, στάσας τῷρ δρχῷ τοῦ στρόφου καταβάλλει νιν. Thus we have in Il. 13. 358 (sup.) the gods dragging at the ends of a rope; and, here, the free ends of the cords with which Odysseus is tied are secured to the mast. No doubt πείρατα became a familiar word for 'ropes' generally, just as 'endje' is used in German vernacular for a piece of rope (Lucht, das Schiff, p. 29). Perhaps we may detect another familiar usage in the word 'oars'; cp. Livy 28. 36 'oras et ancoralia praecidiunt.'

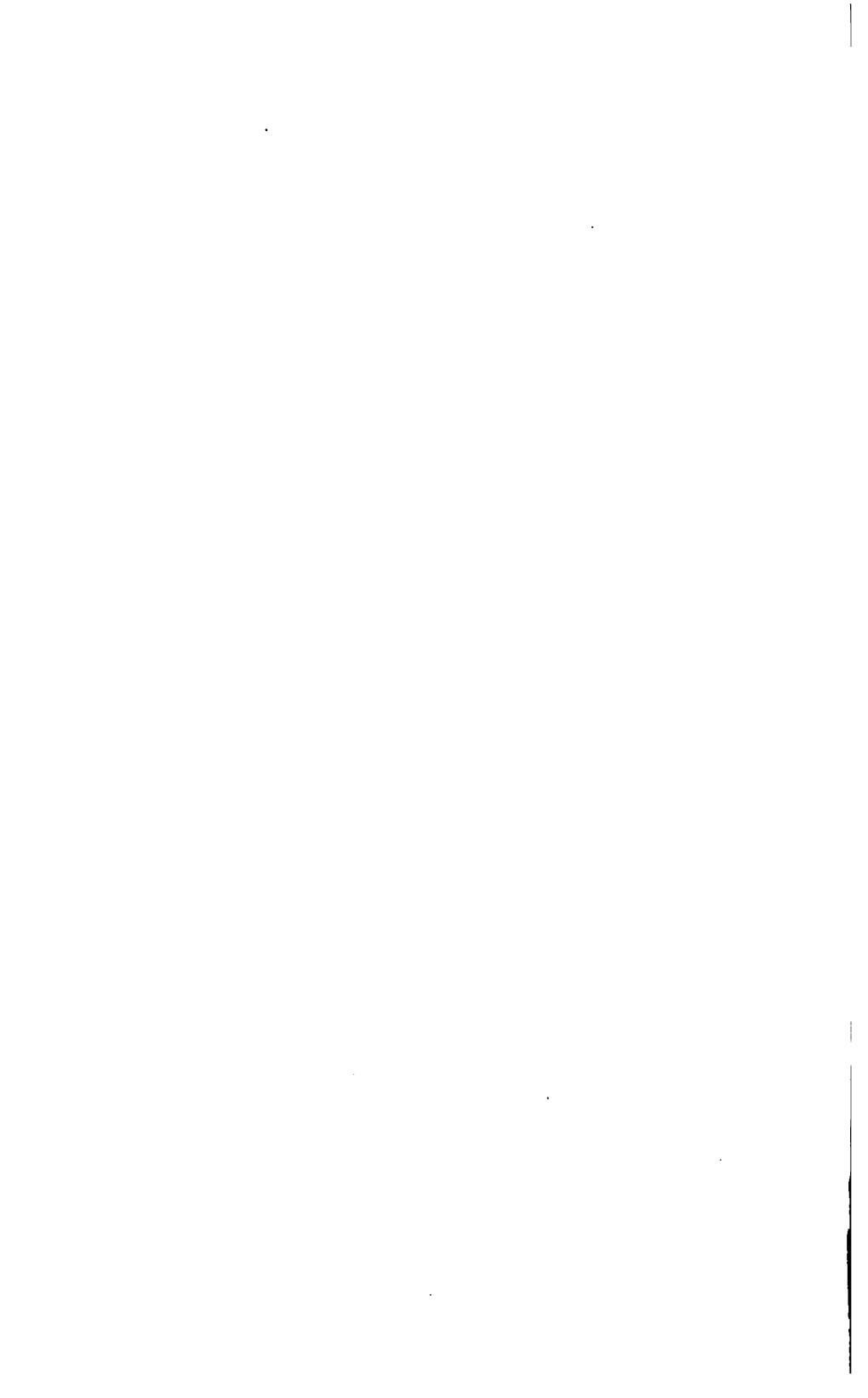
For a description of the Ιοτονέη see Appendix on the Ship; and with ἀνίσθεις cp. πέτρης ἐκ τείσματα δόρει Od. 10. 96.

54. οἱ δέ, the apodosio to εἰ δέ κε, 'then let them bind thee in more fetters still.'

διδέντων, see crit. note, is from the form διδῆμι, from which we find the imperf. διδῆ Il. 11. 105, and διδέσσι Xen. Anab. 5. 8. 24.

55. After leaving the Sirens, Odysseus has a choice between two courses. One will take him by the Planctae (59-72); the other, between Scylla and Charybdis (73-110). Circe will not decide the choice for him, for she says, 'at this point I will no longer tell you fully which of the twain your course shall be; but do thou consider it for thyself in thine own





ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω  
διπποτέρη δῆ τοι δδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς  
θυμῷ βουλεύειν ἐρέω δέ τοι ἀμφοτέρωθεν.  
ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς  
κῦμα μέγα φορθεῖ κυανώπιδος Ἀμφιτρίτης  
Πλαγκτὰς δῆ τοι τὰς γε θεοὶ μάκαρες καλέουσι.

60

heart, and I will inform thee [of the perils] both ways.' Here ἀμφοτέρωθεν is equivalent to ἀμφοτέρας τὰς δύοις, and is divided into ἔνθεν μὲν γάρ (59), and οἱ δὲ δύο σκόπελοι (73). There is no antithesis between τὴν μὲν (62) and τὴν δὲ (66): the latter is only a continuation of the former. The termination of ἀμφοτέρωθεν need not be too closely pressed, as we may see from the use of ἔνθεν in the next line; and cp. ἔγγονές εἴναι Od. 6. 279. Though Circe professes not to decide for Odysseus, yet she evidently (vv. 66-8a foll., 108-110) intends to dissuade him from attempting to pass the Planctae.

61. **Πλαγκτός.** The regular meaning that attaches to πλαγκτός and its congeners seems, in spite of Nitzsch's protest, to force upon us the interpretation here of the 'wandering' rocks. In Od. 21. 363 πλαγκτό must either be 'vagabond'; or, possibly, 'distraught in mind': and πλαγκτούσῃ (Od. 15. 343), is the word used to 'describe the 'wanderings' of a beggar. Πλαγκτός is also used (see L. and S. s. v.) as the epithet of ships, Aesch. Pers. 277; of a cloud, Eur. Suppl. 961; of the tides in the Euripus, Anthol. P. 9. 73; of an arrow, ib. 6. 75.

So Πλαγκταλέα, like πλωτή νῆσος (Od. 10. 3, with note), must be the 'wandering' rocks: and it is not unlikely that we have in the name an early attempt to reproduce some sailor's story of the floating icebergs; which, with the water breaking against their sides, and their overhanging summits ever threatening to fall, exactly meet the description in vv. 59, 60. But the name may soon have lost its real meaning, or the story become half forgotten; as is suggested by the words θεοὶ μάκαρες καλέουσι. See on Od. 5. 334, 10. 305. This will account for the incongruities which appear in the later part of the description, which really

are accretions that have grown round the original form of the legend. No doubt the Planctae were early identified with the Symplegades (Eur. Med. 2; Pind. Pyth. 4. 208), which are also called συνδρομάδες πέτραι Eur. I. T. 421. For example, Herodotus (4. 85) says, ἔτελε ἐπὶ τὰς Κυανέας καλεούμενας τὰς πρότερον Πλαγκτὰς Ἐλληνίς φασι εἶναι, and in the Peripl. Euxini (Geog. Graec. Min. ed. Didot, 422, § 90) we read αὗται δὲ αἱ Κυάνεαι εἰσὶν ἀλέγουσιν οἱ ποιηται Πλαγκτὰς πάλαι εἴναι, and in Pliny (N. H. 6. 12. 13), 'insulae in Ponto Planctae sive Cyaneae sive Symplegades.' The danger from the Symplegades was lest they should nip the ship, as it passed between them—and this is not even alluded to here. It is the violent surf and the fire-storms which destroy the ships that come near the Planctae; so that, from this point of view, they appear to be steep islets like Stromboli, rising from the midst of seething breakers, and spouting forth volcanic fires.

Most modern editors prefer the interpretation 'striking' rather than 'wandering' (the root πλάγιον belonging both to πλάζω and πλήσσω); and explain it either of 'dashing together' or of the water that 'dashes' against them. The ancient commentators were equally divided. Schol. H. writes Πλαγκτὰς [text πλακτὰς] διὰ τὸ προσπλήσσεσθαι αὔταις τὰ κύματα οἱ δὲ νεώτεροι πλανηθέντες, Πλαγκτὰς ἔρουσαν παρὰ τὸ πλάσσεσθαι εἰς ὕψος καὶ βάθος. Crates gave us his explanation, διτὶ πλάζεται περὶ αὐτὰς τὸ κῦμα, and others (Schol. V.) οἱ δὲ τὴν Δῆλον κινεῖσθαι καὶ φέρεσθαι. Eustath. regards the name as meaning πλαγούμενας καὶ κυλούμενας, and he accounts for the πυρὸς δύναμιος θύελλαι by supposing ὡς ἐπὶ τῆς συγκρούσεως καὶ πύρ διποτελεῖ. But he adds, εἰ δὲ τοις εἰς τοὺς πλήσσεσιν εἴποι τις παρῆχθαι τὰς

τῇ μέν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,

Πλαγκτὸς, δύναντ' ἀν σύτῳ Συμπληγάδες λέγεοθαν καὶ αὐτά. The ancients generally placed the Planctae at the north entrance of the Sicilian strait; later authorities have sought to identify them with the volcanic Liparean isles. Mr. Tozer (Lectures on the Geography of Greece, Lond. 1873) remarks (p. 67 foll.) that the Greek sailors, seeing the shifting form of the numerous islets pass them in quick succession, 'conceived of them as moving objects, and gave them the name of νῆσος, (νῆσιος?) or "floating land," from νέω, "to swim;" and from a lengthened form of the same word, νήχο, one island in particular, Naxos, "the swimmer," got its title. So too we find that both the Strophades off the west coast of the Peloponnese, and the Aeolian islands to the north of Sicily, bore the earlier name of Plotae: the name Strophades itself probably embodies the same conception of their shifting their position. From this, by an easy transition, arose the idea that these wandering rocks clashed together, which has taken form in the story of the Planctae, as told in the Odyssey.'

Ameis (Od. 15. 299 Anh.) finds the same meaning in θοαὶ νῆσοι, which he renders, 'die eilenden Inseln;' because to one on shipboard, the islands seem to 'run' by him, while he himself appears to be stationary. But may we not seek the origin of the expression Πλαγκται νῆσοι in the natural phenomena of the Mediterranean, and especially of the Greek Archipelago? The sudden appearance and subsidence of numerous islets under the action of submarine volcanoes is an occurrence not unknown there in modern days. And a popular way of describing this would be that these islands were to be seen first in one place and then in another, thus well deserving the epithet 'wandering.' The disturbance of the sea and the emission of smoke and flame attendant on their upheaval, complete the Homeric picture. In July, 1831, a mass of dust, sand, and scoriae, was thrown out of a submarine volcano about thirty miles off the coast of Sicily, opposite to Sciacchia. In the beginning of August it had a circum-

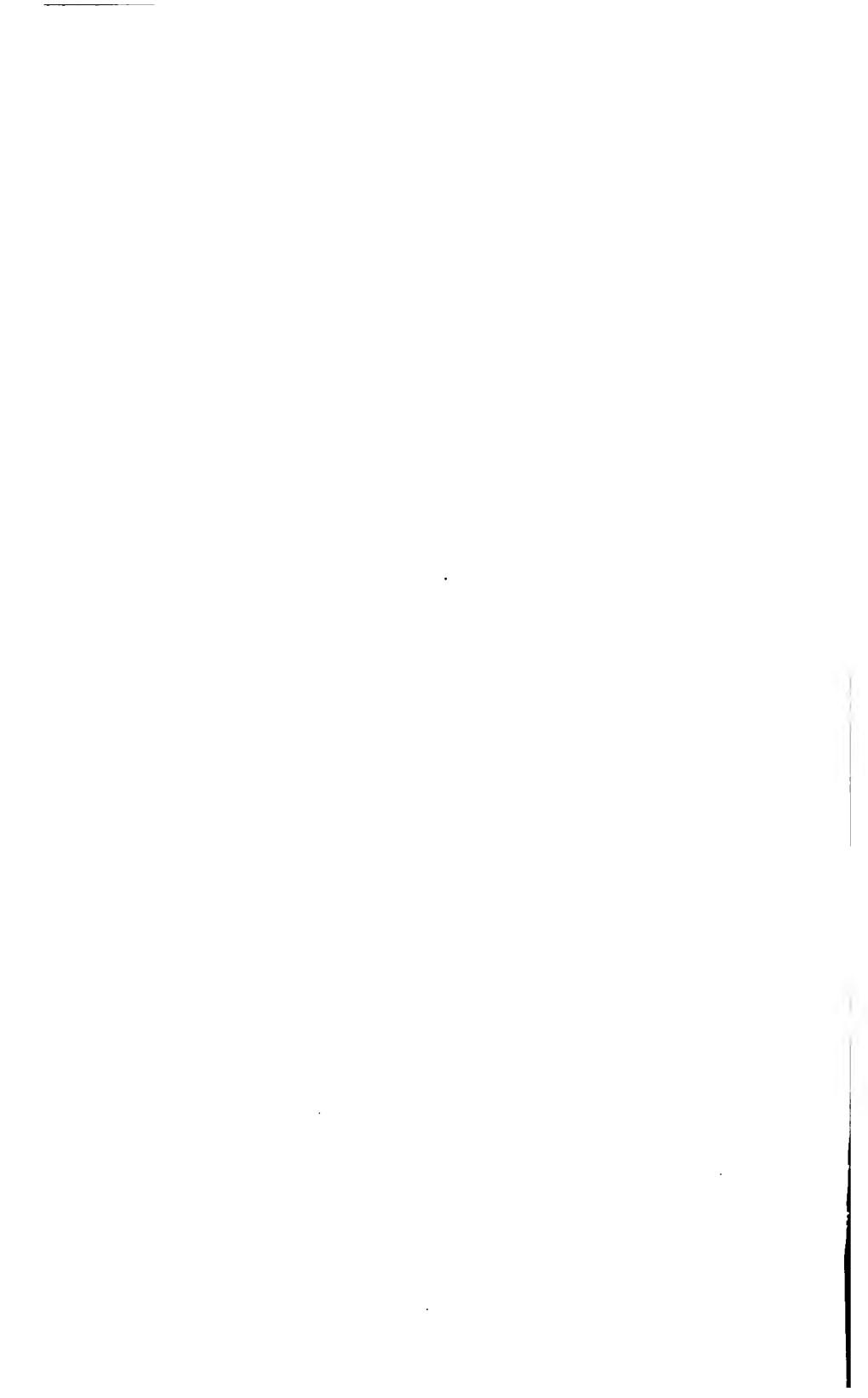
ference of about a mile and a quarter, and its highest point was estimated at 170 feet above the sea. It received the name of Grahame's or Hotham's island, but before many months had passed the whole mass disappeared again below the level of the sea. A similar phenomenon was noticed not long since in the neighbourhood of Santorin.

62. τῇ μὲν τ' οὐδέ, 'there, not even can bird pass by, nor not the timorous doves that carry ambrosia for Father Zeus: but even of them the sheer rock ever steals away one [suppl. τερά], and the Father sends in another one to make up the tale.' These words can have no connection with the later story of the feeding of Zeus by doves, when he was concealed in Crete from his father Cronus (Athen. 11. 80, 491 B). There is probably some allusion to the Pleiads (Od. 5. 272 and note); at whose rising in May the harvest begins (Hesiod, Opp. et Di. 381), which fact may be veiled under the story of the ambrosia.

The words ἄφαιρέται λίς πέτρη possibly contain the astronomical fact that of the seven Pleiads, six only are ordinarily visible; ἐπτάπορος δῆ τερή μετ' ἀνθρώποις ὑδόντας, | εἰς οἷς περίσσους ἑπτάψις ὅφθαλμοισιν Arat. Phoen. 257. Cp. Schol. H. Q. τινὲς φυσικὲ ἀναλύοντες φασιν ὡς καὶ ἔκεινο γρυποὺς τῆς Πλεύσεως εἰς τὴν ἐπτὴν δοτέρων δόμης ἐγένετο ἐκ τοῦ καττοῦ (inf. 202).

63. The epithet τρήρωνες is used of doves in Il. 5. 778; 23. 853; Od. 20. 243. From its connection with τρέψιν it implies the timidity that shows itself in rapid flight. In the Homeric account we hear only of the danger that the doves run in 'passing by' (παρέρχεται); nothing is said of the rocks closing upon them. Yet it is possible that in the words ἄφαιρέται λίς πέτρη we have a mysterious hint of the danger that later legend develops. In the account given of the passing of the Argo, the story of the dove is introduced with entirely new features. As Noah sent out the dove to try if the trees were uncovered, so Euphemus sends one to see if the passage through the Symplegades was possible (Argon. 2. 561 foll.) δ' δίγει πτερύγεσσον |

Alex the great asked why dove performed this answer.



ἀλλά τε καὶ τῶν αἰὲν ἀφαιρεῖται λὶς πέτρη·

ἀλλ’ ἄλλην ἐνίσι πατήρ ἐναρίθμιον εἶναι.

65

τῇ δὲ οὐ πώ τις νῆσος φύγεν ἀνδρῶν, ή τις ἵκηται,  
ἀλλά θ' διοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν  
κύμαθ' ἀλὸς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.

οἴη δὴ κείνη γε παρέπλω ποντοπόρος νῆσος

Ἄργῳ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα·

70

καὶ νύ κε τὴν ἔνθ' ὅκα βάλεν μεγάλας ποτὶ πέτρας,  
ἀλλ' Ἡρῃ παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

Οἱ δὲ δύο σκόπελοι δὲ μὲν οὔρανὸν εύρουν ἴκανει

δξείη κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε

κυανέη· τὸ μὲν οὖ ποτ' ἔρωεῖ, οὐδέ ποτ' αἰθρῇ

75

**69. κείνη]** La Roche κείνη, from Ed. August., to make a parallel with τῇ vv. 62, 68, 69. **70. πᾶσι μέλουσα** Schol. B. on Il. 22. 51 ascribes to Aristarchus the reading πασι μέλουσα. So here, Schol. H. Q. lemm. ὥφ' ἐν πασι μέλουσα. Since Bekk. πᾶσι μέλουσα is almost uniformly accepted. See La Roche, Hom. Textk. 311 foll. on parathetic compounds. Λεωτερικὸν δὲ τὸ γράφειν 'φασι μέλουσα,' ή τοῖς ἐν φάσι δι πολλὴν φροντίδα ποιήσασα Schol. H. Q. Eustath.

Ἐνθημος πρόέκει πελειάδα τοῦ δ' ἄμα  
πάτεται | ήειραν κεφαλὰς ἐσόραμενοι· ή δὲ  
δε' αὐτῶν [πετρῶν] | ἔπειτα τοῖς δύνιδες  
πάλιν ἀντίας δλῆληρον | δμφος δμοῦ  
ἔννιονσαι ἐπέκτυπον, .. ἄκρα δ' ἵκοφαν |  
οὐραῖα στερά ταῖς γε πελειάδος· ή δ'  
πιπλούσονται | δικηρῆς.

66. νῆσος.. ἀνδρῶν is contrasted with ποτηρά. The aor. φύγεν is parallel to παρίρχεται (62), and refers to a general, not a special fact; which is further corroborated by the mood of ἵκηται (cp. 10. 327, 328; 11. 40, 41), and the tense of φορέουστος.

68. φορέουστος, 'sweep away.' This belongs closely to κύματα, and by a slight zeugma to πυρός θύελλαι. We may however compare ἀπτρείμαντο θύ-  
ελλαι Od. 4. 727.

70. Ἄργῳ. For the description of this passage of the Argo, see Apoll. Rhod. 4. 924 foll. She is described here as on her homeward voyage from Colchis; but it is probable that the passage 69-72 is a later addition.

With πᾶσι μέλουσα (see crit. note) compare Od. 9. 20.

71. βάλεν. The subject is probably κύματα δλός (68). Not a word is said of the rocks threatening to close in upon the ship.

**73. Οἱ δὲ δύο σκόπελοι.** This forms the antithesis to ἐνθεν μέν (sup. 59). It is best to take οἱ in the sense of 'Now, on the other side.'

δέ μέν = 'one of them,' is contrasted with τῷ δὲ ἔτερον (inf. 101). With this form of sentence, where a distributive apposition follows a plural nominative, cp. κήρυκες .. οἱ μὲν .. οἱ δὲ Od. 1. 109, ἀναζαντα .. δ μὲν .. δ δέ Od. 8. 361, Νεστορίδαι .. δ μὲν οὐταστον Ἀτίμωνον  
δέ δουρι 'Ἀντίλοχος .. τοῦ δ' ἀντίθεος  
Θραυσμῆρος ἔρθη δρεφάμενος Il. 16. 317,  
321. See also Plat. Theact. 150 D οἱ  
δὲ ἐμοὶ ἐγγιγνόμενοι τὸ μὲν πρῶτον  
φαίνονται ἔνοι μὲν καὶ πάνι μαθεῖς,  
πάτεται δὲ κ.τ.λ., Thuc. I. 89 ad fin. καὶ  
οἰκιαὶ αἱ μὲν πολλαὶ πεπάκεσαν, δλίγαι  
δὲ περίσσαν, Virg. Aen. 12. 161-165  
'Interea reges . . . Latinus . . . vehitur  
curru, . . . bigis it Turnus in albis.'

**75. τὸ μέν.** This is sometimes described as agreeing with νέφος implied in νεφέλη. In Il. 11. 237, 238 we read, δργύρων ἀντομένη μβλιθος δς ἔτραπετο  
αιχμῇ, | καὶ τὸ γε χειρὶ λαβὼν εύρικρειῶν  
'Ἄγαμέρων | Σλε' ἐν τοῖς, where however  
τὸ γε may refer back from the part  
αιχμῇ to the whole ἔγχος mentioned  
ibid. 233. Similarly in Il. 21. 164-168  
καὶ β' ἔτρεψε μὲν δουρὶ σάκος βάλεν .. τῷ

κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ  
οὐδέ κεν ἀμβαίη βροτὸς ἀνὴρ, οὐδὲ ἐπιβαίη,  
οὐδὲ εἴ οἱ χεῖρές τε ἔεικοσι καὶ πόδες εἰν  
πέτρη γάρ λίσ ἔστι, περιγεστῆ είκυνα.  
μέσσω δ' ἐν σκοπέλῳ ἔστι σπέσις ἡροειδὲς,  
πρὸς ὥσφον εἰς Ἔρεβος τετραμένον, γῇ περ ἀν ὑμεῖς  
νῆα παρὰ γλαφυρὴν ιθύνετε, φαιδίμ' Ὀδυσσεῦ.  
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰγῆς ἀνὴρ

80

77. οὐδὲ ἐπιβαίη] Αρίσταρχος γράφει οὐδὲ ἐπιβαίη, τὸ ἀβατον αὐτῆς ὅλος παριστᾶν.  
So also several MSS, vulg. οὐ καταβαίη.

δέ ἐτέρῳ (δυνῃ) πήχυν .. βάλε .. ή δέ ὑπὲρ  
εἰνοῦ | γαίη ἴνεστήρικτο λιλαιομένη  
χρός δσαι, where again ή suggests  
ἀλιχῆ included in δυνῃ. Not unlike is  
Soph. Phil. 755 foll. Ν. δεινόν γα τού-  
πισαγμα τοῦ νοσθιματος. Φ. δεινὸν γάρ  
οὐδὲ ἥρτον ἀλλ ὀικτειρε με. Ν. τί δῆτα  
δράσω; Φ. μή με ταρβήσος προδρε· | ήκει  
γάρ αὐτῷ δαδ χρόνον πλάνους ἵστος | ὃς  
ἔξεπλήσθη, where αὐτῇ plainly refers to  
the generic word νόσος in the speaker's  
mind. Löwe quotes appositely Thuc.  
2. 47. ή νόσος πρῶτον ἤρετο γενέσθαι  
τοῖς Ἀθηναῖς, λεγόμενον μὲν καὶ πρότε-  
ρον πολλαχόσε ἔγκαταστήψαι. But we  
can introduce no such principle of  
interpretation here, for νέφος is not  
wider nor more generic than νεφέλη.  
It will be better to take τό as a some-  
what vague neuter, having a general  
reference to the whole sentence νεφέλη  
δέ μιν ἀμφιβέθηκε, and this is the inter-  
pretation of Aristarch. See Schol. H.  
Αρίσταρχος οὐ λέγει πρὸς τὸ νέφος τὴν  
ἀπόστοις εἶνα, ἀλλά φησι δι τοῦ σκό-  
πελον τῷ νέφει. But cp. Od. 9. 358,  
359, where οἵος is followed by τόδε,  
and see note on Od. 11. 207.

ἔρωε. This is from a root *rh* or *srn*,  
cp. Skt. *srd-ī-as*, 'river.' The stem *rh-*  
stands to *rh* in the same relation as  
stem *plw* to root *pln*. There is an  
apparent contradiction in the meanings  
of ἔρωη and ἔρωε. For example  
ἄίμα .. ἔρωης, 'blood will stream,' Il.  
I. 303, ἔρωησαι πολέμοιο, 'to retire  
from war,' Il. 13. 776; similarly *βελέων*  
ἔρωη, 'the rush of darts,' Il. 4. 542  
πολέμον ἔρωη, 'cessation from war,' Il.  
16. 302. Buttm. Lexil. s. v. reconciles  
the contradiction by pointing out that

a further point in the process of  
'streaming' or 'flowing' is 'flowing  
away,' and so 'ceasing'; as in the  
present passage, 'the cloud-covering  
never streams off it,' i.e. never leaves  
it. Döderlein derives the meaning  
of cessation from the idea of power  
'dispersed,' and so brought to an end.  
As an illustration of this we find in  
Plato *βάν* used as parallel to *επεισθεῖ*  
(Theaet. 182 C), and with *διαλλέσθει*  
(Phaed. 87 D). Analogies may be  
found in the usages of the Latin 'mire,'  
'fluere,' 'fluxus.'

77. ἐπιβαίη, see crit. note. This  
must mean 'set foot on the top,' de-  
scribed as a more advanced stage of  
ascent than ἀμβαίη.

78. οὐδὲ εἰ, 'no, not if.'

81. πρὸς ὥσφον εἰς Ἔρεβος τετραμ-  
μον. Eustath. and the Scholl. interpret  
this as if the latter half of the sentence  
were only the nearer description of the  
former. It seems more likely that  
πρὸς ὥσφον gives the direction in which  
the mouth of the cave looks, viz. west-  
ward, while εἰς Ἔρεβος τετραμμόν  
implies that it is not a horizontal  
cavern in the cliff's face, but that its  
direction is 'downwards,' which seems  
to be implied also in μέσση δέσμων  
(inf. 93).

γῇ περ ἄν, 'just where you will steer  
your hollow ship past.' For a similar  
use of the subjunctive with ἄν or εἰ  
cp. Od. 10. 507 τὴν δέ κε τοι πτωῃ ..  
φέρρουν, Il. I. 184 ἔγω δέ κε ἄγω, ib.  
205 τάχ' δι πτωτε θυμον δλέσσων.

83. The cavern's mouth is so high  
up in the cliff that the strongest bow-  
man could not reach it with his  
arrow.



Bacon Adv. of Learn. i. 4. 6 dealing with "method of schoolmen who questione  
minuties scientiarum frangunt soliditatem" esp. them "Sylle, which is  
a 'city visage' this kind 'exact' Sylle" which was transformed into a comely org.  
for upper parts; but the Candide succinctam latitudines ingenuis monachis  
so "gentiliter" schoolmen are for a while good & proportionable; but then when  
you descend into their distinctions and decisions, neither of a fruitful world for  
use & benefit of man's life, they end in nonsensical altercations" barking questions

τόξφ διστεύσας κοῦλον σπέος εἰσαφίκοιτο.

Ἐνθα δ' ἐνὶ Σκύλλῃ ναῖει δεινὸν λελακυῖα·

85

τῆς ἡ τοι φωνὴ μὲν δοη σκύλακος νεογιλῆς

γίγνεται, αὐτὴ δ' αἵτε πέλωρ κακὸν· οὐδέ κέ τίς μιν  
γηθήσειν ἴδων, οὐδ' εἰ θεὸς ἀντιάσειε.

τῆς ἡ τοι πόδες εἰσὶ δυώδεκα πάντες δῶροι,

86-88.] δειποῦντα δὲ στίχοι τρεῖς πῶς γὰρ ἡ δινὰν λελακυῖα δύναται νεογνοῦ  
σκύλακος φωνὴν ἔχειν; Schol. H. Q.

85. **Σκύλλη**, properly the 'render' or 'tearer.' The idea of a connection with *σκύλας* is probably later; but very likely it may account for the introduction of vv. 86-88, and for the 'caerulei canes,' and 'latrantis monstra' with which Scylla was surrounded, according to the descriptions in the Latin poets and others. The Scholl. H. Q. give a really graphic picture of the Homeric Scylla, ὑποκέιθαι γάρ φησι τῇ Σκύλλῃ περαύων τι θηρίον προσφεύκος τῷ σκοτείῳ καὶ κοχλιώδες, πόδας τε ἔχον πλεκτανώδεις. This would represent her as like some gigantic hermit-crab, with its body hidden in the shell, and its claws and head thrust out through the opening; while the long legs and necks that protrude from the mouth of the cave remind us of the stories of the monstrous polypi or 'pievers' that lie in wait in sea-caves to catch anything that comes within reach of their tentacles. Scylla and Charybdis were located by the ancients in the straits of Messina, Scylla on the Italian side, Charybdis on the Sicilian. It was afterwards attempted to identify the rock of Scylla with Scyllaeum, just opposite the Sicilian promontory of Pelorum (Capo di Faro), on the east side of which stands a little town, still called Scilla.

86. See crit. note. There is an intentionally grotesque contrast between the vast size of Scylla, and the thin, shrill, cry she utters. Although it is a horrible shriek, yet the volume (*δοῦρη*) of sound is not greater than the yelp of a puppy (*σκύλας*). The Schol. H. Q. seeks to explain this away by saying, δύναται δὲ τὸ δοη ἀντὶ τοῦ οἴο κείσθαι, ἵνα μὴ πρὸς τὸ μέγεθος, διλλὰ πρὸς τὴν διαιόπτητος εἴη ἡ παραβολή. The word *νεογιλῆς*, for which we find the variants

*νεογιλῆς*, *νεογιλῆς*, is, according to Eustath. and Etym. Mag., equivalent to *νεογνῆς* from *νεογνός* for *νεογνός*. Others compare the latter part of the word with *γλάγος* and *γάλα*, or (L. and S.) with *χιλός*.

88. οὐδὲ εἰ θεὸς ἀντιάσειε. Cp. Schol. H. Q. εἰς δροὺς ὑπερβοῦται δεῖ τὸ θεῖον λαμβάνειν δι ποιητῆς. καὶ ἐπὶ τῶν ἡδέων ἔνθι δὲ ἐπειτα καὶ ἀδύνατος περ ἐπελθὼν πηθῆσεν Ιδάν (Od. 5. 74). καὶ ἐπὶ τοῦ πολέμου οὐτ' ἀν κεὶ Ἀρης δύνασται πετελθόν (Il. 13. 127). καὶ ἐπὶ τῶν φοβερῶν οὐδὲ εἰ θεὸς ἀντιάσειε, ητοι ἐννεάτοις ἐπέλθοι.

89. **δῶρο**. The etymologies and meanings assigned to this word present the widest differences. The most important seem to be these, (1) 'ugly,' from *ἄρπα* in the sense of 'beauty'; (2) 'imperfect,' from *ἄρπα* in the sense of 'perfect maturity,' so Ameis; (3) 'feeble,' or *μὴ δυνάμενος δρόσται*, *ἀδρητός*, *ἀδύνατεῖς*; Scholl., Eustath., etc.; (4) 'pendulous,' *κρεμαστοῖς διπλοῖς αἰωρῶ*, Schol. B. cp. Lobeck. path. el. 2. 75. Another meaning, through *αἰωρῶ* or *δέιρομαι*, viz. 'fore-feet,' (5) is preferred by Nitzsch, who quotes from Bekk. (Anec. i. a. E.) οἱ ἐμπρόσθιοι καὶ Φελήμων οὐ τὸς δάρπους εἶναι σοι, μαστίγια, πόδας πλασταί; οὐ δὲ φέρεις ὀποιοῖς. But here the comic poet may be playing upon the meanings of *δῶρο*, with a further reference to a word *ἄρπη* which a Schol. here gives as Ionic for *καλῆ*. To these we may add the view ascribed (6) to Aristarchus, *δικάλους* (see on *καλῆ* sup.), καὶ πλεκτανώδεις, and (7) that of Crates, *δυσφύλακτος*, οὐδὲς δὲ ἀρηστραι, i. e. φυλάξηται. Of these (2) and (4) seem to have most to recommend them. Curtius, Gk. Etym. p. 317 adopts (4), and certainly it carries out most graphically the picture of a

ἔξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἔκαστη  
σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,  
πυκνοὶ καὶ θαμέες, πλεῖστοι μέλανος θανάτοο.  
μέσση μὲν τε κατὰ σπείους κοῖλοι δέδυκεν,  
ἔξω δ' ἔξισχει κεφαλὰς δεινοῦ βερέθρου,  
αὐτοῦ δ' ἤχθυά, σκόπελον περιμαιμάσσα,  
δελφίνας τε κύνας τε καὶ εἴ ποθι μείζον Ἐλῆσι  
κῆτος, ἢ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.  
τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὔχετονται  
παρφυγέειν σὺν νηὶ· φέρει δέ τε κρατὶ ἔκαστῳ  
φῶτ' ἔξαρτάξασα νεὸς κυανοπρόφροιο.

90

95

100

Τὸν δ' ἔτερον σκόπελον χθαμαλώτερον δύει, Ὁδυσσεῖν.  
πλησίον ἀλλήλων καὶ κεν διοῖστενσειας.  
τῷ δ' ἐν ἐρυνεός ἔστι μέγας, φύλλοισι τεθηλώς.  
τῷ δ' ὑπὸ δία Χάροβδις ἀναρροιβδεῖ μέλαν δάωρ.  
τρὶς μὲν γάρ τ' ἀνίστιν ἐπ' ἥματι, τρὶς δ' ἀναρροιβδεῖ

105

94. ἔξισχει] Eustath. οἱ ισχα. So two MSS. and ed. Rem. 98. τῷ δ'] Ἀριστοφάνης τὴν δ' Schol. H. 101, 102.] The reading and punctuation in the text agrees with that of Nicanor, Schol. Q. Ἀριστοφάνης πλησίον γράφει Schol. H. ‘Duplex igitur scriptura exstitit, altera quae nunc est in libris πλησίον, altera, si fallor, πλησίοι. Utram utri substituerit Aristophanes incertum est, quam πλησίον γράφει errore librarii scriptum esse possit pro πλησίον γράφει’ Dind. 105. τρὶς μὲν . . . τρὶς δέ] οἱ μὲν . . . οἱ δέ, according to Polybius, quoted by Strabo, I. 25.

monstrous polypus (see above) with its swaying tentacles.

93. μέσση, equivalent to 'waist-deep'; cp. μέσος ἔχειν. For καρδ σωίσσει see on Od. 9. 330.

94. βερέθρον, with variant βαράθρον, from root *bar*, as in *Barca*, *βι·βρά·σκε*, Lat. *var-agō* (and *gurgis*) Skt. root *gar-*

95. Join περιμαιμάσσα.. εἰ τοῖς, 'questing round the rock if anywhere she may catch,' etc.

96. κύνας, 'sea-dogs,' are, according to Polyb. ap. Strabo. I. 37, a species of sword-fish, *εὐθαλία* or *γαλεάτης*.

97. For the singular κῆτος followed by δ cp. Od. 4. 177; 5. 438.

98. ἀκήριοι (*κήρ*), 'unarmed, here and Od. 23. 328; but *δειρίοι* (*κήρ*), 'lifeless' or 'heartless,' Il. 11. 392; 7. 100; 13. 224.

101. Τὸν δ' ἔτερον in contrast to δ μὲν sup. 73.

χθαμαλώτερον is to be taken predicatively with δύει.

102. πλησίον. As the Schol. H. attributes this reading to Aristoph., we may suppose that others wrote πλησίοι, which Düntzer adopts. But πλησίοι can stand with the ellipse of δει, = 'they are near each other.' Cp. Od. 14. 14 συφέοις . . . πάνει πλησίοις ἀλλήλων. The actual gap between them is measured by καὶ σεν διαστέσσειας.

104. τῷ 8' θνάτῳ, 'beneath this' [fig-tree]. Charybdis is the personified power of the whirlpool. Later legend represents her as a daughter of Poseidon; perhaps from an extension of the epithet δία. The eddy in the strait of Messina is known at the present day by the name of Carofalo or Charilla.

105. τρὶς. The same number of alternations is given in Virg. Aen. 3. 566; Ov. Ep. ex Pont. 4. 10. 27; but in the Latin version there is nothing equivalent to τῷ ἥματι. There is of





δεινόν μὴ σύ γε κεῖθι τύχοις, δτε ροβδήσειεν.  
οὐ γάρ κεν ρύσαιτο σ' ὑπ' ἐκ κακοῦ οὐδ' ἔνοσίχθων.  
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὥκα  
νῆα παρέξ ἐλάν, ἐπεὶ ἡ πολὺ φέρτερόν ἔστιν  
ἔξ ἐτάρους ἐν νηὶ ποθήμεναι ἡ ἀμα πάντας.'

110

“Ως ἔφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον  
‘ει δ’ ἄγε δή μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπες,  
εἰ πως τὴν δόλον μὲν ὑπεκπροφύγοιμι Χάρυβδιν,  
τὴν δέ κ’ ἀμυναίμην, δτε μοι σίνοιτό γ’ ἐταίρους.’

115

“Ως ἔφάμην, ἡ δ’ αὐτίκ’ ἀμείβετο διὰ θεάων  
σχέτλιε, καὶ δὴ αὖ τοι πολεμήια ἔργα μέμηε  
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείγεαι ἀθανάτοισιν;

111. *ἀμειβόμενος*] ‘Vulgatam nunc scripturam *ἀμειβόμενος* etiam M’ (Cod. Venet. 613) ‘et Vindob. 50 in textu habent, sed uterque annotato in margine γρ. ἀτνύζμενος’ Dind. ‘Per bona autem lectio. Nam *ἀμειβόμενος* non commode adhibetur nisi finite alterius sermonis. At Ulysses Circen interpellat’ Buttm. The Scholl. acknowledge only *ἀτνύζμενος*. 116. *δὴ αὖ*] MSS. δ’ αὖ. 117. *θεοῖσιν ὑπείγεαι*] Bekk. *θεοῖς ὑπείγεαι*, as *εἰκεν* takes the initial *f* with great uniformity.

course intended to be a connection between the ebb and flow of the tide, and the engulphing and disgorging action of the whirlpool. So Strabo (1. 2. 36) ἀπὸ γάρ τῶν ἀμπάτεων καὶ πλημμυρίδων ἡ Χάρυβδις αὐτῷ μεμέθενται, and again (1. 1. 7) ἔχεται δὲ τῆς αὐτῆς φυλοπραγμούσιν καὶ τὸ μὴ δρυοῦν τὰ περὶ τὰς πλημμυρίδας τοῦ ὕπεανον καὶ τὰς ἀμπάτεις κ.τ.λ. But as ebb and flow occur only twice a day, a difficulty has been felt about the use of *τρὶς*. To which it may be answered that we are still in the land of marvel, and there is a completeness about the number three that would naturally suggest itself to the poet in describing the full day's work of the whirlpool. But, as a matter of fact, the ebb and flow in narrow straits do not by any means follow the movement of the tide wave outside. The frequent change of the tides in the Euripus is an illustration of this, and, nearer home, we find the same phenomenon in Southampton-water. But Buchholz (Homerisch. Real. I. 272) quotes from Heller (Philologus, 15. 354 foll.) to the effect that *τρὶς* really describes with perfect accuracy the normal ebb and flow of the sea. He

tabulates the results thus for a period of twenty-four hours:

<i>Beginning of flood.</i>	<i>Beginning of ebb.</i>
6 a.m.	noon.
6 p.m.	midnight.
6 a.m.	noon.

This arrangement gives the full amount of changes of direction for the day and night; if it is thought worth while to put the description to such a test.

108. *ἀλλὰ μάλα*, ‘but be sure [Od. 4. 472; 5. 342] to near Scylla's rock with all speed and urge your ship past.’

*πεπληρίενος* may be referred to a present *πελάω* (*πελάσσω*): the indic. *πέπληρμα*, *πεπλήρα* are found in Anth. 5. 47. 3; Simonid. Am. 36 (Bergk). The form of non-thematic aor. is *ἐπελήμητ* II. 4. 449; 8. 63, etc.

113. Notice the force of the prepositions *ὑπό*, *ἐκ*, and *πρό* in *ὑπεκπροφύγομι* = ‘secretly escape and get forward, *subterfugientem evadere*. Cp. Od. 20. 43; II. 20. 147; 21. 44.

114. *τὴν δὲ*, sc. Scylla.

116. *σχέτλια* means something like ‘irrepressible’ here. The very first chance that occurs, ‘he is once more thinking about deeds of war, and conflict.’ Join *δὴ αὖ* in synesis.

ἡ δέ τοι οὐ θνητή, ἀλλ' ἀθάνατον κακόν ἔστι,  
δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·  
οὐδέ τίς ἔστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς.

ἢν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,  
δείδω μή σ' ἔξαντις ἐφορμηθεῖσα κλίχσῃ  
τύσσογον κεφαλῆσι, τύσους δ' ἐκ φῶτας ἔληται.  
ἀλλὰ μάλα σφοδρῶς ἐλάσσιν, βωστρεῖν δὲ Κραταινίν,  
μητέρα τῆς Σκύλλης, η μιν τέκε πῆμα βροτοῖσιν·  
η μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον δρμηθῆναι.

Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλαὶ  
βόσκοντ' Ἡελίοιο βθέες καὶ ἵφια μῆλα,  
ἐπτὰ βοῶν ἀγέλαι, τύσα δ' οἰών πώεα καλά,

124-126] διθεοῦνται τρεῖς, δτι διὰ τούτων σημαίνει μὴ εἶναι τὴν Σκύλλαν σύρ-  
φιον τῇ πέτρᾳ Schol. H. This must mean that the Schol. objects to the pos-  
sibility of Scylla pursuing her victim. 124. Κραταινί] δμενον γράφειν ερεταις  
δηνὶ τοῦ λοχυρῶς Schol. B. H. Q. See note below.

118. κακόν may almost be personified  
into 'fiend.'

120. κάρτιστον. There is an intention-  
al oxymoron in the coupling of this  
word with φυγέαν, 'the bravest course  
is to run away.' Compare 'Discretion  
is the better part of valour.'

124. βωστρεῖν, as if from βωστής,  
i.e. Βοστής. Βόδα Lobeck. Paralip. 450.  
Nitzsch compares ἡλαστρίων with ἐλάσιον.

Κραταινί, mother of Scylla, is a  
personification (see Od. 11. 597) of the  
wild forces of Nature. Later legend  
represented Scylla as daughter of He-  
cate by Phorcys or Triton. The Schol.  
regarding κραταινί as an adverb, would  
render 'mightyent entreat.'

126. For ἀποπαύσει with infin. mood  
compare διληγεύειν ἀπέτανεις Od. 18.  
114.

127. Θρινακή νῆσος may be sup-  
posed to lie to the N. W. of Scylla's  
rock, but at no great distance from it  
(cp. vv. 325, 427 foll.). It belongs still  
to fable-land. The ancients identified  
it with Sicily (cp. Strabo 6. 265; Thuc.  
6. 2), regarding Θρινακίη as equivalent  
to Τρινακία (τρεῖς, δέκα). It is more  
likely that the name may be referred  
to θρῖνα, a trident or three-pronged  
fork, and the etymology may serve to  
connect the island with some legend

about Poseidon; perhaps that he raised  
the island from the sea-bed with his  
trident. Dünzter, comparing the words  
θρῖος [?] and θρίαμβος, thinks that the  
word may mean 'wind-swept,' or  
'stormy.' The island is represented as  
uninhabited, except by the herds of  
Helios and the nymphs that tended them.  
Gladstone(Homeric Synchronism,  
p. 268) quotes from Lauth, (Homer und  
Aegypten) to the effect that Θρινακίη<sup>η</sup>  
may be identified with an island named  
in the Book of the Dead as belonging  
to the Sun-god (Ra). The Egyptian  
form of the name he gives as *T-hri-ndchm*  
= 'the-between-prongs,' i.e. pointed  
rocks.

129. ἴστη βοῶν ἀγέλαι. See Eustath.  
ad loc. Ιστέον δὲ δτι τὰς ἀγέλας ταῦτα,  
καὶ μάλιστα τὰς τῶν βοῶν, φασὶ τὸν  
Ἀριστοτέλην διληγορεῖν εἰς τὰς κατὰ  
δωματάδα τὰς σεληνιακῶν μερῶν ἡμέρας,  
γιγνούντας περιήκοστα πρὸς ταῖς τριαστοῖς,  
δοῖς καὶ δριθύμοις ταῖς ἐπτάδαις,  
ἔχοντας διὰ περιήκοστα ἵσα. διὸ οὐτε  
γόνον αἴτιον γίνεσθαι "Ομήρος λέγει, οὐτε  
φθοράν. τὸ γάρ αὐτὸν ποσὸν δεῖ ταῖς  
τριαστοῖς ἡμέραις μένει." We need not  
however follow Eustath. into further  
details, nor suppose with him that the  
eating of the cows was a poetical way  
of expressing waste of time. But he

inacis : Peloponnesus acc. A.M. since Hym Apoll. 411 reports that 'cattle' 'live grazing Tasmania'  
in Horn. Località da - Iurho - this pointed

constant, since none of the animals die. (H. has no names of and  
and the length "mouth" not mentioned, though it must have been the

31. improves: the only indication H. that women aches are strengthened  
(to some degree of to-day)

πεντήκοντα δ' ἔκαστα· γένος δ' οὐ γίγνεται αὐτῶν, 130

οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶ,

νύμφαι ἐνπλόκαμοι, Φαέθονσά τε λαμπετή τε,

ἀς τέκεν Ἡελίῳ· Υπερίονι δία Νέαιρα.

τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μῆτηρ

Θρινακίην ἐς νῆσον ἀπόκισε τηλόθι ναίειν, 135

μῆλα φυλασσέμεναι πατρώια καὶ Ἐλικας βοῦς.

τὰς εἰ μέν κ' ἀσινέας ἔάς νεστον τε μέδηαι,

ἢ τ' ἀν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε.

εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὀλεθρον

νηὶ τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξης,

δψὲ κακῶς νεῖαι, δλέσας ἀπὸ πάντας ἐταίρους.' 140

“Ως ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς.

ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δία θεάων·

αὐτὰρ ἔγων ἐπὶ νῆα κιὰν ὕπρυνον ἐταίρους

αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.

οἱ δ' αἰψὺς εἰσβαίνον καὶ ἐπὶ κληῆσι καθίζον.

[ἔξῆς δ' ἔξόμενοι πολιτὴν ἀλα τύπτον ἐρετμοῖς.]

131. ἐπιποιμένες] The reading of Aristarchus; cp. ἐπιμάρτυροι, ἐπιβουκόλος, etc. Al. ἐπὶ ποιμένες. 133.] After this line two MSS. add (in marg.) αὐτοκαστηρήθη Θέτιδος λιπαροπλακάμοιο. 140, 141.] The majority of MSS. either omit these two lines, or have them in the margin. Le Roche brackets them. 147.] This verse is wanting in Harl., Vind. 133, and other MSS. Almost all editors since Wolf have bracketed it. The use of the oars was unnecessary when there was a favouring wind.

goes on to say rightly δτι δὲ καθ' ἴστορίας ἀγέλας δλας ἡμέρων ἄνων Ἑλληνες δφέρουν δάιμονιν, ἀν οὐκε ἢν θεμιτὸν ἀπτεσθα τίνας, τν οἰς καὶ πτηνὸν ὀσιοῦντο λεροὶ δνειμένα, οἷον τάνες καὶ χῆνες καὶ τοιαῦτά τινα, καθωμιλγται ἐν ταῖς ἴστορίαις. Ἡρδότος δὲ (9. 92) ἴστορει ἐν τῷ Ἡονίῳ κόλπῳ ιερά εἶναι Ἑλίου πρόβατα, περὶ πολλοῦ ὄντα τοῖς ἑκεῖ Ἀπολλανιάταις, οἰς διὸ τόπον τὸ δνομα. Gladstone (Hom. Synchr. 252) sees in this account of the cows and sheep of the Sun-god, and the awful punishment visited on those who laid hands on them, a real influence of Egyptian usage. The sheep he would connect with the ram of Ammon (Ammon-Ra); and the sanctity of the cows with the well-known worship of that animal in

Egypt. In the Vedic hymns the rays of the sun are spoken of as his 'cows.'

132. The nymphs 'Bright' and 'Shining,' and their mother 'Younger,' are fit wife and daughters for the Sun.

134. θρέψασα τεκοῦσά τε. For the prothysteron see on Od. 4. 208, 723; Iō. 417.

135. τηλόθι, joined with ἀπόκιος, seems to mean 'far from' the place of their birth. Possibly it is only a way of saying that the island lay in the far west; or we may join τηλόθι ναίειν, so as to form the epexegesis to the foregoing words.

143. ἀν νῆσον, 'up the island,' i.e. away from the shore, where the scene has hitherto been laid. Cp. inf. 333, 335.

ἡμῖν δ' αὖ κατέπισθε νεδός κυανοπράροιο  
ἴκμενον οὐρον ἵει πλησίστιον, ἐσθλὸν ἔταιφον,  
Κίρκη ἐνπλόκαμος, δεινὴ θεδός αἰνήεσσα.

αὐτίκα δ' δπλα ἔκαστα πονησάμενοι κατὰ νῆα  
ἡμεθα· τὴν δ' ἀφεμός τε κυβερνήτης τ' ίθυνε.  
δὴ τότ' ἔγων ἔτάροισι μετηύδων ἀχινύμενος κῆρ.

‘Ω φίλοι, σὺ γάρ χρὴ ἔνα ιδμεναι οὐδὲ δύ' οἵσεις  
θέσφαθ' & μοι Κίρκη μυθήσατο, δία θεάσων’  
ἀλλ' ἔρεω μὲν ἔγων, ἵνα εἰδότες ἢ κε θάνωμεν  
ἢ κεν ἀλεύαμενοι θάνατον καὶ κῆρα φύγοιμεν.  
Σειρήνων μὲν πρώτον ἀνώγει θεοπεσιάων  
φθόγγον ἀλεύασθα καὶ λειμῶν' ἀνθεμέντα.  
οἶον ἔμ' ἡγήγει ήπ' ἀκούειν ἀλλά με δεσμῷ  
δήσατ' ἐν ἀργαλέῳ, δφρ' ἔμπεδον αὐτόθι μίμινο,  
ὅρθδον ἐν ιστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.  
εἰ δέ κε λίστωμαι ὑμέας λῦσαί τε κελεύω,  
ὑμεῖς δὲ πλεύνεσσι τότ' ἐν δεσμοῖσι πιέζειν.’

156] ἢ κε θάνωμεν. See note below. 157. φύγομεν] A few MSS. give φύγωμεν, which Bekker, Fäsi, and Dind. follow. ‘φύγομεν scripsi cum libb. melioribus’ La Roche. See note below. 163, 164.] καὶ ἀνταῦα (as well as the δέλτησος of 53, 54 by Aristoph.) of δύο διελέγονται ἀς διανέστατο Schol. H.

156. ἵνα εἰδότες, ‘that knowing them we may either die or make our escape, having avoided death and doom.’ In final sentences δῶς, ὁς, and δφρα, are not uncommon in Homer, but ἵνα with δν or κε is not found, except in the present passage. In Attic, ἵνα δν has always, or almost always, the sense of ‘ubique.’ Jelf quotes Demosth. 780. η ἵνα μηδ δν ἀκαν αὐτῇ ποτὲ προσέσθη, and Soph. O. C. 188 ἀγη νν σύ με, πάι, | ιν' δν εἴσεβιας ἐνιβανοντες | τδ μὲν εἴσουμεν τδ δ' ἀκούσαιμεν, but there the sense is not strictly final; it is, rather, ‘take me to a spot where I may,’ etc.; so ibid. 405 μηδ' ιν' δν σαντοῦ κρατοῖς, ‘to a place where you may not even,’ etc. So the *actual* construction of this passage is best given by translating thus, ‘but I will speak, in which case, when we have learned our lesson, we may either die or escape.’ Monro, H. G. § 286, remarks that here κε—κε may be due to the antithesis of the

clauses (ib. § 273 n. 2). But some MSS. have ἢ κε θάνωμεν, which Nauck adopts, reading in the next line ἢ καὶ ἀλεύαμεν.

157. The reading φύγομεν should be preferred to φύγωμεν, escape seeming less likely than death. Cp. Od. 4. 69; ἔχθαρροι . φιλοΐ, II. 5. 567 πάθῃ [?] . . ἀποσφῆλες, II. 15. 598 ἐμβάλῃ [?] ἐπικρήνεις, II. 18. 308 φέρροι . φεροίμητρ.

158. θεοπεσιάων is interpreted rather ambiguously by the Schol. θεῖα φεγγομένων. Without doubt, however, it refers to the wonderful charm of their song, and not to the revelations which they profess themselves able to make.

161. αὐτόθι is explained by the epexegesis δρθὸν ἐν λοισονθῇ.

164. πέμψαι, with imperative force. With πέμψαι δν δεσμοῖσι cp. δειν δεσμῷ as sup. 160; II. 5. 386; Od. 15. 322. The apodosis is introduced by θημεῖς 34.

Re-p. ivo.: of plain Scamandre B 467. hours and any flowering  
will do modern green.

72. éðárgor, prob. fir, less likely pine. (Our oars of spruce). A shield  
made of éðárg.

\**Η τοι ἐγὼ τὰ ἔκαστα λέγων ἑτάροισι πίφανσκον·*

165

*τόφρα δὲ καρπαλίμως ἐξίκετο νηῦς εὐεργῆς*

*νῆσον Σειρήνουιν ἔπειγε γὰρ οὐρος ἀπῆμων.*

*αὐτίκ' ἔπειτ' ἀνεμος μὲν ἐπάυσατο ή δὲ γαλήνη  
ἔπλετο νηνεμήη, κούμησε δὲ κύματα δαίμων.*

*ἀντσάντες δ' ἑταροι νεδις ιστία μηρσσαντο,*

170

*καὶ τὰ μὲν ἐν νηῇ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἐρετμὰ  
ἐξόμενοι λεύκαινον ὕδωρ ἔστησ ἐλάτησιν.*

*αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν δέει χαλκῷ  
τυτθὰ διατμήεις χερσὶ στιβαρῆσι πίεσον.*

*αἷψα δ' ιαίνετο κηρὸς, ἐπεὶ κέλετο μεγάλη ἵς*

175

*'Ηελίου τ' αὐγὴ 'Υπεριονίδαο ἄνακτος*

*ἔξεινες δ' ἑτάροισιν ἐπ' οὐσατα πᾶσιν ἀλειψα.*

*οἱ δὲ ἐν νηῇ μ' ἔδησαν δμοῦ χειράς τε πόδας τε  
δρθὸν ἐν ιστοπέδῃ, ἐκ δ' αὐτῶν πέρατ' ἀνηπτον*

*αὐτοὶ δ' ἐξόμενοι πολιὴν ἀλα τόπτον ἐρετμοῖς.*

180

*ἄλλ' ὅτε τύσσον ἀσῆν δσον τε γέγωνε βοήσας,*

167. *ἀπήμαν*] γρ. *ἀμύμαν* Schol. H. Schol. H. Cp. crit. note on Od. 5. 391.

168. η δέ] *δαστας* (with aspirate) τὸ ηδε  
η δε is the reading of Aristarchus. The MSS. nearly all give ηδε.

181. *ἀπήμεν δσον*] The MSS. give *ἀπῆμεν δσον*, but

165. τὰ ἔκαστα. See on sup. 16.

168. η δέ γαλήνη. See on Od. 5. 391.

170. *μηρύσαντο*. The connection of this word with *μηρύθως* and *μέρμης* would seem to describe the process of 'brailing up' the sail, for which we have in Od. 3. 11 *στείλας δέραντες*, where see note. But against this we have the statement that they 'stowed the sail away in the hollow ship,' implying that it was altogether lowered from the mast. Cp. *ναῦται δὲ ιμηρύσαντο νῆσος λοχάδα*, of 'weighing anchor,' Soph. Frag. 699.

171. With ἐπ' ἐρετμὶς ἐξόμενος cp. θάνατον καθίσαντον Od. 5. 3.

174. *τυτθά*, accus. plur. of *τυτθός* used adverbially, or, more accurately, as a proleptic predicate, 'into small pieces.' The plural is only found here and inf. 387 (where Zenodotus reads *τυτχθά*), elsewhere the singular *τυτθός* is employed. The wax is in the form of a *τροχός*, 'round,' or 'disc,' because we may suppose that when melted and

clarified it was poured into a pan or bowl, the shape of which it preserved on cooling.

175. *κέλετο μεγάλη ἵς*. Eustath. rightly says, η τῶν ἐμῶν ὄηλαδη στιβαρῶν χειρῶν η κατὰ τὸ πιέσειν, but *κέλετο* is uniformly used with persons in Homer and nowhere else expresses the effect of an external force. Nitzsch would omit the next line as superfluous, because, he says, either the 'pressing' or the 'warmth' is all we want—not both. As a matter of fact, the shavings or scrapings of wax would soften far more readily when squeezed and kneaded in the full sunlight; and the mention of the hot sun suits well with *γαλήνη νηνεμήη*. Nitzsch has a further objection to the form *Τυτρονίδης* as un-Homeric. See on Od. 1. 8. There seems to be a conscious touch of humour in the use of such majestic language to describe the kneading of a cake of wax.

181. *ἀπήμεν .. διάκοντες* See crit.

ρίμφα διώκοντες, τὰς δ' οὐ λάθεν ὀκνηδός νῆσος  
έγγυθεν δρυμένη, λιγυρὴν δὲ ἔντυνον ἀοιδήν·

'Δεῦρ' δέ γ' ἵων, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
νῆα κατάστησον, ἵνα νωτέρην δέπ' ἀκούσῃς.  
οὐ γάρ πώ τις τῇδε παρῆλασε νηὶ μελαίνῃ,  
πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων δέπ' ἀκούσαι,  
ἀλλ' δὲ γε τερψάμενος νεῖται καὶ πλεόνα εἰδώς.  
ἴδμεν γάρ τοι πάνθ' δέσ' ἐνὶ Τροίῃ εὑρείῃ  
'Ἀργεῖοι Τρῶες τε θεῶν ἴστητι μηγησαν'  
ἴδμεν δέ δοσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.'  
185 190

\*Ως φάσαν ιεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ  
ἥθελ' ἀκούμεναι, λῦσαι τ' ἐκέλευον ἑταίρους,

Schol. M. γρ. δῆν, and Schol. B. H. distinctly gives τὸ μὲν δεῦριν ἐπὶ τῆς ηὐθ. τὸ δὲ διάκονος ἐπὶ τῶν ἀρετῶν. οὐ γάρ εἰρηκεν διῆμεν. And in another Schol. H. Q. δῆν ή πάντες νῦν δὲ οἱ ἐν τῷ ηὐθ., quoting a somewhat similar anacolouthon from Eurip. Phoen. 290, which is not really parallel; but the allusion shows that an anacolouthon was acknowledged here. διῆμεν δοσοὶ may have been an early correction to suit διάκονος.

note. La Roche adduces as analogous Od. 9. 462, 463; but the construction is better described as καὶ τὸ σημαντικόν, for διάκονος implies the ship and her crew. See Butt. ad Schol. 'Homerus si revera iunxit δῆν .. διάκονος, nauem et nautas tanquam synonyma cogitavit.'

182. With δίμφα διάκονος we may supply νῆα, as we find the passive in Od. 13. 162 νῆα μύρα διώκομένη. But δάκων is used absolutely in Il. 23. 344, though with unexpressed reference to δῆμα. The apodosis begins with τὰς δέ.

184. Cicero thus translates the passage, de Fin. 5. 18

'O decus Argolicum, quin puppim flectis, Ulyse,  
Auribus ut nostros possis adgnoscere  
cantus?  
Nam nemo haec unquam est transvectus caerulea cursu,  
Quia prius adstiterit voeum dulcine captus;  
Post variis avido satiatus pectore  
musis  
Doctior ad patrias lapsus pervenerit  
oras.  
Nos grave certamen belli clademque  
tenemus,  
Graecia quam Troiae divino numine  
vexit;

Omanique e latis rerum vestigia  
terris.'

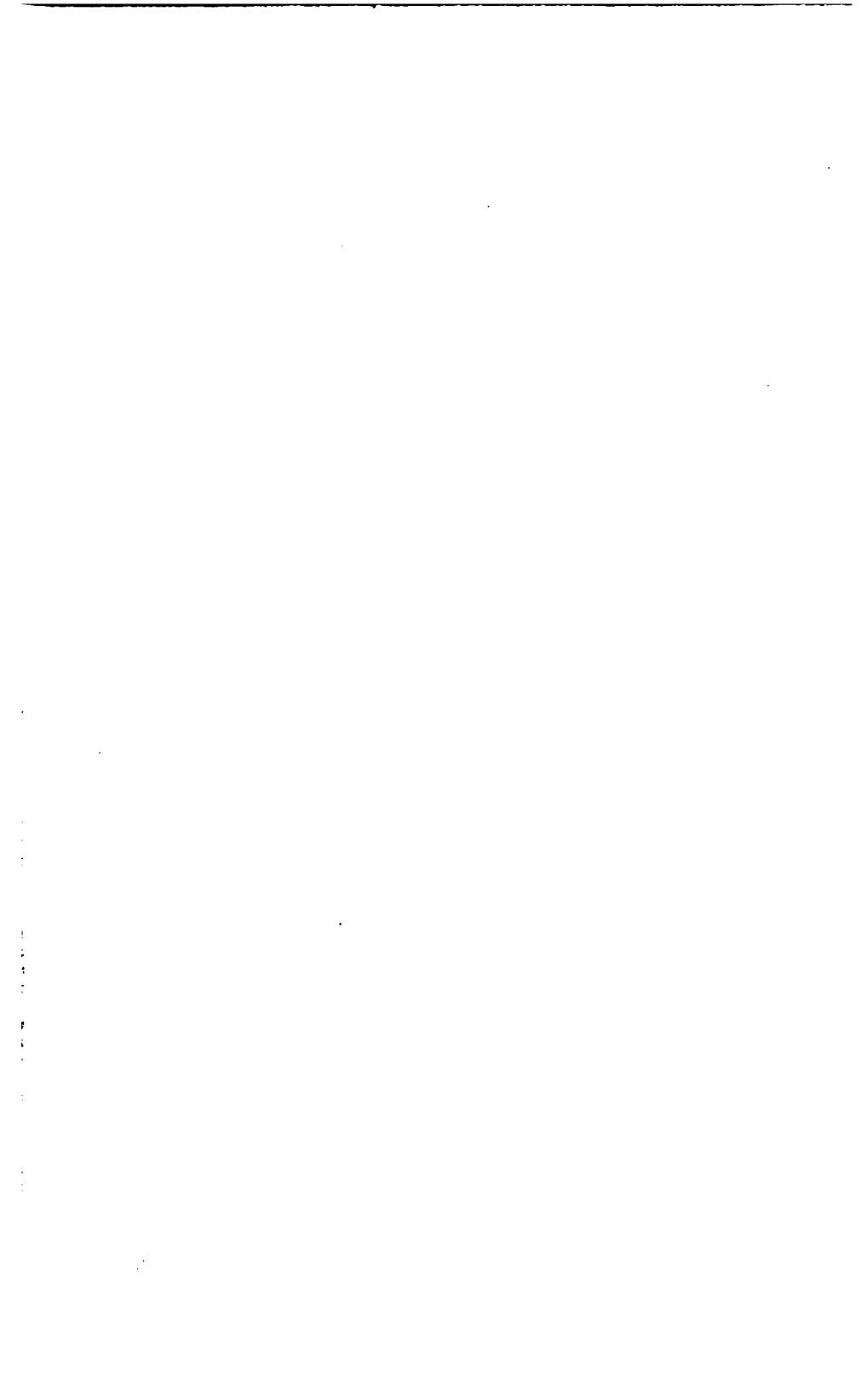
He himself remarks that the passage illustrates men's love of knowledge: 'Mihi quidem Homerus huiusmodi quiddam vidisse videtur in iis quae de Sirenum cantibus finxit. Neque enim vocum suavitate videntur aut novitatem quadam et varietate cantandi revocare eos solitae, qui praetervehebantur, sed quia multa se scire profitebantur; ut homines ad earam sara discendi cupiditate adhaerescerent.'

185. νωτέρην. The dual number, which was forgotten in τὰς δέ and ἄρεον, confirms the fact that Homer speaks of two Sirens, as sup. 165.

187. Ή γα διὸ στομάτων δημον.

188. Ή γα takes up the subject implied in the negative sentence οὐ τὰ παρῆλασε.

The aorist in τερψάμενος is contrasted with εἴδει, 'he has had his pleasure,' and the 'knowledge' abides with him. Similarly, we must contrast μόργων, applying to one completed fact, with γένηται, where the mood expresses a general statement, serving for all time. Nitsch compares δεύειν τε πόλει ταὶ γαῖαι ιεῖται Od. 10. 39, φέρει διασυργήσεις έστι Od. 4. 165. Cp. also sup. 66 ή τις ιεῖται.



ob. Uncertain whether this gangway was through the middle of 'ship between  
the rammers or by the gunwale. Aft, the lowered mast she would fill up  
the space 'blank' for this gangway.

δόφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.

αὐτίκα δ' ἀνστάντες Περιμήδης Εύρυλοχός τε

195

πλείσι μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.

αὐτὰρ ἐπεὶ δὴ τάς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα

φθογγῆς Σειρήνων ἡκούομεν οὐδέ τ' ἀοιδῆς,

αἷψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρήρες ἑταῖροι,

δὺ σφιν ἐπ' ὥστιν ἀλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν.

200

'Αλλ' δτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα

καπνὸν καὶ μέγα κῦμα ᾧδον καὶ δοῦπον ἀκουσα-

τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπειτα ἐρετμὰ,

βθμβησαν δ' ἄρα πάντα κατὰ ρόον· ἔσχετο δ' αὐτοῦ

νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χεροὶν ἔπειγον.

205

αὐτὰρ ἔγω διὰ νηὸς ἵλων ὀτρυνον ἑταῖρους

μειλιχίοις ἐπέεσσοι παρασταῦν ἀνδρα ἔκαστον·

'Ω φίλοι, οὐ γάρ πώ τι κακῶν ἀδαίμονές είμεν·

οὐ μὲν δὴ τόδε μεῖζον ἐπὶ κακὸν ἢ δτε Κύκλωψ

200. ἐπ' ὀντίν] Eustath. πᾶσιν. 209. ἔπι] ἐπέρχεται Schol. V. But Schol. H. Vind. 133 give in lemma ἔπει, interpreting thus, βῆμά ἔστιν ἔπω, ἔπει, ἀντὶ τοῦ περίεις. δισέων ὅν. Ζηνόδοτος δὲ ἔχει. Cp. Schol. Q. Vind. 133 περέχει ὡς, 'Τρόπες ἔπων πολλοί τε καὶ ἀλκιμοί' (Il. II. 483), ή ἐνεργεῖ ὡς, 'τοῦς δέρον ἀμφὶ δ' ἔπων' Il. 7. 316). La Roche adopts ἔπει as the genuine reading, which however had been

194. νευστάζων. It was no good to speak; 'nam sociis illita cera fuit' Ovid. A. A. 3. 313.

198. οὐδὲ τ' δοῦδης. The position at the end of the sentence marks δοῦδης as the more definite word, limiting and explaining φθογγῆς.

202. καπνῶν. It is impossible to explain this, as some modern commentators, by 'spray'; for which Homer has a very appropriate word in δχην Od. 5. 403; Inf. 238. καπνός takes up the πύρος δόδοις θελλαῖ sup. 68; but in the day time these would appear only as smoke, cp. Pind. Pyth. I. 20 foll. Αἴτια .. τὰς ἐρεύνοντα μὲν διπλάσιου πυρὸς ἀγνότατα | τὰ μιχῶν ταχαί· ποταμοὶ δὲ δύμέρασσοι μὲν προχίσσοντι ρόον καπνοῦ | αἴθεν, ἀλλ' ἐν δρόμαισιν πέτρας | φοίνισσα κυλινδομένα φύλξει βαθεῖαν φέρει πόντου πλάκα τὸν πατάγγην.

203. τῶν must not be closely joined with διεσάντων, according to the use of

the article with the participle in Attic Greek. It is the demonstrative = 'illorum,' depending directly upon χερῶν, and διεσάντων follows as a causal addition, giving the reason for the fall of the oars; 'and from their hands, in their terror, away flew the oars and fell splash on the stream.' Cp. κατὰ κύμα Od. 2. 429. The oars hung at the σαλαμοῖ the leather loops (τρωτοῖ Od. 4. 782), so that they did not fall overboard altogether, but dragged along at the ship's side.

206. διὰ νηός. Odysseus, doubtless, was at the stern; now he walks down the whole length of the ship forward, passing through the rowers and addressing each man in turn.

208. Virgil imitates this in Aen. I. 198 'O socii neque enim ignari sumus ante malorum.'

209. ἔπι κακόν. Cp. ἔπει οὗ τοι ἔπι (ἔπειστι) δέος Il. I. 515. See crit. note.

εῖλει ἐνὶ σπῆι· γλαφυρῷ κρατερῆφι βίηφιν·  
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόφ τε  
ἐκφύγομεν, καὶ που τῶιδε μνήσεσθαι ὁώ.

νῦν δ' ἄγεθ', ὡς ἀν ἔγδε εἶπω, πειθόμεθα πάντες.

ὑμεῖς μὲν κώπησιν ἀλὸς φηγύμνα βαθεῖαν  
τύπτετε κληδέσσιν ἐφήμενοι, αἱ̄ κέ ποθι Ζεὺς  
δῶῃ τόνδε γ' ὅλεθρον ὑπεκφυγέειν καὶ ἀλύξαν  
σοὶ δὲ, κυβερνῆθ', ὡδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ  
βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰχία νωμᾶς.

τούτου μὲν καπνοῦ καὶ κύματος ἔκτὸς ἔεργε  
νῆα, σὺ δὲ σκοπέλων ἐπιμαίεο, μή σε λάθησοι  
κεισ' ἔξορμήσασα καὶ ἐς κακὸν ἀμμε βάλησθα.'

\*Ως ἐφάμην, οἱ δ' ὕδατα ἐμοῖς ἐπέεσσι πίθοντο.  
Σκύλλην δ' οὐκέτ' ἐμυθεύμην, ἀπρηκτον ἀνίην,  
μή πώς μοι δέσσαντες ἀπολλήξειαν ἑταῖροι  
εἰρεσίης, ἐντὸς δὲ πυκάροιεν σφέας αὐτούς.

changed into ἔπι and ἔπει before the time of Eustath., and Hentze (Ameis) accepts it. Cp. Dind. Schol. ad loc. 'Verbo ἔπει hic locum esse negat Schneidw. Philol. 4. p. 598, qui ἔπει probat pro ἔπησι dictum, ut τίθει, θέδοι, φέσι.' But these corrections fail to carry conviction. They read like attempts to escape from the unprecedented lengthening of the final vowel in ἔπι.

220. σκοπέλων] So most edd. since Wolf, with strong MSS. authority. But Schol. H. gives ἔπιντο σκοπέλου, τῆς Σκύλλης, needlessly, for the antithesis is between the Πλαγαῖαι, and the two rocks.

210. εἴλει, 'penned us,' cp. Il. 18. 447; II. 413, etc.

212. Virgil's imitation 'forsan et haec olim meminisse iuvabit' (Aen. I. 203) is slightly different in meaning, as Ameis notices: Homer understands by τῶνδε the dangers that threaten; Virgil, by 'haec,' the sufferings they are already enduring. Cp. Eurip. ap. Macrob. Sat. 7. 2 ἂ δέ ἥδε τοι σωθῆντα μεμῆσθαι πόνον. See also Od. 15. 398-400.

213. οὐδὲ ἀν ἔγδε εἶπω = μετηγέ dixerō.

214. φηγύμνα. See on Od. 4. 430.

219. τοντοῦ. Transl. 'From this smoke and surf keep the ship away and get close to the cliffs, lest unawares she (*τηντή*) shoot off yonder, and thou bring us into trouble.'

For καπνοῦ see sup. 202. The helmsman is to give a wide berth to the

Planctae, and to keep within reach of the rocks. If we read σκοπέλων, we must include both Scylla and Charybdis; if σκοπέλου, it is limited to Σκύλλης σκόπελον inf. 430.

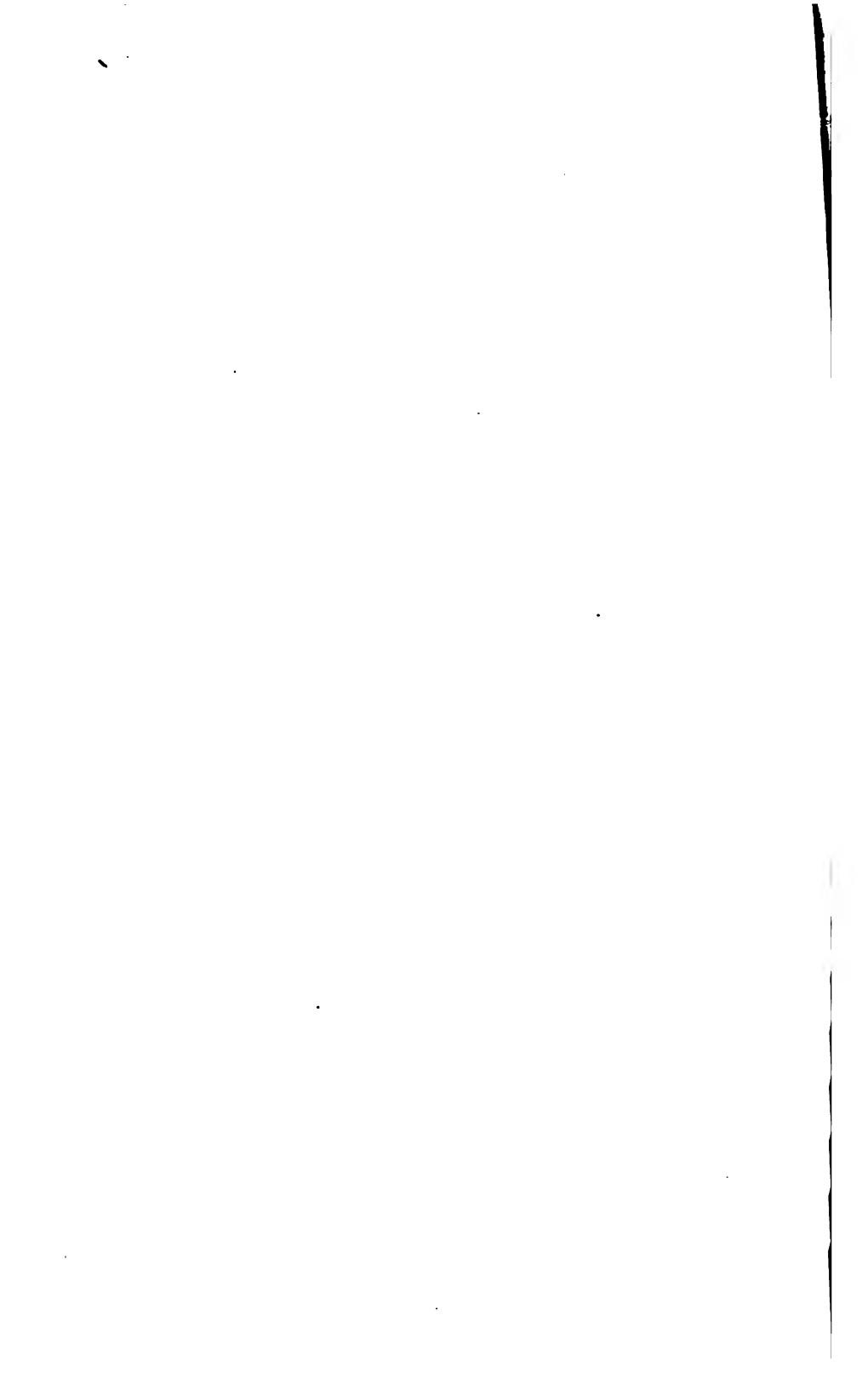
221. καίστη forms the antithesis to σκοπέλων (σκοπέλον), and so designates the direction of the Planctae.

223. Σκύλλην δ' οὐκέτ' ἐμθέάμη, 'but of Scylla I did not go on to say more.' He dared not reveal the details of the danger to his comrades; for he knew, from Circe's prediction, that he must lose at least six men by the assault of Scylla. So he contents himself with the vague allusion to σκοπέλων (σκοπέλον).

225. πυκάροιεν has the sense of sheltering themselves by huddling together under the decks or benches of the ship.

Pigas: plural, -o parts of a rudder with a T-form handle. The rudder was taken out when the ship was on shore

under the Suyá (thwarts), not under the typical decker,



καὶ τότε δὴ Κίρκης μὲν ἔφημοσύνης ἀλεγεινῆς  
λανθανόμην, ἐπεὶ οὐ τέ μ' ἀνώγει θωρήσσεσθαι·  
αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε  
μάκρ' ἐν χερσὶν ἐλὼν εἰς Ἰκρια τηὸς ἔβαινον  
πρῷρης· ἐνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι  
Σκύλλην πετραίην, ἥ μοι φέρε πῆμ' ἐτάροισιν.  
οὐδέ πῃ ἀθρῆσαι δυνάμην· ἔκαμον δέ μοι δοσε  
πάντη παπταίνοντι πρὸς ἡροειδέα πέτρην.

230

235

'Ημεῖς δὲ στεινωπὸν ἀνεπλέομεν γοβῶντες'  
ἐνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ δία Χάρυβδις  
δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.  
ἥ τοι δτ' ἐξεμέσειε, λέβης φσ ἐν πυρὶ πολλῷ  
πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψοσε δ' ἄχνη  
ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν.

238. *ἀναμορμύρεσκε*] The readings vary between this form and *ἀνεμορμύρεσκε*. The preference may be given to the former on the ground that the iterative aorists are seldom found with the augment. But as exceptions to the rule may be quoted *ἔφασκον* (*passim*); *ἴμογέσκοντο* Od. 20. 7, *παρεκέσκετο* Od. 14. 521, *παρίβασκε* Il. II. 104.

226. *ἀλεγεινῆς*, 'hard'; because a fighting man chafes at passive endurance.

227. *λανθανόμην* means 'I let myself forget,' i.e. 'disregarded.' The negative before *ἀνάγα* passes over to *θωρήσσεσθαι*, as in the phrase *ἥ Πιθη* οὐκ ἔφη *χρήσειν*.

228. *καταδύς*, used here of putting arms on one's self. So Il. 4. 222; 6. 504; but Il. 7. 103 *κατεδύσετο τεύχεα*. Similarly with *ἀποδύς* Il. 22. 125; Od. 5. 343; 22. 364; and *ἐπόδυς* Od. 24. 498; and *ἐνδύς* Il. 2. 42; 10. 21, etc.; but *ἐν διάτροψ* *ἐδύσετο* χαλκὸν Il. II. 16.

230. *πρῷρης*. This word, like *πρύμνη*, is properly an adjective in agreement with *νῆσος*.

231. *φέρε* must not be rendered 'was to bring'; it is simply 'brought.' The narrator anticipates inf. 245.

232. *ἔκαμον* δι. This clause, introduced in parataxis, means 'though my eyes were wearied out as I kept gazing.'

233. *ἐνθεν* γὰρ Σκύλλη, supply *την*, for the verb *ἀνερροίβθησον* can go only with Charybdis.

237. *ἥ τοι δτ'*, 'now whenever she vomited it forth, like a cauldron on a big fire, she seethed up swirling from her inmost depth (*πάσσα*), and the spray fell aloft on the tops of the two cliffs,' (i. e. the rock of Scylla, and the rock of Charybdis), 'but when she sucked back the salt sea water, she showed all down, within her swirling eddy, while around her the rock bellowed fearfully: and at the bottom the ground showed dark with sand.' When this Maelstrom was discharging its waters, they seemed to come boiling and bursting up from below, with a roar like thunder and amid clouds of spray. But when the sea was being sucked in, one might look down into the whirling gulf as into a monstrous funnel; and between its liquid sides, far below, the sea-floor was visible, cp. Tibull. 4. 1. 73

'Nec violenta suo consumpsit more  
Charybdis;  
Vel si sublimis fluctu consurget  
imo,  
Vel si interrupto nudaret gurgite  
pontum.

ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ,  
πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη  
δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε  
ψάμμῳ κυανέῃ τοὺς δὲ χλωρὸν δέος ὥρει.  
ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες δλεθρον·  
τόφρα δέ μοι Σκύλλη κολῆς ἐκ νηὸς ἐταίρους  
ἔξ ἐλεθ', οὐ χερσὶν τε βίηφί τε φέρτατοι ἡσαν.  
σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἐταίρους  
ἡδη τῶν ἐνήσα πόδας καὶ χεῖρας ὑπερθεν  
ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες  
ἔξονομακλήδην, τότε γ' ὑστατον, ἀχνύμενοι κῆρ.  
ώς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ράβδῳ  
ἰχθύσι τοῖς δλίγοισι δόλον κατὰ εἴδατα βάλλων  
ἐς πόντον προΐησι βοὸς κέρας ἀγραնοῦ,  
ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,

240

245

250

241. πέτρη] So written since Bekker, with some MSS. authority. Vulg. πέτρη.  
 243. κυανέῃ] ἀπὸ τοῦ κυανίζομέν, ὡς 'φύσικι φαείνε' (Il. 15. 538) Schol. Q. So, with good MSS. Ameis and La Roche, the latter quoting Cramer, Epimetr. 315. 29 'ψάμμῳ κυανέῃ δὲ καὶ χωρὶς τοῦ λώτα γράφεται σημαῖνες γάρ ψάμμῳ κυανίζοντα.' Vulg. κυανέῃ. 244. ἴδομεν] A few MSS. give ἴδομεν. Schol. M. V. quotes a reading ὄδομεν (οὐο), and interprets it διπεθλέπομεν. 252. εἴδατα] αὕτας 'Ἀρίσταρχος,  
δὲ Καλλίστρατος δεῖλατα (= δεῖλατα Callim. Fr. 458) Schol. H.

241. For φάνεσκε see on Od. 11. 587.  
πέτρη. Compare ἀμφὶ δὲ δάμα σμερ-  
δαλέον κανάβιζε Od. 10. 399.

243. ψάμμῳ κυανέῃ. Cp. Virg. Aen. 7. 31 'multa flavus harena'; but here the sand does not look 'yellow' but 'dark,' because it lies in the νῆραν ἔρεβος Soph. Antig. 589.

247. σκεψάμενος. All eyes had been gazing towards Charybdis. Suddenly Odysseus hears a cry, turns round, gives a glance at the ship, and looks for his comrades, and catches sight of them swinging aloft in Scylla's clutches. For this combination of ἄτε with μετά cp. Od. 8. 294; 13. 440; 20. 146; 22. 351, 352; Il. 1. 423; 4. 70; 5. 804; 17. 432.

249. θέμις καλεῦντες ἔξονομακλή-  
δην, and cp. Od. 10. 229.

251. ράβδῳ is here a fishing rod; not, as some suppose, a fishing spear, which would not be used for δλίγοις ἰχθύες, nor would a fisher with a spear 'throw in food as bait.' The 'line' is

not alluded to in so many words here, but is spoken of in Il. 16. 406 foll. Ξάκε . . . ὃς δέ τις φῶς | πέτρη ἐπι-  
βλήτης καθίμενος ἱερὸν ἵθνον | ἐκ πόντου  
θύρας λίνῳ καὶ ἤνοισι χαλκῷ. In Iliad 24. 80 the fishing-line is described as ending in a plummet, μολυβδάνη . . . ή τε  
κατ' ἀργάλουν βοὸς κέρας ἐμβεβαία |  
ἱερεταὶ ὑπηρτῆσιν ἐπ' ἰχθύνσι κῆρα φέ-  
ρουσα. This is parallel with the present passage, on which Schol. Q. says, οὔτε,  
'Ἀρίσταρχος τὸ περάτων σύριγγον δὲ  
ἴκινθεσι πρὸς τὸ μὴ ἰσθίεσθαι ὑπὸ τοῦ  
ἵθνος τὴν δρυμάν [the line of hair]. This little pipe or collar of horn pro-  
tected the line just at its junction with  
the hook, and served the same purpose  
as the 'gimp,' on a trolling-line. We  
gather from Il. 16 sup. that the δύκαστρον  
itself was of χαλκός.

254. δασπαίροντα, sc. ἰχθύες. The singular number implies each fish as it comes up, which is further suggested by the use of the aor. of custom ἐρ-  
ρύει.



66. 137774: Houseianin also usually makes noise

ἀς οἱ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας·  
αὐτοῦ δ' εἰνὶ θύρησι κατήσθιε κεκληγότας,  
χεῖρας ἐμοὶ δρέγοντας ἐν αἰνῇ δηιστῆτι. οἷων  
οἴκτιστον δὴ κεῖνο ἐμοῖς ἴδον δρθαλμοῖσι  
πάντων δοσ' ἐμβύησα πόρους ἀλὸς ἔξερεείνων.

255

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινήν τε Χάρυβδιν  
Σκύλλην τ', αὐτίκ' ἐπείτα θεοῦ ἐσ ἀμύμονα νῆσον  
ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βθες εύρυμέτωποι,  
πολλὰ δὲ ἵφια μῆλ' Ὑπερίονος Ἡελίοιο.  
δὴ τότ' ἔγὰν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαινῃ  
μυκηθμοῦ τ' ἡκουσα βοῶν αὐλιζομενάων  
οἵῶν τε βληχήν καὶ μοι ἔπος ἐμπεσε θυμῷ  
μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,  
Κίρκης τ' Αιαίης, ή μοι μάλα πόλλ' ἐπέτελλε  
νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.  
δὴ τότ' ἔγὰν ἔτάροιτι μετηύδων, ἀχνύμενος κῆρ·

265

· Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἔταιροι,  
δφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο  
Κίρκης τ' Αιαίης, ή μοι μάλα πόλλ' ἐπέτελλε  
νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο

270

256. *κεκληγότας*] ἐὰν δὰ τοῦ ω, *προπεριστᾶται*, ἐὰν δὲ δὰ τῶν ντ, ἀς λέγοντας Schol. H. See La Roche, Hom. Textk. 26, who decides that *κεκλήγοντας* is an old form used by Aristarchus in his first recension; but that he afterwards adopted *κεκληγότας*, as more conformable to analogy. Eustath. has *κεκλήγοντας*, which seems to have been the *κοινή*. 265. *μυκηθμοῦ*] Bekker, from Eustath., reads *μυκηθμόν*, to harmonise with *βληχήν*. 267. *μάντηος*] MSS. *μάντιος*. See on Od. 10. 493. 268, 273.] ή μοι .ἐπέτελλε, and (275) *ἔφασκεν*. The singular number seems to be the reading of the best MSS. and is adopted by Ameis and La Roche. *ἔφασκεν* occurs in Eustath. 269. *τερψιμβρότου*] γρ. *τερψιμβρότου* Schol. H.

256. *κεκληγότας*. Whichever reading we adopt, the word is a perfect participle. If we prefer *κεκλήγοντας* it is a thematic perfect (see Monro, H. G. § 27), and probably an Aeolic form.

257. This is more graphic than such a word as *ἀλεθός* or *ἀλγός*, for it implies an unavailing conflict with an overwhelming power; as we speak of 'death-struggle.'

258. With the arrangement of the words compare Od. 11. 421; and Il. 6. 185 *καρπίστην δὴ τὴν γε μάχην φέτο* διμεραὶ ἀνδρῶν.

259. *πόρους* ἀλὸς ἔξερεείνων, cp. Od. 4. 337.

265, 266. *μυκηθμοῦ.. βληχήν*. With this variation of case Nitzsch compares *τίνον γῶν ἡκουσα καὶ στέρων κτείνον | νεκρῶν τε θρήνους*; Eurip. Suppl. 87, οὐδεὶς θεῶν ἐνοπάλι κλένει τὰς δυσδαιμόνους, οὐ ταλαιῶν πατρὸς σφραγασμῶν Elect. 197.

*αὐλιζομενάων*, 'being housed for the night.' It was now evening, cp. inf. 283. The cattle are penned in a yard (*ἀβλή*), Od. 14. 412.

ἔνθα γὰρ αἰνέτατον κακὸν ἔμμεναι ἀμμιν ἔφασκεν. 275  
ἀλλὰ παρὲξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.

\*Ως ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλοιν ἦτορ.  
αὐτίκα δ' Εύρύλοχος στυγερῷ μ' ἡμείβετο μύθῳ·

\*Σχέτλιός εἰς, 'Οδυσεῦ, περὶ τοι μένος, οὐδέ τι γυῖα  
κάμνεις· ἢ ρά νυ σοὶ γε σιδήρεα πάντα τέτυκται,  
δος δ' ἑτάρους καμάτῳ ἀδηκότας ἥδε καὶ ὑπνῳ  
οὐκ ἔάς γαῖης ἐπιβήμεναι, ἔνθα κεν αὐτε  
νῆσῳ ἐν ἀμφιρύτῃ λάρον τετυκοίμεθα δόρπον,  
ἀλλ' αὐτῶς διὰ μύκτα θοὴν ἀλάλησθαι ἀνώγας,  
νῆσου ἀποπλαγχθέντας, ἐν ἡεροειδέι πόντῳ.  
ἐκ νυκτῶν δ' ἀνεμοὶ χαλεποὶ, δηλήματα νηῶν,  
γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν δλεθρον,  
ἢ πως ἔξαπίνης ἔλθῃ ἀνέμοιο θύελλα,  
ἢ Νέτου ἢ Ζεφύροιο δυσαέος, οἴ τε μάλιστα  
νῆα διαρραίουσι, θέων ἀέκητι ἀνάκτων'; 285  
290

284. αὕτως] Σηρόδοτος οὕτως. καὶ ξστιν ἥθισάν Schol. H. δλάλησθαι] So Herodian, ἀλαλήσθαι Ptolem. Ascalon., Schol. H. Q. 290.] Σηρόδοτος γράφει 'φίλων δέκητι ἔταιρον' Schol. H.

275. κακὸν ἔμμεναι, not ἔσεσθαι. Our most disastrous misfortune actually lay there in the shape of the herds of Helios.

278. Εύρύλοχος. This is consistent with his character. See inf. 339; Od. 10. 429.

279. Σχέτλιός εἰς, 'a hard man art thou, beyond all measure is thy might.' The Schol. renders σχέτλιος well by καρπερίκος.

280. σιδήρεα 'verily, everything about thee is made of iron.'

281. καμάτῳ ἀδηκότας ἥδε καὶ ὑπνῳ. This exact combination only occurs here, and in Il. 10. 98, though καμάτῳ ἀδηκότες is found in Il. 10. 312, 399, 471. In Od. 6. 2 we have ὑπνῳ καὶ καμάτῳ δρημένος. Translate, 'overdone with weariness and sleepiness too.'

284. αὕτως, 'just as we are;' tired, sleepy, and supperless.'

286. ἐκ νυκτῶν, 'by night.' Perhaps meaning 'after the night-watches have set in,' for the plural of νὺξ is used

in this sense, as in Pind. Pyth. 4. 455 διαρά τὸν νύκτες and μέσαι νύκτες Plato Rep. 621 B; cp. Ar. Nub. 1 τὸ χρῆμα τῶν νυκτῶν δοσον. ἐκ νυκτῶν occurs in this sense in Theogn. 460; Aesch. Cho. 288 μέτρας ἐκ νυκτῶν φόβος, and Eurip. Rhes. 13, 17. It is possible here that the phrase implies that the wild winds come actually 'out of the darkness.'

290. θέων δέκητι ἀνάκτων. This is the only passage where the 'sovereign gods' have the collective title ἀνάκτες, though δέκητι is applied individually to Zeus, Apollo, Hermes, Poseidon, etc. The phrase reminds us of ὑπέρ μόρων Od. 1. 34; but probably it is no more than a graphic expression to describe the wildness and waywardness of the winds. The south wind (Νότος) is, in Homer, the stormy rain-wind, which often wraps the mountains in mist (Il. 2. 394; 3. 10). Its epithet ἀργηστής (Il. 11. 306) refers to the foam into which it lashes the waters; like our 'white squall,' though others render the word

Has S. & W. winds dreaded; now, the dreaded winds are N. & W. (I &)

14. Independence' Assembly a circumstantial meeting'

ἀλλ' ἡ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
δόρπον θ' δπλισόμεσθα θοῆ παρὰ νηὶ μένοντες·  
ἡῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ·'

‘Ως ἔφατ’ Εύρυλοχος, ἐπὶ δ' ἦνεον ἀλλοι ἑταῖροι,  
καὶ τότε δὴ γίγνωσκον δὲ δὴ κακὰ μῆδετο δαιμῶν,  
καὶ μιν φωνήσας ἐπεια πτερόεντα προσηγόρων·

‘Εύρυλοχ’, ἡ μάλα δὴ με βιάζετε μοῦνον ἔντα·  
ἀλλ' ἄγε νῦν μοι πάντες δμόσσατε καρτερὸν δρκον,  
εἴ κέ τιν' ἡὲ βωῶν ἀγέλην ἡ πῶν μέγ' οἰῶν  
εὑρωμεν, μῆ ποσ τις ἀτασθαλίσι κακῆσιν  
ἡ βουν ἡὲ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι  
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη·’

‘Ως ἔφαμην, οἱ δ' αὐτίκ' ἀπώμυνον ὡς ἔκέλευον.  
αὐτὰρ ἐπεὶ ρ' δμοσάν τε τελεύτησάν τε τὸν δρκον,  
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα  
ἄγχ' ὄδατος γλυκεροῦ, καὶ ἔξαπέβησαν ἑταῖροι  
νηὸς, ἐπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
μητσάμενοι δὴ ἐπειτα φδους ἔκλαιον ἑταῖρους,  
οὐδὲς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα·  
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νηὸνυμος ὄπνος.  
ἡμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἀστρα βεβήκει,

297. *βιάζετε μοῦνον ἔντα*] Ζηνόδοτος *βιάζεσθ' οἷον ἔντα*, οὐ νηὸς δτι τοιητικῶς δοχγράτισται Schol. H. The middle voice occurs in Od. 9. 410 *βιάζεται οἷον ἔντα*, which Zenodotus may be supposed to have had before his eyes, ignoring the fact that the active voice was quite admissible. The reading in the text is that of all MSS. but M. La Roche adopts *βιάζετε* but retains *οἷον*, regarding *μοῦνον* as a gloss.

‘swift,’ or ‘sky-clearing,’ like Horace’s ‘albus Notus.’ For *Ζέφυρος* see on Od. 4. 567.

291. *τελέμεθα νυκτί*. Nightfall suggests supper-time: so ‘to act upon the suggestion of night’ is here to make supper ready. Cp. Il. 8. 502.

293. *ἐνήσομεν*, ‘will put out;’ ‘launch’ does not quite express it, for when a *short* stay was made, the ship was not drawn up on shore, but moored *ἔψου ἐν νοτίῳ* Od. 4. 785; cp. Od. 2. 295; inf. 401.

297. *μοῦνον*, not as really being ‘alone;’ but, as we say, ‘in a minority of one.’

299. *εἴ κέ τιν'*. We naturally expect here, as apodosis, *μὴ διωτεῖναι*, or a future infinitive, cp. Od. 4. 254; 5. 178. In Od. 18. 56 we have *δμόσσατε . . μὴ τις πλήξῃ*, and in Il. 10. 328 *δμόσσεν . . ιστω Ζεὺς μὴ μὲν τοῖς ἵπποισιν ἀνῆρ διοχήσεται ἀλλος*, which is probably a future indicative.

303. *ἀπόμυνον*, see on Od. 2. 377.

312. *ἡμος* 84. The day is divided

ὤρσεν ἔπι ταῦτην ἀνέμον τε φεληγερέτα Ζεὺς  
λαῖλαπι θεοπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
γαῖαν δμοῦ καὶ πόντου δρώρει δ' οὐρανόθεν νύξ.  
ἡμος δ' ἡριγένεια φάνη φοδοδάκτυλος Ἡώς,  
νῆα μὲν ὠρμίσαμεν, κοῦλον σπέος εἰσερύσαντες.  
ἔνθα δ' ἔσται Νυμφέων καλοὶ χοροὶ ἡδὲ θόσκοι·  
καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ μῆθον ἔειτον

'Ω φίλοι, ἐν γὰρ νηὶ θοῇ βρῶσίς τε πόσις τε  
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν'  
δεινοῦ γὰρ θεοῦ αἴδε βίης καὶ ἴφια μῆλα,  
'Ηελίου, δι πάντες ἐφορᾶς καὶ πάντες ἐπακούει.'

. 'Ως ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.  
μῆνα δὲ πάντες ἀλληκτος ἀη Νέτος, οὐδέ τις ἄλλος  
γίγνεται ἐπειτανέμων, εἰ μὴ Εὐρός τε Νέτος τε.  
οἱ δὲ εἶναι μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρὸν,  
τέφρα βοῶν ἀπέχοντο λιλαιόμενοι βιβτοῖο.  
ἄλλος δὲ δη μῆδος ἐγέφθιτο ήια πάντα,

313. ὤρσεν ξι.] An ancient variant was ὤρσε δ' ξι, δὲ introducing the apodosis. Χειρὶς τοῦ δὲ Ἀρισταρχος γράφει, καὶ διαστρεπτόν την τρόπεσσιν, τὸν δὲ μετὰ τοῦ δὲ οὐναστρέφεται Schol. H. [σαῆρ] ξεῖ χωρὶς τοῦ ταῦτην ξαῖρ, ὁ δέ δεραῖ Ζέφυρος (Od. 2. 421). ἔστιν οὖν Αἰολικὸν τὸ μετὰ τοῦ γ, καὶ ξεῖντος Αἰολικῶν βαρύνεσσιν . . δὲ Ἀρισταρχὸς φησι τεριστάσθαι, καὶ οὗτος ξεῖται η παράδοσις. ib. 319. μῆθον] γρ. πᾶσιν Schol. H., which Ameis and Le Roche adopt. Cr. Od. 9. 171. 325. ἀη] The readings vary between δαι and ἀη. See on Od. 5. 478.

into three portions, τάς, μέσον ήμαρ, δελη II. 21. 111. So is the night, cpr. II. 10. 251 μάλα γὰρ νὺξ ἀνεται, ἥγειν δ' ήμαρ. | δότρα δὲ δη προβέβηκες, παρίχθηκεν δὲ πλέον νὺξ | τῶν δύο μοιρῶν, τριτάτη δ' ήμαρ μοῖρα λαλεῖται. Here μετὰ . . βεβήκει means to 'cross the zenith and decline,' as μετενίσσετο Od. 9. 58. Translate, 'But when it was in the third watch of the night, and the stars had southered.'

313. ξαῖρ. This form of the accusative from an adjective in -ης is quoted as an Aeolism. See Ahrens, de dial. Aeol. 113 'accusativus singularis apud Lesbios in *v* exire amat, ubi vulgo terminatio *a* est . . ut δυσμένην, ἀβάκην, έμφερην.' Monroe, H. G. § 97, regards ξαῖρ, Αρης, and Μέγης as formed directly from the nom. ξαῖρ, Αρης, Μέγης on the

(false) analogy of masc. nouns in -η.

317. στότος εἰσερύσαντες, i.e. εἰς στότος ἐρύσαντες, compare Κρήτης εἰσερύγαγε ἔταιρος Od. 3. 191, ἐσφόρεως μέλαν θύερ Od. 6. 91.

318. μετὰ . . ξεῖτον, sc. among his comrades assembled.

326. εἰ μή, 'except,' Od. 17. 383. In II. 16. 227 δη μή is used in the same sense; so Hdt. I. 143 δη μή Αθῆναι, ην οὐδὲν δλλο πάλισμα λόγημον. In II. 13. 319 we find δη μή and not δηι.

328. λιλαιόμενοι βιβτοῖο, 'vitae servandaes studiosi.' This interpretation seems settled by Od. 24. 534 foll. τῶν δ' ἀρα δεισάντων ἐκ χειρῶν ἔστατο τεύχεα . . πρὸ δὲ πόλιν τρωαντο, λιλαιόμενοι βιβτοῖο. Others render 'victims quaerentes,' but they had bread and wine still left.



31. fish as food also P 369, both passages depicting situations where provision has run short. Fish-hooks (332) were taken along. Gp. T 113. Yidān  
Sē nápēty iydūs/cg eóyyecōys.

44. Leoniine hier ... B 484, N 510, X 174, B 220, § 199

46. Bader Die Frakturen in der Od. p. 5 suggests that 'companions' of, having examples in the east regard 'erection of such a structure as an adequate abrogation to Hera's Eunus'-temple (either erection now (B 347 n 81) and a general mention - temple of Leheria (510), the Horn-temple are Asiatic

καὶ δὴ ἀγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη,  
ἰχθῦς δρυιθάς τε, φίλας δ τι χεῖρας ἵκοιτο,  
γναμπτοῖς ἀγκίστροισιν ἔτειρε δὲ γαστέρα λιμός·  
δὴ τέτ' ἐγὰν ἀνὰ νῆσον ἀπέστιχον, δῆρα θεοῖσιν  
εὐξαίμην, εἴ τις μοι δόδον φήνειε νέεσθαι.  
ἀλλ' ὅτε δὴ διὰ νῆσου ἴων ἡλυξα ἐταίρους,  
χεῖρας νιψάμενος, δθ' ἐπὶ σκέπας ἦν ἀνέμοιο,  
ἡρώμην πάντεσσι θεοῖς οἱ "Ολυμπον ἔχουσιν"  
οἱ δ' ἄρα μοι γλυκὺν ὑπνον ἐπὶ βλεφάροισιν ἔχεναν.  
Εὐρύλοχος δ' ἐτάροισι κακῆς ἔγκρχετο βουλῆς.

330

335

345

'Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι·  
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,  
λιμῷ δ' οἰκτιστον θανέειν καὶ πτύμον ἐπισπεῖν.  
ἀλλ' ἀγετ', Ἡελίοιο βωῶν ἐλάσσαντες ἀρίστας  
ρέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εύρον ἔχουσιν.  
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,  
αλψά κεν Ἡελίῳ 'Υπερίονι πίσσα νηὸν

332.] This verse is quoted as standing here in Athenaeus 1. 13, but has been bracketed by Bekker and other modern editors as being interpolated from Od. 4. 369. It is not customary (though, as Eustath. says, it is possible) to catch (sea-) birds with a hook and line.

330. καὶ δὴ is still a part of the protasis introduced by δτε δη. 'When the food was all consumed—and they were in quest of game—then (δὴ τότε) I went away up the island.' For καὶ δὴ so used cp. Od. 5. 409; Il. 2. 135. Probably δὴ ἀγρην is to be read in synecdoche as δὴ ἔβδομον inf. 399. We might scan δὴ ἀγρην, but ἀγρην is used with the initial long in Od. 22. 306. The general rule in Homer is that when a short vowel is followed by two consonants the syllable is long. For a table of exceptions see Monro, H. G. § 370.

333. Odysseus withdraws, for he was more likely to hold communion with the gods when alone. Cp. Od. 4. 367, of Eidothea, ή μ' οὐρανοῖσι συήργετο νόσφιν ἐταίρων, and Od. 10. 277. Besides, the feeling of confidence between himself and his comrades was broken; so that he doubtless had misgivings about their loyalty which he could not utter to the gods in their presence.

338. γλυκὺν ὑπνον. It was during his sleep that his comrades had brought trouble upon him before, by opening the wind-bags of Aeolus (Od. 10. 31). γλυκύν serves as a fine contrast to κακῆς βουλῆς.

341. θάνατοι are 'forms of death;' elsewhere in Homer, called κῆρες θανάτοι Il. 11. 332; 12. 327. Löwe compares δευμός καὶ θανάτους Plat. Crit. 46 C, 'mortes imperatoria' Cic. de Fin. 2. 30, 'omnes per mortes' Virg. Aen. 10. 854.

342. οἰκτιστον. Clarke quotes Salust, Frag. Hist. 3. 2 'fame, miserruma omnium morte, consecristis.'

344. βέβοιν (aor. subjunct.). The sacrifice implies a meal to be enjoyed by the worshippers.

345. εἴ κεν . . ἀφικοίμεθα. This combination expresses a possible result, but the subjunctives ἀθέλη, ξωνται (inf. 349) point to a result yet more probable. See sup. 157.

τεύχομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά  
εὶ δὲ χολωσάμενος τι βοῶν δρθοκραιράων  
νῆ ἔθέλη δλέσαι, ἐπὶ δ' ἐσπωνται θεοὶ ἄλλοι,  
βούλομ' ἀπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν δλέσσαι  
ἢ δηθὰ στρεύγεσθαι ἐὰν ἐν νήσῳ ἐρήμῃ?

\*Ως ἔφατ' Εύρυλοχος, ἐπὶ δ' ὥνεον ἄλλοι ἔταιροι.  
αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσσαντες ἀρίστας  
ἐγγύθεν οὐ γὰρ τῆλε νεδες κυανοπρόφροιο  
βοσκέσκονθ' ἐλίκες καλαὶ βόες εύρυμέτωποι·  
τὰς δὲ περίστησάν τε καὶ εὐχετῶντο θεοῖσι,  
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·  
οὐ γὰρ ἔχον κρή λευκὸν ἐνσσέλμου ἐπὶ νήσῳ.  
αὐτὰρ ἐπεὶ β' εἴδαντο καὶ ἔσφαξαν καὶ ἔδειραν,

351. στρεύγεσθαι] Schol. Harl. γρ. στρέγγεσθαι. 356. περίστησάν τε] The reading of the MSS. is περίστησαντο, but Bekker's conjecture περίστησαντο is has been adopted here and in Il. 2. 410 by all modern editors. περίστησαν is the undoubtedly reading in Il. 4. 532; and it would seem that the middle voice of ίστημι is used transitively in Homer, as λατὸν στήσαντο Il. 1. 480; Od. 2. 94; ἡτῆρας στήσαντο Od. 2. 431; Il. 6. 528. The phrase στρεύμενοι δ' ἐράχοντο μέχρι Il. 18. 533; Od. 9. 54 is, perhaps, ambiguous.

347. τείχοεν. With this use of the future with καὶ compare δηλὸν δέ κε δέσσω Il. 14. 267, οὐδέ καὶ τις . . . δλύξει Od. 19. 558, etc. Nitzsch remarks that this is the solitary instance of such a vowel in Homer; but we have the payment of such vows alluded to in Il. 1. 39.

348. δρθοκραιράων, shortened from δρθοκραιράων. This epithet does not make a confusion with ὘λυκες inf. 355, unless we maintain the meaning 'with crumpled horns.' See note on Od. 1. 92.

349. ἴστωνται, subjunctive from syncopated aor. ἴστωμην, i.e. σεσ[ε]τόμην, present ἴστομα, root σεω̄, Skt. sak and sap. Translate, 'and the rest of the gods should follow his lead.'

350. βούλομαι . . . η. See on Od. 3. 232.

πρὸς κῦμα χανέν, 'with one gash open-mouthed at the wave.' Cp. the expression for drowning ἐνεὶ πίεν ἀλμυρὸν ὅντωρ Od. 4. 511, 'naufragus ebibat undas' Propert. 3. 18. 11 (2. 24. 27).

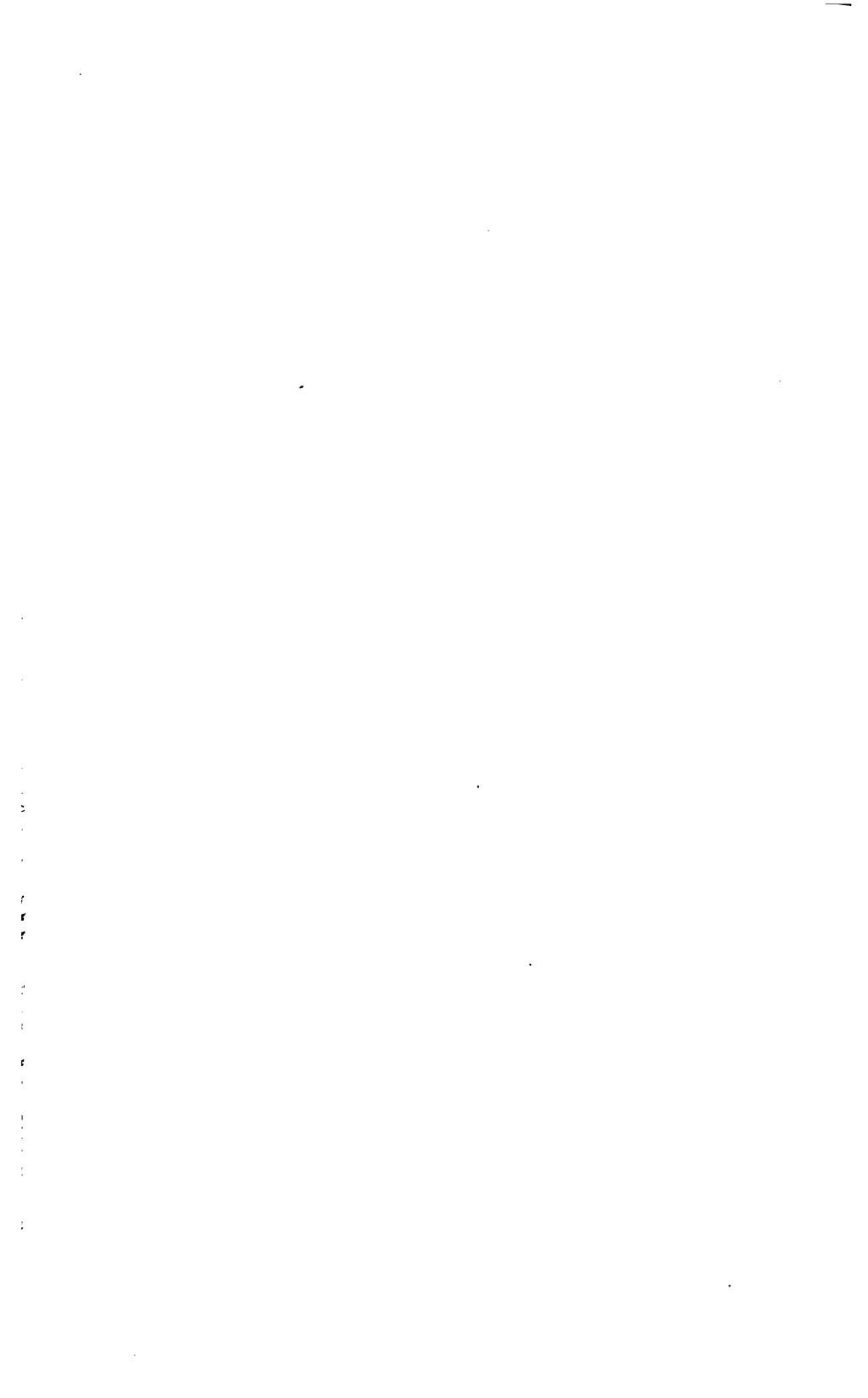
351. στρεύγεσθαι, from stem στραγγ-, as in στράγγι, 'a drop;' Lat. *stringo*,

*strictus*. The metaphor here may be from a thing being squeezed through in drops; so that the meaning will be 'to be drained of strength.' The variant στρέγγεσθαι (crit. note) is noticeable and the Scholl. generally interprets rightly καὶ στράγγια φθείρεσθαι καὶ διάγονον στραγγίαν καὶ περιστρέψαντα.

353. αὐτίκα δὲ . . . ἐλάσσαντες. Nitzsch remarks here that ἐλάσσαντες does not stand for the finite verb, but that (after the parenthesis οὐ γὰρ . . . εἰσπρέπει) the apodosis begins with τὰς δὲ στρητον. Cp. Thuc. 8. 29. 2 Εὔρυλοτος δὲ ἀπεικόνιτος τοῦ Συρακοῦσαν στρατηγοῦ (δὲ δὲ Θραμένης, οὐ πειρεῖται ἀλλ' Ἀστυνύχιον παραδόντα τὰς συνιδέσαντο, μαλακὸς ἦν περ τοῦ μακροῦ δμοῦ δὲ παρ τέντε ταῦς τάχος διὰ ἐκδύτη ή τρεῖς ὅβολοι ἀμαλογήθησαν).

356. περίστησαν. In Il. 2. 410 the line runs βοῶν δὲ περίστησάν τε καὶ εἰσχύτας ἀνέλοντο. Here however they have no οὐδέχονται to hand, so that they are obliged to substitute for them leaves stripped from a sapling oak; sc. Od. 3. 441-447.

359. For this line cp. Il. 1. 458;



5. Die Abjection "beruht auf völligen Verkennung des naiven Weise abstoßender Religionsauschauung, deren Vorstellungen notwendig unklarer und undeutlicher werden".  
Kirschhoff 291. W.-H. sieht "stupis rationalismus" abjectum. Both these scholars however repeat 'occur'. W.-H. claims that 'passage demands an original in which O2 did not speak' + 14 pa  
Cancor 516 refer 389-90 - a heretic reader: amirably unconvinced to make clear absurd  
obscenity

μηρούς τ' ἔξέταμον κατά τε κυνίσῃ ἐκάλυψαν  
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὡμοθέτησαν·  
οὐδ' εἶχον μέθυ λεῖψαι ἐπ' αἰθομένοις ἱεροῖσιν,  
ἀλλ' ὥδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.  
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
μίστυλλόν τ' ἄρα τάλλα καὶ ἀμφ' ὅβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἔξεσυτο νήδυμος ὑπνος·  
βῆν δ' ἵεναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
ἀλλ' ὅτε δὴ σχεδὸν ἡα κιῶν νεὸς ἀμφιελίσσης,  
καὶ τότε με κυνίσης ἀμφήλυνθεν ἡδὺς ἀντμή·  
οἰμώξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370

‘Ζεῦ πάτερ ἡδ’ ἀλλοι μάκαρες θεοὶ αἰὲν ἔντες,  
ἢ με μάλ’ εἰς ἀτην κοιμήσατε νηλέι ὑπνῷ,  
οἱ δ’ ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.’

‘Ωκέα δ’ Ἡελίῳ Υπερίονι ἁγγελος ἥλθε,  
Λαμπετή τανύπεπλος, δοι βόας ἔκταμεν ἡμεῖς. 375

369. ἡδὺς ἀντμή] Schol. P. on Od. 4. 442 quotes θερμὸς ἀντμή as a parallel to δλούστατος ὀδυτή. This may refer to h. Hom. Merc. 110; Hesiod Theog. 696 (cp. Schol. on Il. 18. 222). Kayser, Philol. 17. 354, supposes that θερμός is the reading of Aristarchus here, from which La Roche dissents. Cp. θῆλυς ἀντη Od. 6. 122, πουλὺν ἐφ' ὑγρὴν Il. 10. 27. [370. μετ'] Bekker, Hom. Blätt. 284, conjectures μέγι, as μέγα δὲ εὔχατο Od. 17. 239. [374–390.] These lines have the obelos in M., and were rejected by Aristarchus, probably, and Aristonicus; see Schol. on Il. 3. 277; Od. 5. 79. We have the ground of objection given here by Schol. B. Q. ἐκτιτον τοῦτο τῷ ‘Ἡέλιος δὲ πάτητερος καὶ πάντα ἐπακόνεις’ (Il. 3. 277). δορέαντον γάρ ἔχοντας ἐγνωκέναν. Ον ἀκία Schol. H. says, ἐν πολλοῖς ἀκίς. [375. ἔκταμεν ἡμεῖς] οὔτων αἱ Ἀριστάρχου Schol. H. The MSS. give ἔκταν ἔταιροι, from a wish to exonerate Odysseus from the blame.

421; for 360, Il. 1. 460; 2. 423; for 361, Od. 3. 458; Il. 1. 461; 2. 424; for 364, 5, Od. 3. 461, 2; for 367, Od. 10. 407; and for 368, Od. 10. 156.

369. ἀμφήλυνθεν is here used of scent that floats around the nostrils : in Od. 6. 122 of sound that floats around the ears. Cp. περὶ.. ἡλυθ Od. 9. 362; Il. 10. 139.

370. μετ' ἀθανάτοισ. If this reading be right (see crit. note), we may take the expression as a standing formula, without pressing the meaning of the preposition too closely; for Odysseus was not in the presence of the gods; unless we suppose them to have gathered, though not in visible presence, round the sacrifice. It is too fanciful

to suppose a prolepsis, as if the words could mean, ‘for my prayer to find its way into the presence of.’

372. εἰς δίπνην, cp. εἰτεῖν εἰς ἀγράθον Il. 9. 102, εἰς μίαν βουλέντιν Il. 2. 379, εἰς φόβον Il. 15. 310. In later Greek ἐπὶ is more familiar in this sense, as ἐπὶ λάβε Soph. Antig. 792.

νηλέα ὑπνῷ, as compared with νήδυμος ὑπνος sup., suggests a hiatus; but ὑπνος stands properly for συντος, as the Lat. som-nu-s, sop-or, and Skt. svap-na-s show.

373. μέγα ἔργον. See on Od. 11. 272.

375. ἔκταμεν, 1st plur. of aor. ἔκταν (κτείνω); but ἔκταμεν in Od. 9. 320 is for ἔκταμεν. For the force of ἡμεῖς see crit. note.

αύτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρος

'Ζεῦς πάτερ ἡδ' ἀλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
τίσαι δὴ ἑτάρους Λαερτιάδεω Ὄδυσσηος,  
οἵ μεν βοῦς ἔκτειναν ὑπέρβιον, ἥσιν ἐγώ γε  
χαῖρεσκον μὲν ἵων εἰς οὐρανὸν ἀστερέεντα,  
ἡδ' ὅπερ τ' ἀψὲ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.  
εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβὴν,  
δύσομαι εἰς Ἀΐδαο καὶ ἐν νεκύεσσι φαείνω.'

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς  
'Ηέλι', ή τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ γείδωρον ἄρουραν'  
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ  
τυτθὰ βαλὼν κεάσαιμι μέσφι ἐνὶ οἰνοπι πόντῳ.'

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἡυκόμοιο·  
ἡ δ' ἔφη 'Ἐρμείαο διακτόρου αὐτὴ ἀκοῦσαι.'

Αὐτὰρ ἐπεῑ φ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
νείκεον ἀλλοθεν ἀλλον ἐπισταδὸν, οὐδέ τι μῆχος

388. τυτθά] Σηνόδοτος τριχθά βαλάν Schol. Vind. 133. 389-390.] μεῖνεται  
'Οδυσσεῖς δταν λέγγ 'ταῦτα δ' ἐγὼν.. δικοῦσαι,' οὐδέτεν γῆρας αὐτὸν ἔσπειρε Schol. P. Q. on Od. 5. 79. But the μεῖνος rather rests with Calypso.

389. ὑπέρβιον is used adverbially, as in Od. 14. 92, 95.

392. Join οὐ τίσουσι closely together as οὐ φησι, etc.

383. δύομαι .. φαίνω. Schol. H. says, τὸ φαείνω ἐνεστώτως ἔστιν ἀγνὰ τοῦ μελλοτος. It is just possible that φαίνω is the indic. present, and that the graphic touch given by it is 'I will dive into Hades, and, there am I giving light among the dead!' Cp. ἡριάνομεν followed by ἐρχόμεθα Od. 2. 206. But the Homeric usage certainly points to a subjunctive mood here; cp. the formula καὶ ποτέ τις εἴπησον Il. 6. 459; 7. 87; Od. 6. 275; οὐ γάρ τις με βίη γε ἐκὰν δέκοντα δίπται Il. 7. 197, οὐκ ἴσον οὖδε ἰδωμαι Il. 1. 262, περικλυτά διόρι δύομην Il. 9. 121; and for a subjunctive following, as here, upon a future indicative cp. οὐδὲ ἔσσεται οὐδὲ γένεται Od. 16. 437. See Monro, H. G. § 275, who notes this passage as illustrating the force of the 1st pers. of the subj., expressing what the speaker

resolves or insists upon doing. If we could venture to take δύσομαι as a subjunctive mood, the force of the three in both words would be the same.

388. Join τυτθά closely with μεῖνεται and βαλάν with κεραυνῷ.

389. See crit. note. Eustath. says here, Ιοτέον δὲ ὅτι χαῖραν μὲν μέθος ἐποιητῆς, ὑπειδόμενος δὲ ἀπορίας ἴντελος, ὃς ἀροῦτός τινος, πόθεν 'Οδυσσεῖς εἶτο, λέγει τὰ κατά τὸν Ἡλίον καὶ τὸν Δία, οὐ αὐτὸς οὐ παρέτυχε, τὸν μὲν μέθος οὐ διατρέπει, τὸ δὲ ἀπορούμενον ἀτίθετο θεραπεύει, λύει, εἰνόντος 'Οδυσσεος οὐρώς. But this λύει is surely very suspicious, as pointing to too punctilious a literary criticism for the period.

392. ἐπισταδόν, cp. Od. 13. 54 means 'walking up to each one (in turn cp. ἐποίχεσθαι) and then standing near him:' so that it is equivalent to παραστάδον sup. 207, but it includes the earlier step of 'coming towards,' which motion gives an appropriateness to ἀλλοθεν here.

On one occasion when Hermes visits Calypso. Before & 88 he had never visited her.

94. τοῖσιν: not ἐφίστη, used by Kirchhoff as an argument that the emperor Ad. Nero was in Sic. persec. But Ad. refers only "gently". In 63 he was told he would escape.

92. The poet does not mention that a favorable wind has arisen.

5. Storms describes O 625, & 313, & 67

9. The storm chick "sail from" plant

εὐρέμεναι δυνάμεσθα· βόες δ' ἀποτέθνασαν ἥδη.

τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέρας προῦφαινον·

εἰρπον μὲν ρινοὶ, κρέα δ' ἀμφὶ δβελοῖσι μεμύκει,

δπταλέα τε καὶ ὡμά· βοῶν δ' ὡς γίγνετο φωνή.

395

'Ἐξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἑταῖροι

δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·

ἀλλ' ὅτε δὴ ἔβδομον ἥμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,

καὶ τότ' ἔπειτ· ἀνεμος μὲν ἐπαύσατο λαῖλαπι θύων, 400

ἥμεις δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,

ἰστὸν στησάμενοι ἀνά θ' ιστία λεύκ' ἐρύσαντες.

'Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη

φαίνετο γαιάων, ἄλλ' οὐρανὸς ἥδε θάλασσα,

δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων

405

νηὸς ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.

ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἰψα γὰρ ἥλθε

κεκληγὼς Ζέφυρος, μεγάλῃ σὺν λαῖλαπι θύων,

ιστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα

393. ἀποτέθνασαν] So most MSS., Vulg. ἀπετέθνασαν. La Roche quotes ἀποκανήσασε, ἀποτλύνεσε, ἀμφιβεβήκει, etc., etc., as proof that the augment is unnecessary. 398. ἐλάσαντες] γρ. ἐλάσαντες Schol. H., and lemma of Schol. V.

393. βόες 84. this introduces the reason why no remedy was possible.

395. εἰρπον, i. e. 'crawled on the ground.'

μεμύκει. Cp. Eur. Troad. 439 ἥλιον θ' ἀγναλ βόες | αἱ σάρκα φωνήσσαν ἰσσούσιν τοτε, | πυράν θύεσσαι γῆραν. Herodotus tells of a similar marvel (9. 120) καὶ τερ τῶν φυλασσόντων λέγεται ὅτι Χεροσοῦσιέων ταρίχους ὀπτίοντι τέρας γενέσθα τούνδε· οἱ τάρχοι ἐπὶ τῷ πυρ κείμενοι ἐπάλλοντο τε καὶ θύεσσαι δκας περ λχθίες νεοάλοτοι. Ameis quotes Propert. 3. 12. 29 'Lampeties Ithacis veribus mugisse iuvencos.'

397. ἐρίηρες, certainly inappropriate here as a special epithet. We must regard it as merely an epic formula (cp. ἐκκημίδες Od. 9. 550), and need not interpret it as ironical.

399. δῇ ιβδομόν, in synizesis, as δῇ αὐτε Od. 10. 281 and sup. 330. Join ἐπι θῆκε, 'added thereto,' i. e. added the seventh to the tale of six.

401. ἐνήκαμεν, see sup. 293.

404. γαιάων, here, and in Od. 8. 284; 14. 302, an unusual plural. Nitzsch quotes γαλας τε πάσας from Pind. Isth. 3 (4). 95 (55). Krüger refers it to the Homeric use of the plural to express a general or abstract idea, as ἴτιοσσαι Il. 16. 776, τεκτοσσαι Od. 5. 250.

407. πολλὸν ἐπι χρόνον, here and in Od. 15. 494; cp. Hesiod, Opp. 132 πανρίδων ἐπι χρόνον. 'The ship ran on for long time.'

409. πρότονος. Two forestays went from the mast-head and were made fast, one at each side of the bows. The backstay (*ἐπίτροπος*) stretched from the masthead to the stern, so that the strain on the mast was divided between three ropes. If one πρότονος had snapped, the remaining one together with the backstay would have prevented the mast from falling clean ast: but both broke at once, ἀμφοτέρους being emphatic from its position in the verse.

ἀμφοτέρους ιστὸς δ' ὅπιστος πέσεν, δόπλα τε πάντα 410  
εἰς ἀντλὸν κατέχυνθ'. δ' δὸς δράπα πρύμνη ἐνὶ νηὶ<sup>1</sup>  
πλῆγε κυβερνήτεω κεφαλῆν, σὺν δ' ὅστε δραῦξε  
πάντ' ἀμυδίς κεφαλῆς· δ' δρ' ἀρνευτῆρι ἔσικάς  
κάππεσ' ἀπ' ἱκρίδιν, λίπε δ' ὅστέα θυμὸς ἀγήνωρ.  
Ζεὺς δ' ἀμυδίς βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν 415  
ἡ δ' ἐλελίχθη πᾶσα Δίδος πληγεῖσα κεραυνῷ,  
ἐν δὲ θείου πλῆγτο· πέσον δ' ἐκ νηὸς ἑταῖροι.  
οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν  
κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.

Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, δρφ' ἀπὸ τοῖχους 420  
λύσε κλύδων τρόπιος τὴν δὲ ψιλὴν φέρε κῦμα.  
ἐκ δὲ οἱ ιστὸν δραῦξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ  
ἐπίτονος βέβλητο, βοὸς ρινοῦ τετευχώς.

422 δραῦξε] αἱ Ἀριστάρχου καὶ αἱ πλεῖοι. Σηρόδοτος δὲ ἔμε Schol. H.

410. δηλα includes all the cordage connected with the mast and yard-arm; when the mast fell ast, all this naturally tumbled in the hold or waist of the ship.

411. δὸς δράπα, sc. ιστός.

413. ἀρνευτῆρι. The ancient interpreters commonly referred this to *dρεψ*, as if it were identical with the expression 'skipped like rams.' Doderl. would write ἀρνευτῆρι. Curtius assigns to ἀρνευτῆρι the initial *f*, and connects it with Skt. *वृद्धि*, 'water,' Lat. *ur-na*, *urinator*. In Il. 12. 385, Palimp. Syr. has δὸς δράρνηρι, but Bekker insists that *νευτῆρι* and not *νευτῆρι* would be the necessary form. Hesych. however gives *νευτῆρι* καλυμβητῆς. For a description of the action of a diver see Il. 16. 745 foll. ὁ πότοι, ἡ μάλ' ἐλαφρὸς ἀνὴρ, ὡς βεῖα κυβιστῷ. | εἰ δὴ ποι καὶ πότητε ἐχθύσεντι γένοιτο, | πολλοὺς δὲ κορδεῖεν ἀνὴρ δὲς τῆθεα διφῶν, | νηὸς ἀποθράνων, εἰ καὶ δυσσέμφελος εἴη. Cp. Virg. Aen. I. 115 'excituit pronusque magister | volvitur in caput.'

415. ἀμυδίς, 'along with' the wind and rain: or, perhaps, ἀμυδίς may correlate the καὶ that follows, 'in the same moment that he thundered, he did even smite the ship.'

417. θεόν. Cp. Il. 8. 133 Βροντῆρας δὸς δεινὸν δρῆγε δρυγῆτα κεραυνόν ..

δεινὸν δὲ φλᾶξ δρπτο θεόν πανείσιον, and similarly Il. 14. 414 foll. Cp. Plin. N. H. 35. 15. 50 'fulmina et fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est.' In Il. 16. 228; Od. 22. 481, 493; 23. 52 sulphur is used for cleansing and fumigation. θέον is connected through root θυ with θύειν, θύειν, etc.

418. κοράνηρον. See on Od. 5. 66.

419. ἀποαίνυτο, here with the f, sc. ἀποαίνυντο. So in Od. 14. 309; Il. 13. 262: but in Il. 11. 582; 15. 595; 17. 85, we have the form ἀπανύεντο, etc.

420. δὰς νηὸς ἐφοίτων, 'I kept pacing the length of the ship, till the surge loosened the sides from the keel, and a wave carried her along all dismantled, and snapped off her mast close at the keel, but over it (the mast) had been flung, the backsay made of ox-hide: with it I lashed both together, keel and mast.'

423. ἐπίτονος. The technical name for a hexameter beginning with a short syllable was στίχος διέφαλος. As instances we have verses beginning with ζεφυρή Od. 7. 119, with ἐπει δὲ Od. 4. 13; 8. 452; 21. 25; 24. 482; Il. 23. 2; 22. 379, with δε ἐτλητης Il. 22. 236, & δέει Il. 24. 154, δειδηρ Od. 17. 519. Αρες Il. 5. 31, φίλε Il. 4. 155, δει Il. 11. 435, etc. etc. Compare also the

The breaking & "up" is not specifically mentioned, but must be of a vessel's  
"rolling" "waves". His "man" falls onto "near deck".

24. Does this contradict § 252?

40. This judge<sup>o</sup> not said to be a King

τῷ δ' ἄμφω συνέεργον δροῦ τρόπιν ἡδὲ καὶ ιστὸν,  
ἔξθμενος δ' ἐπὶ τοῖς φερόμην δλοοῖς ἀνέμοισιν.

425

"Ἐνθ' ἡ τοι Ζέφυρος μὲν ἐπαύσατο λαῖλαπι θύων,  
ἡλθε δ' ἐπὶ Νότος ὁκα, φέρων ἐμῷ ἀλγεα θυμῷ,  
δφρ' ἔτι τὴν δλοὴν ἀναμετρήσαμι Χάρυβδιν.  
παννύχιος φερόμην, ἄμα δ' ἡελίφ ἀνιόντι  
ἡλθον ἐπὶ Σκύλλης σκόπελον δεινήν τε Χάρυβδιν.

430

ἡ μὲν ἀνεροίβδησε θαλάσσης ἀλμυρὸν ὑδωρ·  
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐριεδὸν ὑψόσ' ἀερθεὶς  
τῷ προσφύς ἔχόμην ὡς ουκτερίς· οὐδέ πῃ εἶχον  
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·  
ρίζαι γάρ ἐκὰς εἶχον, ἀπῆροι δ' ἔσαν δῖοι,  
μακροί τε μεγάλοι τε, κατεσκίαν δὲ Χάρυβδιν.  
ναλεμέως δ' ἔχόμην, δφρ' ἐξεμέστειν ὀπίσσω  
ιστὸν καὶ τρέπω αὐτὶς ἐελδομένῳ δὲ μοι ἡλθον  
δψ· ἥμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνέστη  
κρίνων νείκεα πολλὰ δικαζομένων αἰγῶν,  
τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.

435

440

428. Χάρυβδιν] θάλασσαν Apoll. Soph. 35. 25 'recte, ut opinor; quamquam Χάρυβδιν praebent Plat. Epist. 7. p. 354 E; Plut. Dion. c. 18; Eust. in Dion. p. 707' A. Nauck. 435. εἶχον] ἀντὶ τοῦ ἐπῆρχον Schol. V. Al. ησαν or ζοσαν. 439-441.] ἐν πολλοῖς ἐνσάχθησαν οἱ στίχοι Schol. H. Q. 441. τά γε] Aristarchus τάδε Schol. H.

quantities assigned to δθάνατος, διάματος, διέφελος (Od. 6. 45). A verse ending in an iambus instead of a spondee was called στίχος μείουρος, e. g. αἴλων δφν Il. 12. 208. A verse, with a short vowel used long in the middle of the line, was called λαγαρός, e. g. δωντέροι Od. 24. 7, δηγορᾶσθε Il. 2. 337. See Athenaeus, 14. 632 E, who in quoting the present line reads τετάνυστο instead of βέθλητο.

τετενύχως, the solitary instance of the perf. active of τετίχω in a passive sense. Elsewhere we have τετυγμένος.

428. δφρα follows directly upon δλθε, the words φέρων ἐμῷ ἀλγεα θυμῷ being parenthetical. 'The South came swooping down upon me, so as to make me retrace my course to Charybdis.' Nitzsch compares Od. 9. 154; 10. 236, where however ίνα

and not δφρα is found, but see II. 22. 329.

ἀναμετρήσαμι is equivalent to ἀναμετρήσας πελαγος Χάρυβδιν ικοίμητ, cp. Od. 3. 179.

432. αὐτὰρ ἐγά, 'but I, springing upwards towards a lofty fig-tree, held on, clinging to it as a bat (holds): but I could not anywhere either plant myself firmly with my feet or mount the tree, for the roots stretched far away [below], and the boughs were high up out of reach.'

434. στηρίξαι is used in a neuter sense, but in Il. 21. 242 we have στηρίξασθαι.

435. With ἐκὰς εἶχον compare ὑψόσ· ἔχοντες Od. 19. 38. The long vowel in ἀπῆροι is seen in δηρτο, αἴρα, αλερην. Both would write δηγόροι, cp. Antiphil. Byz. (Anth. Pal. 9. 71) κλένες δηγόροι.

439-441. The objection raised against

ἡκα δ' ἔγὰ κάθύπερθε πόδας καὶ χεῖρε φέρεσθαι,  
μέσσωφ δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,  
ἔχόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῆσι.

[Σκύλλην δ' οὐκέτ' ἔστε πατὴρ ἀνδρῶν τε θεῶν τε  
εἰσιδέειν οὐ γάρ κεν ὑπέκφυγου αἴπùν δλεθρον.]

"Ἐνθεν δ' ἐννῆμαρ φερόμην, δεκάτη δέ με νυκτὶ<sup>445</sup>  
νῆσον ἐσ 'Ωγυγίην πέλασαν θεοὶ, ἐνθα Καλυψὼ  
ναίει ἐνπλόκαρος, δεινὴ θεὸς αὐδήεσσα,

ἢ μ' ἔφιλει τ' ἐκβμει τε. τί τοι τάδε μυθολογεύω;  
ἥδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ  
σοὶ τε καὶ ιφθίμῃ ἀλόχῳ ἐχθρὸν δέ μοι ἐστιν  
αὗτις ἀριζήλως εἰρημένα μυθολογεύειν.

445, 446.] *νοθεύονται δύο. τί γάρ εἰ εἶδεν, ἵπτον οὐ δύναται δρμῶν η Σκύλλα, ἀλλ' οὐδέποτε τῷ σηπλαΐῳ; Schol. H. Q.*

these three lines is that they are contradictory to what is said about the hours of the ebb and flow in the whirlpool. Odysseus appears to have reached Charybdis at sunrise (429), but not till evening did his timbers come up from the gulf. To this it may be added that *ὕπος* δέ in Homer always stands at the beginning of a verse. The time denoted is towards evening, when a judge may be supposed to have got through his cases, and when the market-place begins to empty. Cp. μέχρι οὐδὲ ἀγορῆς διαλύσιος Ηdt. 3. 104.

ἀνέστη here is aorist of custom. For κρίνων, where we might naturally expect κρίνας, cp. sup. 400 ἐπαύσατο θίαν, Od. 13. 187 ἔγρετο εὔδων.

442. πόδας καὶ χεῖρε. Notice the confusion of plural and dual (*σύγχυσις*), 'I let down hands and feet for a plunge (lit. 'so as to be carried down'), and I plumped down in the middle [of the water], beyond the long timbers.' Cp. Od. 15. 479 ἀντλῷ δ' ἐνδούπησε πεσοῦσ· ὃς εἰναλίη κῆλε.

445. 446. The reason given by the

Schol. for the rejection of these two lines (see crit. note) is, that there was really no danger from Scylla, as she could not leave her rock. At any rate we cannot suppose that she could reach as far as Charybdis. This difficulty would be removed by understanding ἔμει as the subject to εἰσιδέειν. Zeus pitied Odysseus, and suffered him not to set eyes on Scylla again. This view would also help us to understand how Zeus is here spoken of as the protector of Odysseus from Scylla; whereas, sup. 124, he is bidden in his extremity βωστρεῖν Κραταινί. Ameis suggests that the line may have been compiled from sup. 223, Od. 9. 286; II. 16. 256, by some editor who thought it required explanation that Scylla did not get Odysseus into her clutches.

450. τί τοι τάδε μυθολογεύω; Here Odysseus turns and addresses Alcinous directly.

451. χθιζός. See on Od. 7. 244 foll.

453. Join αὗτις μυθολογεύειν and ἀριζήλως εἰρημένα.

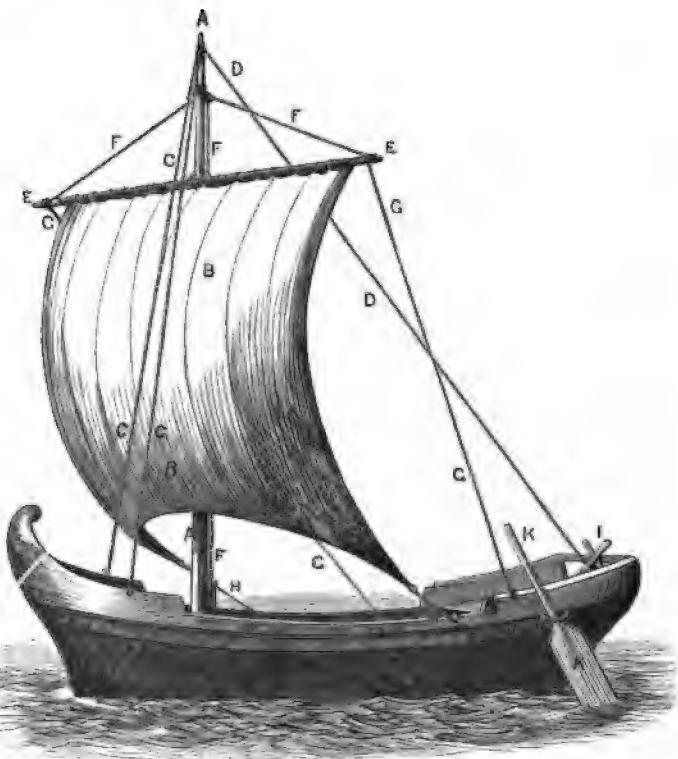




## APPENDIX I.

### THE HOMERIC SHIP.

§ 1. ναῦς and σχεδίη. § 2. τρόπις. § 3. στέρα. § 4. σταμῖνες. § 5. ἄκρια.  
 § 6. ἀπηγκενίδες. § 7. φραγύδες, ὅλη. § 8. βυγά. § 9. κλῆδες. § 10. δρεπιά.  
 § 11. ἀντλος. § 12. ιστός, ιστοπέδη, μεσόδημη. § 13. ιστοδόνη. § 14. ιστίον,  
 ἐπίκριον. § 15. πρότονος, ἐπίτονος. § 16. κάλοι, ύπέραι, πόδες. § 17. πηθάλιον,  
 οἴημον. § 18. εύνα, πρυμνήσια.



References to letters above.

A. Mast (*ιστός*). B. Sail (*ιστίον*). C, C. Forestays (*πρότονος*). D. Backstay (*ἐπίτονος*).  
 E. Yard (*ἐπίκριον*). F, F. Halyards (*εἵλοι*). G, G. Braces (*ὑπέραι*). H, H. Sheets (*πόδες*).  
 I. Mast-rest (*ιστοδόνη*). K. Rudder (*πηθάλιον*).

§ 1. It will be the aim of this note to give a description of the construction and appliances of the Homeric ship, as far as it can be gathered from the poems themselves, or can be explained from

later writers. In illustrating the building of the ship in Od. 5, it seems better to treat the *σχεδίη* as more or less like the ordinary ship in use at the time. We should remember that the description comes in the middle of a marvellous story, so that we need not suggest impossibilities by adverting to the fact that Odysseus was working single-handed; that he had not the necessary tools for building a ship; that the vessel was ready for sea in four days, etc. It is probable that the poet elaborates the idea as he proceeds, so that the details at the end of the account are out of keeping with the simplicity of the beginning. But it involves fewer incongruities to represent the *σχεδίη* as a real ship or boat, than to describe it as a raft, or, rather, a flat-bottomed box; which is the recent view maintained by Brieger (Philolog. 29. p. 200 foll.), and accepted by Hentze, in the last edition of Ameis' *Odyssey*, and by Autenrieth, in his *Wörterb. zu den Homerischen Gedichten*, (Leips. 1873). See below on § 6 ad fin. Much assistance has been derived in writing this note from A. C. Lucht's 'Abhandlung über das Schiff der Odyssee,' Altona 1841.

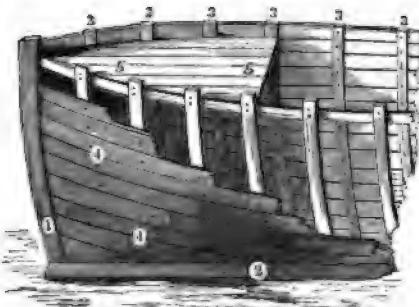
§ 2. *τρόπις*. The first preparation for building a ship was to lay down the *τρόπις* or keel. This must have been a strong balk of timber, broader and flatter than the keel of a modern vessel, as the ships were often obliged to take the ground, and to be hauled up and down on the shore. Owing to this flatness of the bottom of the hull, a ship could easily be supported in a vertical position when on shore by *έρματα* (Il. 1. 486), which we may suppose to have been blocks of wood or stone, pushed underneath the hull, near to the keel. During the building of the ship, the keel lay on a row of blocks or trestles, which may have had notches cut in them for its support. At least this is the interpretation which Eustath., on Od. 19. 574, gives of δρύοχοι, κυρίως πάσσαλοι, ἐφ' διν στοιχηδὸν διατεθειμένων ἡ τρόπις ἴσται τῶν καινουργουμένων πλοίων διὰ ισότητα. Thus we find the phrase ἀδρυόχων ναυπηγεῖσθαι, 'to build a ship from the keel,' Polyb. 1. 38. 5; and, metaphorically, δρυόχος τιθέναι δράματος Aristoph. Thesm. 52. But Procopius, Bell. Goth. 4. 22, understands by δρύοχοι the ribs of the ship, ξύλα ξύμπαντα ἐs τὴν τρόπιν ἵναρμοσθέντα, ἀπερ οἱ μὲν νορμαὶ δρυόχοις καλυῦσι, ἔτεροι δὲ νορμαίς. The interpretation of Eustath. however suits far better with the passage in Od. 19, where the line of δρύοχοι illustrates perfectly the line of axes, or axe-heads, through which the arrow was to be shot.

Ahrens seeks to connect *τρόπις* with δρῦς and δάρνη, but it seems far simpler to refer it to *τρέπειν*, and to regard it as the centre-point round which the vessel sways or rocks. When Odysseus is describing to Arete

his shipwreck upon the Ogygian isle, he relates how he supported himself by clasping the keel with his arms (*ἀγκὰς ἐλών* Od. 7. 252). This gives some idea of its size; for the keel was then bare, the sides of the ship having been torn away from it (*ἀπὸ τοίχους | λύτε κλύδων τρόπιος, τὴν δὲ ψυλήν φέρε κῦμα* Od. 12. 420).

§ 3. *στεῖρα*. From the forward end of the keel rises the ‘stem,’ *στεῖρα*, from *στερέος* and *στεῖρος*, ‘firm.’ It was necessarily strong and solid, as it had to take the butt ends of all the planks, and to receive the full weight of the shock when the ship was run aground. Hesych. marks the difference between the *στεῖρα* and *τρόπις*, by describing the latter as *τὸ κατώτατον τῆς νεάς*, and the former as *τὸ ἔξεχον τῆς πρόφρας ξύλου*. Pollux (Onomast. 1. 85) says even more distinctly, *μέσον τῆς προεμβολίδος καὶ τοῦ ἐμβολίου ἡ στεῖρα καλουμένη*, and (ib. 86) *ὁ στόλος ἐστιν ὑπὲρ τὴν στεῖραν*, the meaning of *στόλος* being ‘the beak,’ *ὅ τῆς νεάς ἐμβολος, τὸ εἰς ὅξην συνεστραμμένον* Hesych. This description of the *στεῖρα* harmonises well with Od. 2. 427 *ἀμφὶ δὲ κῦμα | στείρη παρφύρεων μεγάλ’ ἵαχε νηὸς ιούσης*.

The position of *τρόπις* and *στεῖρα*, and of the rest of the woodwork of the hull may be illustrated by the accompanying sketch:—



1. *στεῖρα*. 2. *τρόπις*. 3, 3. *σταμνῖνες*. 4, 4. *ἐπηγγυκεῖδες*. 5, 5. *ἴκρια* (deck).

§ 4. *σταμνῖνες*. From the keel, on either side, rise the ribs, *σταμνῖνες*. The word is, probably, rightly so accented from a nominative *σταμίς* or *σταμίν*, but *σταμνίεσσι*, with the *i* short, *metr. grat.*, is the only form found in poetry. The particular curvature of these ribs decides the shape of the ship. The one which Odysseus built was on the model of a *φορτὶς εὐρεῖα*, and was much broader in the beam than a ship made for speed. The etymology of *σταμνῖνες* naturally suggests ‘up-standing’ timbers; but in Etym. Mag. *σταμνῖνες* are strangely described as *καταστρόματα τῆς νηὸς ἐφ' ὃν ιστάμεθα*. The interpretation given by

the Scholl. to *σταμίνεσσι* ἐπιψίκεσσι ξύλοις καὶ στήμονος τάξιν ἐπέχουσσι (which is almost identical with that of Aristarchus, ὅρθα ξύλα οἱ στήμονος ἀνικάτα) gives the picture most graphically; for *στήμονες* are the vertical threads, or ‘warp’ in the loom, and the comparison of this row of threads with the erect ribs of a skeleton ship is very intelligible. This is corroborated by the words of Pollux (1. 92), *σταμίνες*, τὰ ξύλα ἐφ' ἄν αἱ σανίδες ἐπίκευται, which is identical with the interpretation of Hesych.; except that he substitutes *προστλούνται* for *ἐπίκευται*, showing how the *σανίδες* or horizontal planks are ‘pinned’ to the ribs. With θαμέσι *σταμίνεσσι* (Od. 5. 252) we may compare the description of Scylla’s teeth, *τρίστοιχοι οδόντες*, | πυκνοὶ καὶ θαμέσι (Od. 12. 91).

§ 5. *ἴκρια*. Very different etymologies have been suggested for *ἴκρια*, and very different interpretations given of the word. Eustath. quotes two derivations, one from *ἄκρον*, another from *ἰκρισθαι*. Curtius, with some misgivings, connects it with *ἴκρις*, and *ἰκοῦσθαι*, thus referring it to root *ἴκρι-*, and Lat. *ic-o*; in which Autenrieth concurs. For the meaning it will be best to examine the passages in which the word occurs in Homer. In Il. 15. 676 Ajax *ηγὼν ἴκρι* ἐπέφερε, *μακρὶ βαθύσθων*, and (ib. 685) ἐνὶ πολλὰ θοάντ *ἴκρια* *ηγὼν* | φόρτα μακρὰ βαθύς. Odysseus, in preparing to resist Scylla, says εἰς *ἴκρια* *ηγὸς* ἐβαύειν πρέπει (Od. 12. 229). Telemachus, on his visit to Nestor (Od. 3. 353), had proposed to go down to his ship and sleep; but Nestor declares οἱ θην . . . *ηγὸς* ἐπ' *ἴκριόφιν* καταλέξεται. The falling mast in the ship of Odysseus strikes the helmsman on the head, so that he κάππεσσ' αἱ *ἴκριόφιν* (Od. 12. 414). When Odysseus is on his homeward voyage from Scheria, bedding is laid for him *ηγὸς* ἐπ' *ἴκριόφιν* γλαφυρῆς (Od. 13. 74); and, lastly, when Theoclymenus comes on board the ship of Telemachus, his host takes his spear from him καὶ τό γ' ἐπ' *ἴκριόφιν* τάνυσσεν νεός (Od. 15. 283); and the same spear, when he departs, is again taken up *ηγὸς* ἀπ' *ἴκριόφιν* (ib. 552). Now, nothing seems more complete than to suppose that Ajax made his way from ‘deck to deck’ of the Greek ships as they lay side by side; that Odysseus mounted on the raised ‘deck’ to attack Scylla; that Telemachus, when he passed the night at his ship, lay on the ‘deck,’ as he had no cabin; that the helmsman was standing or sitting by the rudder on the ‘quarter deck,’ when the mast, as it fell aft, struck him; that during the calm summer night Odysseus lay on a mattress on ‘deck;’ and, that the spear of a visitor was laid down ‘on the deck’ when he came aboard, and taken up ‘off the deck’ when he left. The last passage, τάνυσσεν ἔγχος ἐπ' *ἴκριόφιν* (Od. 15. 283), reminds us of Helen’s distaff laid along from edge to edge of her work-basket, ἡ-

αὐτῷ ἡλακάτῃ τετάνυστο (Od. 4. 135). Supposing then *ἴκρια* to be rightly rendered ‘deck,’ it may be asked, why is the plural always used? It would be a sufficient answer to say that a composite structure, such as the flooring of a deck, might well be represented by a plural noun, just as *ἴστια* stands for the sail and its accompanying rigging; *ἄρματα* for a chariot and its necessary appliances. But there is a further reason, viz. that the deck of the Homeric ship is not a continuous structure from stem to stern; as Thucydides reminds us, saying (1. 10) that the vessels of that period were ‘not covered in,’ μὴ κατάφρακτα. There was a small deck at the bows (Od. 12. 230), and another at the stern (Od. 13. 75), while the waist of the ship between the two decks was open (*ἀντλος* Od. 12. 411). The fact of this double deck, fore and aft, naturally suggested the use of the plural noun.

The shipwright, after he had set up the *σταμῖνες*, would proceed to erect these ‘decks’ by pinning the planks which formed them to the ribs; and this is the process described in Od. 5. 252 *ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι, | ποίει*, where *ἀραρὼν* is subordinated to *στήσας*, as showing how the erection of the decks was possible. The interpretation of Eustath. begins by stating this view very clearly (1553) *ἴκριον . . τό τε ἐπὶ πρύμνης κατάστρωμα ἐφ' οὐ κυβερνῆτης ικνεῖται . . καὶ τὸ ἐφεξῆς δὲ κατάστρωμα τῆς υῆς*. But he seems to have been puzzled by the phrase *ἴκρια στήσας*, as if *ιστάναι* could refer to nothing but the erection of vertical timbers; so that he suggests τὰ ἔγκοιλα, ‘the curved ribs,’ as another interpretation; which would oblige us to explain *σταμῖνες* as ‘spurs’ or ‘stays,’ to support the ribs; in which view the Scholl. Ambros. and Palat. concur, rendering *ἴκρια* here by τὰ ὁρθὰ ξυλὰ ἐφ' ὅν τὰ τῆς υῆς καταστρώματα προσπήγνυται.

Grashof (Das Schiff bei Homer und Hesiod) inclines to this view; but he seems to limit the meaning of *ἴκρια* to the ‘bulwarks,’ while Nitzsch understands by the word the whole inner lining of the ship’s sides. Ameis, in his first three editions, maintained the rendering ‘deck;’ but Hentze, the new editor, follows Brieger (quoted above) and makes *ἴκρια* the true ribs, and *σταμῖνες* the stays of the ribs. Strong evidence in favour of regarding *ἴκρια* as the flat boarding of a platform is gained from the description by Herodotus (5. 16) of the lacustrine dwellings of some of the Paeonians—*ἴκρια ἐπὶ σταυρῶν ίψηλῶν ἐκενγμένα ἐν μέσῃ ἐστηκε τῇ λίμνῃ . . τοὺς δὲ σταυροὺς τοὺς ὑπεστεῶτας τοῖσι ίκρίοισι τὸ μέν κον ἀρχαῖον ἐστησαν κοινῇ πάντες οἱ πολιῆται . . κρατέων ἐκαστος ἐπὶ τῶν ίκρίων καλύβης τε ἐν γῇ διαιτάται καὶ θύρης καταπακτῆς διὰ τῶν ίκρίων*. In this passage *σταυροί* are the uprights analogous to *σταμῖνες*, and *ἴκρια* are the level platforms fixed upon them.

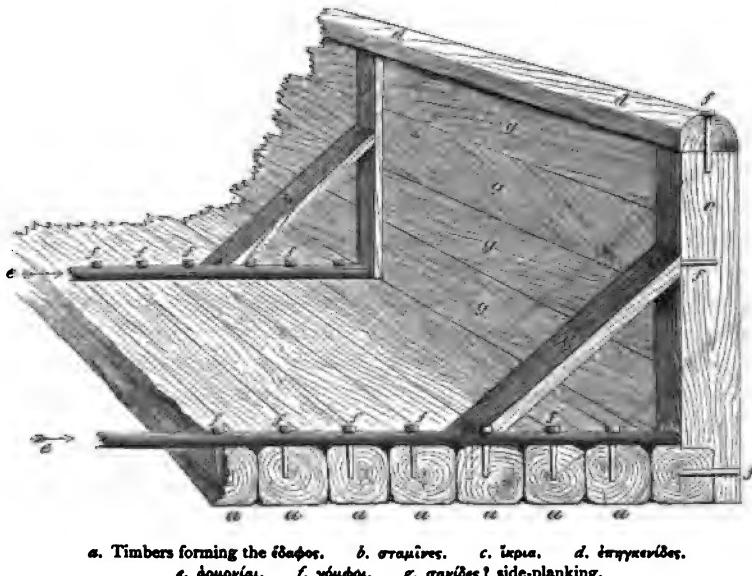
§ 6. ἐπηγκενίδες. The last work to be done to the hull is described by the words ἐπηγκενίδεσσι τελέστα (Od. 5. 253). The word is interpreted by Eustath. as σαΐδες ἐπεντρευμέναι, derived, according to Etym. Mag., πάρα ἐπύκο καὶ ἐνίκο. As the position of the vertical σταμῖνες was illustrated by comparing them to the warp on the loom (στήμονες); so the ἐπηγκενίδες are described by Etym. Gud. as ράξ τάξιν ἐπέχουσαι, i. e. lying horizontally like the threads of the web across the warp. And the epithet μαρῷσι, given to them in this passage, suits very well with the interpretation in Hesych., αἱ εἰς μῆρα καθηλούμεναι σαΐδες. Thus ἐπηγκενίδες may be rendered by ‘planking’. The formation of the word is thus given by Eustath. 1533 ἐπηγκενίδε σαΐδες ἐκ πρόφρας ἐς πρύμναν τεταμέναι καὶ ἐπεντρευμέναι, ὅθεν καὶ ἐπεντρευταί· παρὰ γὰρ τὸ ἐπενεγκεῖν ἐπενεγκίς γίνεται, καὶ κατὰ μετάθεσον ἐπεγκίς, καὶ κατὰ ἔκστασις ἐπηγκενίς. The reading ἐπηγνιδεσσι, attributed to Rhianus, points to the same meaning, and to an analogous derivation from ἐπεταμένος.

It may be suggested that a simpler etymology would be to connect ἐπ-γυκεῖς with γύκων, referring to the necessary ‘bending’ of the planks, before they can take the curve of the ship, and be attached to the ribs.

We may now venture to translate the passage, Od. 5. 246 foll., as follows, ‘Then Calypso brought him borers, and he bored every piece, and fitted them one to another, and he hammered together his boat with trenails and morticings. And as big as a man, well skilled in carpentry, traces out the hull of a broad freight-ship, so big did Odysseus make his broad boat; and he worked away, setting up the decks by fitting them to the ribs standing arow, and he finished off with the long planking.’ This represents Odysseus as preparing the separate pieces, boring them with corresponding holes, and fitting some with mortice and tenon, or some simple form of ‘scarfing’: so that a few blows of the hammer (*ἀρσοτερ*), sufficient to drive home the pegs (*γύμφας*) or force the joints together, soon fixed the frame-work.

A very different view of these details is given by Brieger (Philol. I. c.), who is followed in most particulars by Buchholz (Homerische Realien, 2 vol.). He considers that the floor of the 'raft,' rising slightly on each side from the keel, consisted of balks of timber laid close together. To hold these timbers in position, a strip of elastic wood, say, a young sapling split longitudinally, was laid as a clamp, and pinned down to each timber by a γόμφος. These strips of wood, so pegged down, constituted the δομογένεια. Where the timbers that thus form the θύραι

end, the ribs (*ἴκρια*, according to his view) rise erect, and to support these vertical ribs in position, 'struts' or 'spurs' are set at an angle, connecting the *ἴκρια* with the timbers of the *ἴδαφος*. These 'struts' are the *σταρίνες*. Along the top of these *ἴκρια* run long slips of wood, connecting them together, as the 'balustrades' of a staircase are connected by 'the hand-rail.' The accompanying sketch follows the illustration in Autenrieth's lexicon, who adopts Brieger's view entirely. But to maintain this view, we must give up the idea of the *σχεδίη* being anything like ship, or boat, or even raft. This idea of a flat-bottomed box with vertical sides, apart from its unfitness for sailing, leaves out of sight the important hint given by the word *τορπάσται*, Od. 5. 249, which points most distinctly to the curvature of the sides, and probably contains the same notion as the epithet *ἀμφιέλισσαι*.



a. Timbers forming the *ΐδαφος*. b. *σταρίνες*. c. *ίκρια*. d. *ιππυκενίδες*.

e. *δρυοίται*. f. *γύρφοι*. g. *σανίδες*; side-planking.

§ 7. **Φραγμός, Μῆγ.** The ribs being now set up, the decks fixed to them, and the planking pegged along the sides, the edge of the vessel must have bulwarks added to it. The erection of these is described by the words (Od. 5. 256) *φρίξε δί μν ρίπεσσι διαπτερὲς ολυνήρων*, representing a palisade of wattle work, probably smeared over with clay and pitch, going all round the ship, so as to prevent the water from sweeping the decks and washing into the hold (*κύματος εἰλαρ* *ζεν*). This is precisely the interpretation of Eustath., δ ἐκατέρωθεν

περὶ τὰ χεῖλη τῶν πλοίων φραγμός. Then follow in Od. 5 the words πολλὴν δ' ἐπεχεύσατο θλῆρ, which seem to be rightly interpreted by Schol. B. E. Q. T. ‘he threw in much ballast,’ sc. ξύλα, λίθους, θέρμα, πρὸς τὸ μὴ εὐρίπιστον εἶναι τοὺς πνεύμασιν ἀλαφρὰν οὖσαν. But this interpretation is open to certain objections. First, the regular Homeric use of ἐπιχέω is not ‘to pour *in*;’ but to ‘pour or spread over’ (cp. Od. 4. 212; 5. 487; Il. 23. 256; 24. 445; etc.); whereas we are obliged to construe ἐπεχεύσατο here with the force of ἐνέθηκε. Second, it is surprising to find that the introduction of the ballast takes place before the ship is rolled down to the sea, the additional weight causing additional and unnecessary labour. Still, this sequence of events may be readily explained as a prothyserton. We might meet the difficulty by rendering πολλὴν δ' ἐπεχεύσατο θλῆρ by ‘he laid much material thereon,’ as if the words introduced a sort of epexegetic description of the thickness of the wattled bulwarks; but it is doubtful if θλῆρ can be used here in its later sense of ‘material.’ Autenrieth takes φράξε . . ρίπεσσι to mean, ‘he calked between the planks with osier twigs;’ using, that is, the soft and elastic withes, as we use oakum, to render the seams water-tight.

§ 8. Συγά. Between the fore and aft decks the hold of the ship was crossed by the Συγά. These served a double purpose : (1) to stiffen the ship by supporting the sides, τοῖς τοιούτοις Συγοῖς Σευγύριναι τοῖς τῷ κώνῳ τοίχοις (Eustath.); and (2) to serve as rowing benches, otherwise called (as in Hdt. 1. 24) ιδώλια, interpreted by Hesych. as τὰ τῆς κώνης Συγά ἐφ' ὃν οἱ ἑρέσσοντες καθίσσονται. Thus the Συγά are like the Lat. ‘transtra,’ or ‘cross-bars,’ explained by Festus as ‘tigna quae ex pariete in parietem porrigitur.’ The Συγά were some distance above the floor of the ship, and the space below was regarded as suitable for safe stowage. A truant crew were put in chains there (Od. 9. 99), and the treasures which Odysseus brought from Scheria were stowed away there too (Od. 13. 20).

§ 9. κλῆδες. It is difficult to decide whether the κλῆδες are identical with the Συγά, or not. The question is complicated by the ambiguity of the word κλῆδις, as applied in Homer to a door; for sometimes it signifies the cross-bar that secures it, and sometimes the key by which the bolt is shot; see on Od. 1. 441. Following the former meaning we may well translate κλῆδες ‘thwarts,’ because they, like the Συγά, serve to lock or bind the sides of the ship together; and thus the frequent phrase ἐπὶ κλήσιν καθίσον will be rendered, ‘sat on the thwarts.’ But in Od. 8. 37 we find δησάμενοι . . ἐπὶ κλήσιν ἔρεμά, on the strength of which many commentators understand by κλῆδες the

'thole-pins,' on which the oars worked, and to which they were attached by a leathern loop or strap, called *τρόπος* (Od. 4. 782; 8. 53). When, in a moment of panic, the oars drop from the rowers' hands (Od. 12. 205) they remain suspended in these loops, and trail through the water. If we adopt this view we shall render ἐπὶ κλῆσι καθίζειν by 'sit at the rowlocks,' making *κλῆσες* identical with the later *σκαλμοί*. Cp. Etym. Mag. s.v. *σκαλμός* περὶ δ δεσμεύοντις κάπης πάσσαλον, Eur. I. T. 1347 *ναύτας . . ἐπὶ σκαλμῷν πλάτας ἔχοντας*.

§ 10. *ἔρετρα*. The oars themselves (*ἔρετροι* or *ἔρετρά*) must have had a very broad blade; for the oracle of Teiresias (Od. 11. 128) shows that the shape of the oar was not unlike that of a winnowing shovel. This blade was called *πηδόν* (Od. 7. 328; 13. 78), and the handle of the oar *κάπη* (Od. 10. 129). That the usual wood for making oars was fir we may gather from the use of *ελάτη* for the oar itself in Od. 12. 172.

§ 11. *ἄντλος*. The word *ἄντλος* is well described by Elmsley on Eur. Heracl. 168, 'apud vetustissimos scriptores Graecos eam navis partem significare videtur, quae postea κολη ναῦς sive κολὰ appellata est. Apud Atticos ἄντλος potius de aqua marina quae in imam navem influit quam de ipso loco dicitur.'

§ 12. *ἰστός*, *ἰστοπέδη*, *μεσόδημη*. The mast, *ἰστός* (*ἴστημι*), was generally made of fir (Od. 2. 424), and was 'stepped' into the solid wood of the keel; so that when the mast is snapped off at its lowest point, the breakage is described as ἐκ δέ οἱ *ἰστόν* ἀράξε (κῦμα) πωὶ τρόπῳ (Od. 12. 422). When Odysseus is sailing past the Sirens' coast he is described as having been lashed to the mast, while he himself stands ὑρθὸς ἐν *ἰστοπέδῃ*. There is some uncertainty about the meaning of this last word. Referring it, doubtless, to *πεδάω*, Apoll. Lex. 93. 3 interprets it by ξύλοι ὁρθῶν ἀπὸ τῆς τρόπεως φροσδένεται δ *ἰστός*, while Eustath., Suid. and Hesych. concur in rendering it δ ἐν μέσῳ τῆς νεώς κοδος τόπος, ὃν τινες λινίδα καλοῦσσι, εἰς δὲ δ *ἰστός* ἐνιθεται, implying a derivation from *πούς*. The word occurs three times, Od. 12. 51, 162, 179, and in two other passages the mast is described as reared *κοδὺς ἐντοσθε μεσόδημης* (Od. 2. 424; 15. 289). It seems best to regard *ἰστοπέδη* and *μεσόδημη* as virtually the same thing, *μεσόδημη* being a more graphic description of what is elsewhere called *ἰστοπέδη*, the latter having closer reference to the mast itself, the former a more general reference to the whole ship. But the word *μεσόδημη* is susceptible of several interpretations, for its etymology merely points to something 'built in the middle' (*μέσος-δέμεν*), and thus the meaning is necessarily vague, as in such a word as *ὑπερτερή* (Od. 6. 70). But

great weight must be given to the epithet *κοῖλος*, which is attached to this word always signifying in Homer something that encloses a space. See note on Od. 2. 424. Some light may be thrown on the meaning of *μεσόδημη* from its use in connection with the interior structure of a house in Od. 19. 37, where *καλαὶ μεσόδημαι* are interpreted by Aristarchus as *τὰ μεσόστυλα . . . ἵπποι δὲ τὰ μεταξὺ τῶν δοκῶν διαστήματα*, cp. Eustath. 1855. 1. This ‘depression between two pilasters or beams,’ sits perfectly well with the epithet *κοῖλος*. To return again to the use of



*μεσόδημη* in the ship, we may suppose it to have been a three-sided vertical box, with the open side facing the stern; so that the mast when not in use lay altogether free from the *μεσόδημη*, except at the extreme point of its lowest end; the whole mast extending horizontally to the stern of the ship. But when the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height. The open side could well be secured when the mast had been reared, by a pin or peg passing through two sides of the box.

Precisely the same method of securing the mast

may be seen at the present day on any of the barges that ply upon the Thames and Medway. This interpretation of *μεσόδημη* seems in every way preferable to the common one, which represents it as a cross timber with a hole in it, such as we see in light boats nowadays. To raise a heavy mast and drop it into this hole, or to remove it, when the ship was in a seaway, would have been a difficult and dangerous task. Moreover, such a timber should be called *τρυγός* and not *κοῖλος*. There is also the advantage in this view that it brings out the virtual identity of the *μεσόδημη*, in the *house* and in the *ship*. Cp. Pseudolucian. Amor. 6 *τὸν ιστὸν ἐκ τῶν μεσοκοίλων ἄρατες*. We may be content to translate *ιστοπέδη* by ‘step,’ and *μεσόδημη* by ‘mast-box.’

§ 13. *Ιστοδάκη*. The *Ιστοδάκη*, mentioned in Il. 1. 434, may very likely have been a fork or crutch at the stern, into which the end of the mast might drop when lowered. A similar contrivance may be seen in use to support the boom of a cutter or schooner when the vessel is in harbour.

§ 14. *Ιστίον, ἐπίκριον*. The word *Ιστίον*, for a sail, may be connected with *Ιστός* in its sense of ‘mast,’ or in its equally common meaning of ‘web’ in the loom. The plural may be compared with *ἄρματα*, etc., or it may have direct reference to the various strips of canvas, of

which the sail was constructed, and which were sometimes only laced together, to admit of their separation for convenience of stowage. In Od. 5. 318; 6. 269 *σπείρων* is the word used for a sail. The oldest form of the sail was square, what we now call a ' lug-sail,' and it hung from the ' yard,' *ἐπίκριον*, which may have been so called, as Eustath. interprets, ὡς ἐτὶ τῷ ικρίῳ δν. But this fails to express its usual position, and it may perhaps be better referred to *ἄκρον*.

§ 15. *πρότονοι, ἐπίτονος.* The mast was held upright by three ropes, which divided the strain between them. Two of these ropes went forward, and one abaft; this proportion being intelligible if we remember that the *μεσθμη* was open towards the stern, so that the mast would be more likely to fall in that direction; but it was solid in front, so that one rope was sufficient to check its tendency to fall forward. These two 'forestays' were called *πρότονοι*. They were fastened from the mast-head to the bows, and had to be unfastened before the mast could be lowered. Cp. Il. 1. 434 *ἰστὸν δ' ιστοδόγη πέλασαν προτόνουσιν ὑφέντες*, Od. 2. 425 *ἰστὸν στῆσαν.. κατὰ δὲ προτόνουσιν ἔδησαν*. That the *πρότονοι* were two in number is seen from Od. 12. 409 *ἰστὸν δὲ προτόνους ἔρρηξ* διέμειο θύελλα | ἀμφοτέρους. Cp. Schol. on Eur. I. T. 1134 *προτόνους, οἷς ισχυροποεῖται δὲ ιστὸς ἐξ ἑκατέρου μέρους εἰς τὴν πρόφραν*. It was partly by hauling on the 'forestays' that the mast was raised. The 'backstay,' *ἐπίτονος* (Od. 12. 423), was made fast from the mast-head to the stern; so Hesych. calls it *δέρμα φειτησφάλισται δὲ ιστὸς τῆς νέας*. Suidas took *ἐπίτονος* to mean the ring of twisted rope attached to the yard, to enable it to slip up and down the mast, δὲ στεμένον ἴμας πρὸς τὸν ιστὸν τὸ κέρας.

§ 16. *κάλοι, ὑπέραι, πόδες.* In Od. 5. 260 the description of the running rigging is thus given, *ἐν δὲ ὑπέραις τε κάλοις τε πόδας τ' ἐνέδησεν* *εἰς αἰτῆς*. Of these three words *κάλοι* may be satisfactorily identified with our 'halyards,' which, as their name implies, are used to haul up the yard (*ἐπίκριον*). The older commentators are generally agreed upon this interpretation. So Schol. V. *τὰ σχοινία δι' ὅν ἀνάγεται καὶ μεταγέται ή κέρατα*, and Eustath. gives their position with still greater accuracy, *τὰ ἐν μέσῳ τοῦ κέρατος ἀνάγοντα καὶ χαλῶντα τὸ ιστιον*. The *κάλοι* probably ran through a hole high up in the mast, or through a ring, or some simple form of pulley, like the later *τροχιλία*. The 'braces,' *ὑπέραι*, are made fast to the ends of the yard-arms, their use being to trim the yard to the particular angle required by the direction of the wind. This is the interpretation given by several Scholl., *τὰ δύο εἰς ἄκρον ἑκατέρωθεν τοῦ κέρατος δύο σχοινία δι' ὅν μεταγέται τὸ κέρας*. The Schol. V. gives a less accurate description, *τοὺς ἐκ τοῦ ἄκρου τῆς ὁδόνης*

*έξημένους καλούς*, which makes a confusion between ὑπέραι and πόδες. There is no reasonable doubt that πόδες are the ‘sheets,’ Lat. ‘pedes,’ i.e. ropes at the lower corners of the sail for the purpose of altering its position, just as the ὑπέραι determined the position of the yard. Eustath. expresses this very intelligibly, *καλοῦνται δὲ πόδες διὰ τὸ μή εἶναι ἀπεναντίας ταῖς προρρηθείσαις ὑπέραις, ὡς οἷον ὑπερθεν κεφαλαῖς τοιοῖς ποδῶν*. Similarly the Schol. on Aristoph. Eq. 436 πόδες δὲ καλοῦσιν ναῦται τοὺς παρ’ ἔκάτερα τὰ μέρη ἐκδεδεμένους τῆς ὁδόντης. For the use of the word in later authors cp. Soph. Antig. 715 αὗτως δὲ πόδες ὅποις ἐγκρατή [<sup>? ἐγκρατὴ</sup>] πόδες | τείνας ὑπείκει μηδὲν, ὑπτίοις κάτω | στρέψει τὸ λοιπὸν σέλμασιν ναυτίλλεται, Eur. Orest. 706 καὶ ναῦς γάρ ἐνταῦσιν τρί<sup>τη</sup> βίαιος πόδι | ἔβαψεν, ἵστη δὲ αὐτὸς ἦν χαλᾶ πόδα, I. T. 1379 δεσμὸς γαρ κλύδων ἀκειλε ναῦν | πρὸς γῆν, φόβος δὲ ἦν δοτε μὴ τέγηται πόδα, sc. by turning on her beam-ends, Virg. Aen. 5. 830 ‘una omnes fecerit pedem, pariterque sinistros, | nunc dextros solvere sinus,’ Lucan. Phars. 5. 427 ‘et flexo navita cornu | obliquat laevo pede carbase.’

§ 17. *πηδάλιον, οἰήιον*. The ancient ship was steered not with a rudder hung vertically on pivots, according to the modern use, but with an oar at or near the stern, as a life-boat is now steered. The shape of the steering oar or paddle did not greatly differ from the ordinary oar; but possibly the blade (the most important part, as the word *πηδάλιον* shows) was broader. That on many occasions two such oars were used instead of one may be seen from carvings, coins, etc.; cp. also Eur. I. T. 431 *συρεζόντων κατὰ πρύμνας εἰναισιν πηδαλίους*, ‘the steering oars resting (or fixed) at the stern.’ Certainly only one is alluded to in Od. 5. 255, 270, 315, and Od. 3. 281. In the storm described in Od. 5. 355 the steering-oar is represented as dashed from the helmsman’s hand, as he ‘sits’ steering (cp. *ἡμερος* Od. 5. 271). Sometimes the helmsman was raised a little above the deck, so as to have more power over his oar; and for this purpose a low stool or bench was fixed athwart the deck, called in Il. 15. 729 *θρῆν* ἐπιποδῆς.

The word *οἰήιον* is occasionally used as identical with *πηδάλιον*, as in Od. 9. 483, 540. The plural *οἰήια* refers, in Il. 19. 43, to several ships, but in Od. 12. 218 it is applied to one ship alone. It is probable that *οἰήιον* (from *οἴσω*) is really the ‘handle of the steering-oar;’ perhaps a peg inserted in the upper part to facilitate the turning of the blade; or, on the analogy of *οἴκεσσι* (*οἴαξ*) Il. 24. 269, it may be a ring through which the shaft of the steering-oar passed, and against which it worked, as against a fulcrum. Cp. Eustath. 1533 Διεγενέσθε φῆσιν, οἴλακας λέγει οἰς τὰ πηδάλια ἐπιστρέφοντας, θρῶν καρόντας καὶ

κρίκους δέ θν ιμάντες διείρονται, καὶ φέρεται μέχρι καὶ τὸν ἡ τῶν οἰάκων λέξι,  
οὐκ ἐπὶ δὲλον τοῦ πηδαλίου.

**§ 18. ἀδραί, πρυμνήσια.** When a ship arrived at her destination she might be run ashore, and hauled up if the stay was to be a long one; but if she was soon to set sail again, or if the nature of the coast made it preferable, she was moored without taking the ground. Cp. Od. 15. 498 ἐκ δὲ εὔτας ἔβαλον, κατὰ δὲ πρυμνῆσι' ἔδησαν. These ἀδραί were blocks of stone with a rope attached to them, which were thrown out of the fore-part of the ship, thus mooring her by the bows. The constant use of the plural implies that more than one was used; perhaps a stone at each side of the bow. It may be surmised that these stone-blocks served as part of the ballast while the ship was at sea; and that when she was drawn up on shore they were placed as supports (*ἔρματα* Il. 1. 486) at each side of the keel.

The stern, which now faced the shore, was moored there by a cable or cables called πρυμνήσια. These may have been fastened to a tree, or projecting rock, if one stood handy. But in Od. 13. 77 we find the cable fastened to a stone pillar, evidently prepared for the purpose, πέσσωμα δὲ ἔλυσαν ἀπὸ τρηγού λίθῳ. This method of mooring when the ship was to sail at short notice is described in other passages, as, e.g. πάσσως δὲ ἔρυσσομεν εἰς δλα διαν, | ὑψι δὲ ἐπ' εὐνάων δρυσσομεν Il. 14. 77; or, ὑψιοῦ δὲ ἐν νοτιῷ τὴν γ' δρυσσαν, ἵκ δὲ ἔβαν αὐτοῖ Od. 4. 785. Comparing the last quoted passage with Il. 1. 436; Od. 15. 497, it would seem that the crew could land after having set their moorings; and, as it is generally understood that small boats were not in use, we have to suppose that there were some means of warping the ship close to shore to enable the crew to disembark, and of hauling her out again to her mooring ἐπ' εὐνάων. Such a process is common along our coasts and in our harbours, where boats and fishing vessels are moored with a double rope that passes through a ring or loop in their anchor or mooring-stone, and are hauled up to shore, and out again to their moorings either from the shore, or from the boat itself.

## APPENDIX II.

### ON SOME VARIOUS FORMS OF THE LEGEND OF THE BLINDED CYCLOPS.

THE story of an ogre blinded or slain by his intended victim is common to many countries. While the details vary, the general features of the legend remain the same, pointing to some common source in very early times. But the variations are sufficiently characteristic to make it unlikely that the different forms of the tale are copies of the Homeric account. The story appears not only in ancient Greece, but in Persia, in Turkey, in Roumania, in Finland, and in Norway.

The materials for this note are taken from J. F. Lauer, *Homerische Studien*, p. 319 foll. (Berlin 1851), and Wilhelm Grimm, *die Sage von Polyphem, Abhandl. der Königl. Akad. der Wissenschaften*, 8vo. Berlin 1857.

(1) The first legend that Grimm notices is from a Latin book called 'Historia septem sapientum,' by the Monk John of the Abbey of Haute Seille, in the diocese of Nancy, written between 1184 and 1212. A few years after it appears to have been translated into French verse under the title of 'Li Romans de Dolopathos.' The form of the story, as given by the Monk John, is as follows:—

A famous leader of a band of robbers goes with his comrades to steal the treasures of a giant. They find the giant absent from home, but he soon returns with nine others, and catches the robbers at their work. They divide the captives among them, the captain and nine of his comrades falling to the share of the giant who owns the house. He boils and eats the nine men, reserving the captain till the last because he is too thin. The giant suffers from weak eyes, and the captain, having his permission to attempt a cure, seethes together sulphur, pitch, salt, and arsenic, and pours them, when melted, into the giant's eyes. Furious with pain, the blinded giant lays about him with his club, hoping to kill the robber-captain, who is forced to creep up a ladder and to hang all day and night by his hands from the hen-

**roost.** When he could hold on no longer, he hides among the sheep, and manages to slip between the legs of the giant, who was guarding the door, by covering himself with the skin of a ram, and fastening horns upon his head. The giant, in pretended admiration at his cleverness, gives him a gold ring, which, by its magical power, forces him to cry out 'Here I am!' 'Here I am!' The giant follows the sound of the cry into the forest, dashing himself against the trees, but gaining on the runaway; who, in despair, finding that he cannot pull off the ring, bites off the finger—ring and all—and so escapes.

(2) The next form of the story belongs to the Oghuzians, a mixed tribe of Turks and Tartars. It was first published by Diez in 1815, from a MS. of the thirteenth century. The title of the story is 'How Bissat slew Depé Ghöz.'

This Depé Ghöz was the son of a fairy by an Oghuzian shepherd. He was born with a single eye on the crown of the head, and in his earliest childhood gave such dangerous tokens of his native savagery, that he was driven from the house of the Khan Aruz, where he had been brought up. Then came his mother, who placed a ring on his finger, which made him arrow-proof and sword-proof. After this he lived in a cave and preyed upon the people, who could offer no resistance, as none could wound him. So they made a compact to give him for his food two men every day, and 500 sheep, with two servants to cook his victuals. Sons of families were drawn by lot to supply him, among them the sons of Aruz; the youngest son, Bissat, determines to avenge his brothers. Bissat shoots several arrows at Depé Ghöz, who thinks a fly has touched him. At last he espies Bissat, catches him up, and puts him in his leathern boot, intending to eat him at supper time. Bissat cuts his way out of the boot, comes to the sleeping giant and plunges a red hot knife into his eye, and hides among the sheep in the cave. Depé Ghöz knows he is there, and sits at the cave door to catch him as he passes. But Bissat dresses himself in a ram's skin, and when the giant clutches him he slips through, leaving the skin behind. 'Art thou free?' cries Depé Ghöz. 'My God has delivered me,' answers Bissat. Depé Ghöz offers Bissat a ring which will make him proof against sword and arrow; but the ring returns to its master, and Bissat is only saved because it slips off his finger. Then Depé Ghöz decoys him into his treasure-house, intending to bring down the roof on his head and crush him; but Bissat calls on God, and seven doors suddenly fly open, so that Bissat escapes. 'Death cannot touch thee!' the giant exclaims. Then he tries to induce him to take up a sword that cut

through everything it touched, but once more Bissat is saved. Dépé Ghöz asks Bissat of his home and parentage. ‘My home,’ he answers, ‘is in the south; the name of my father is “Not-to-be caught-behind;” my mother is daughter of Kyghan Aflan; I am Bissat, son of Aruz.’ The giant supplicates for his life, alternating his prayers with threats; but Bissat makes him kneel down like a camel, and with the giant’s own magic sword, hews off his head.

(3) The third voyage of ‘Sindbad the Sailor’ recounts a very similar adventure. Driven by a storm upon an island, he and his friends take refuge in a castle, which is owned by a terrible ogre, with the mouth of a camel, the ears of an elephant, and the claws of a tiger. He seizes the fattest of the company, runs a spit through him and roasts him. The next day the same horrid scene is re-enacted. On the third day Sindbad and his friends make rafts, and in the evening, while the giant sleeps after eating another man, they heat some of the spits red-hot and plunge them into his eyes, escaping to the shore and waiting for the dawn of day to launch their rafts. But at day-break the ogre comes down to the shore, guided by two other giants, and they hurl volleys of stones upon the rafts, even venturing up to their waists in the water. So all the rafts are destroyed with all the men, except the raft on which Sindbad and two of his friends escape.

(4) The following is a form of the story current in Servia: A priest and his pupil, being overtaken by night, seek shelter in a giant’s cave, who had only one eye in his forehead. The mouth of the cave was closed by a block of stone that 100 men could not roll away. The giant roasts and eats the priest, inviting the lad to share the meal and promising to eat him next day. The lad sharpens a bit of wood, and when the giant sleeps pierces his eye with it. He escapes in the morning by the familiar trick of the ram’s skin. The giant offers him a stick to drive his sheep with; but, as he holds out his hand for it, the stick cleaves to his finger, and the lad has to draw his knife and cut the finger off. He runs off, driving before him the flocks of the giant, who follows in pursuit. But the lad decoys him to the brink of a lake and then pushes him in and leaves him to drown.

(5) A Roumanian story tells how a father sent out his three sons with the flocks, warning them not to answer if they hear any one call. Three times a call is heard: the third time all answer, and at once a giant appears who takes the three lads and their sheep to his house. That evening he boils and eats the eldest; the next night he sups upon the second son. But the youngest, who has skimmed the fat of

his two brothers off the boiling-pot, melts it and throws it into the giant's face, thus burning out his eyes. The giant hunts for him in his house, but the lad deceives him as to his whereabouts by scattering nuts in different corners. Next day he slips past the giant in a sheep's skin, but foolishly accepts the gift of a gold ring, which cries, as soon as he puts it on his finger, 'Here, blind-man, here!' The lad has to cut off his finger, and throws it into the water, still crying out 'Here, blind-man!' So the giant follows the cry, falls into the water, and is drowned.

(6) There is an Estonian legend to the effect that one day a farm bailiff was melting lead and casting buttons. The Devil appeared to him, and asked him what he was doing. 'Casting eyes,' said the man. 'Cast me a good large pair,' said the Devil. Thereupon he melted plenty of lead, and persuaded the Devil he must bind him fast, in order to be able to put in his new eyes. 'What is your name?' the Devil asked. 'My name is Issi (Self).' 'A very good name too,' said the Devil. Then the man poured the melted lead into his eyes, and when the Devil filled the air with his complaints, and people asked him 'Who did it?' he could only answer 'Issi teggi' (Self did it). And everyone laughed and said, 'Then you've only Self to thank for it!'

(7) There is a story told by the Finns of a groom named Glypho, who undertook to rescue three princesses imprisoned in a subterranean cavern. He finds one of them in an iron chamber, watched by an old demon called Kammo, who had one eye in his forehead and a monstrous horn. His eyelid had grown so big that it overhung his eye and he could not see the young man, who pierced his eye with a red-hot iron, and cut off his head.

(8) Two almost identical stories are current in Russian Carelia, and in the Harz Mountains.

The Greek legend is complete in itself, and offers some remarkable contrasts to the other adventures of Odysseus. The character of the hero seems to have altered for the occasion. He may show cleverness in Polyphemus' cave, but his old caution has forsaken him: he is foolhardy and thoughtless. The mantle of his wisdom seems for once to have descended on his comrades. It is they who recommend him to take advantage of the absence of the Cyclops, and merely to drive his herds away. But Odysseus insists on seeing him and partaking of his hospitality. Nor is he less reckless when he taunts the Cyclops from ship-board, and incurs new perils after his deliverance.

The variation between the Greek story and the Romans de Dolopathos is considerable. There the giant has two eyes, and the robber-captain rescues none of his companions. The pretended cure is a novel feature; but the night and day spent by the man hanging from the hen-roost has a real counterpart in Odysseus holding on to the fleece of the ram. The details of the magic rings and the stick that cleaved to the finger are found in several of the stories, but are not Homeric. The adventure of Sindbad and his friends on the rafts recalls the last scene in the account of the Cyclops. The Oghuzian story approaches the Homeric most nearly in the method of the blinding, and in the giant having an inkling of his impending fate; but the motive in that legend was revenge, not robbery, from the first; and the arrow that fell on Depé Ghöz like a fly reappears in more than one fairy-tale. The device of escaping in a sheep-skin is found in several legends, and has something in common with the form of the story in Homer. But the device of *Otris* is reproduced only in the Estonian tale, where the farm bailiff gives his name as Issi. Grimm quotes a similar trick in a story current in the Vorarlberg, and in another from Hesse.

Grimm thinks that in the legends of giants with a single eye in the forehead we have some reminiscence of Sun-worship; reminding us of the eye of Ormuzd in the ritual of the Parsees, and of the right eye of the Demiurge according to Egyptian beliefs, which may be compared with the view that represents Odin as one-eyed. A curious modification of such legends is found in Aeschylus, who speaks (P. V. 794) of the Φορκίδες, as δημαι κόρα | τρέις κυκλόμορφοι, κοστὸς ὄψις ἀστημέναι, and this joint possession of a single eye reappears in the stories of the Northern Trolls.

Lastly, we may suppose that under these legendary tales of giants, blinded or destroyed by men so much weaker than themselves, we have a general representation of brute force over-matched by cunning. Perhaps, too, such stories contain some allusion to the quiet and hidden forces at work in the physical world, which prove themselves to be more potent than those wilder and stormier powers, that seem at first sight to carry all before them.

## APPENDIX III.

### ITHACA.

§ 1. THE general results of the Homeric description of the topography of Ithaca may be summed up as follows: Ithaca is one of a numerous group of islands lying close together<sup>1</sup>, among which are Dulichium, Same, and Zacynthus; it lies farthest westward of the whole group, and its shores are flat. Its physical condition is described by the epithets 'rough' (*τρηχεῖα* Od. 9. 27), and 'rocky' (*κρανῆ* I. 247); but the climate is invigorating (*κουρστρόφος* 9. 27), and the soil is fertile (*Ίθάκης ἐς πίστα δῆμων* 14. 329). When Athena describes the characteristics of the island to Odysseus, who had just landed there, ignorant of his locality, she speaks of it as a place of world-wide fame<sup>2</sup>; a rugged land, and unfit for horse-driving, but by no means barren or poor, though of small extent. Plenty of corn grew there, and it was well-watered by rain and dew, and well-wooded. There were standing pools for the cattle, that never were dry, and good pasturage for goats and kine. This description harmonises well with the reasons given by Telemachus for not accepting a present of horses, 'because there is no meadow-land, nor broad runs there, any more than in the neighbouring islands;

<sup>1</sup> ἀμφὶ δὲ τῆσσαι  
πολλὰς ναιεράνουσι, μάλα σχεδὸν ἀλλήλησι,  
Δουλίχιόν τε Σάμη τε καὶ ὑλήσσα Ζάκυνθος.  
αὐτῇ δὲ χθαμαλῇ παντεπράτῃ εἰν ἀλλ κεῖται  
πρὸς ζόφον—αἱ δέ τ' ἀνευθέ πρὸς ἥδ τ' ἡλιόν τε... (Od. 9. 23 foll.)

<sup>2</sup> Ισασι δέ μν μάλα πολλοί...  
ἢ τοι μὲν τρηχεῖα καὶ οὐχ ἵππηλατὸς ἔστιν,  
οὐδὲ λίπη λυπρῆ, ἀτέρ οὐδὲ εὔρεια τένυκται.  
ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἴνος  
γίγνεται· αἰεὶ δὲ δύμβρος ἔχει τεβαλινᾶ τ' ἔρση.  
αλγίβοτος δὲ ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὑλη,  
παντοῖη, ἐν δὲ ἀρδμοῖ ἐπηερανοὶ παρέστι.  
τῷ τοι, φεῦν, Ίθάκης γε καὶ ἐς Τροίην δνομ' ἴκοι,  
τὴν περ τηλοῦν φασὶν Ἀχαιοῖς ἔμμεναι αἷς. (13. 239 foll.)

but it is best suited for feeding goats<sup>1</sup>. Yet Eumaeus, the swine-herd, is represented as having charge of twelve styes<sup>2</sup>, each containing fifty sows for breeding; besides which were 360 boar-pigs, some of which were brought in every day to supply the table of the suitors.

Among the principal heights in Ithaca was the striking mass (*ἀριστερές* 9. 22) of Mt. Neriton, clothed in forest (*καταειμένος ἄλι* 13. 351; *εἰροτίφυλλον* 9. 22). Another wooded height was Neion (1. 81), which seems to have overhung the town of Ithaca (*Ιθάκης ὑπώριος* 3. 81); a third eminence was the 'Raven's rock' (*κόρακος πέτρη* 13. 408), described as being near the spring Arethusa.

At the foot of Neion lay the harbour, or creek, Rheithron (1. 186); and another land-locked bay was called the harbour of Phorcys<sup>3</sup>, formed by two projecting spurs of cliff, and so sheltered that vessels could lie therein without moorings.

At the head of the harbour of Phorcys<sup>4</sup> stood a great olive tree, and near the tree a grotto, described as containing bowls, jars, and looms of stone, where the Naiades wove their sea-purple webs, while the bees stored honey for them in the hollows of the rock. Springs abounded in the grotto, which was entered by two doors—the one to the north accessible to men; the other, facing south, open only to immortals.

<sup>1</sup> ἐν δ' Ἰθάκῃ οὐτ' ἀρ δρόμοι εὑρίεσθαι, οὐτέ τι λειμάντι  
αγύβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.  
οὐ γάρ τις νῆσον ἱστήλαρος, οὐδὲ εὐλείμων,  
αἱ δὲ ἀλι κεκλίαται· Ἰθάκη δέ τε καὶ τερή πατέτων. (Od. 4. 605 foll.)

<sup>2</sup> συφεοὺς δυοκαΐδεκα πόλεις κ.τ.λ. (14. 13 foll.)

<sup>3</sup> Φόρκυνος δέ τις ἔστι λιμὴν, διλόιο γέρωντος,  
ἐν δήμῳ Ἰθάκῃ· δύο δὲ προβλήτες ἐν αὐτῷ  
διταῖ ἀπορράγες, λιμένος ποτιπεπτημῶν,  
αἱ τ' ἀνέμοις σκεπώσοις δυσαήνοις μέγα κῦμα  
ἐκτοθεν. Ἐντοσθεν δέ τ' ἀνευ δεσμοῖο μένουσι  
νῆσες ἐνσελμοι, δτ' ἀν δρόμοι μέτρον ἴκασται. (13. 96 foll.)

<sup>4</sup> αὐτῷ ἐπὶ κρατὸς λιμένος ταρίφυλλος ἐλαίη·  
ἀγχόοι δὲ αὐτῆς δυτροὶ ἐπήρατος, ἡροειδὲς,  
ἰρὸν υμφάντη, αἱ Νηάδες καλέονται.  
ἐν δέ τε κρητῆρές τε καὶ ἀμφιφορῆς ἔστι  
λάινοι· ἐνθα δὲ ἔσται τιθαιβώσσονοι μέλισσαι·  
ἐν δὲ ιστοῖ λίθεοι περιμήκεες, ἐνθα τε τύμφαι  
φάρε ἰφαίνουσιν διπόρφυρα, θαῦμα ἰδέσθαι·  
ἐν δὲ ὕδατ' δενάοντα· δύο δέ τε οἱ θύραι εἰσὶν,  
αἱ μὲν πρὸς Βορέαο καταβαταὶ ἀνθράκωσιν,  
αἱ δὲ αὖ πρὸς Νότον εἰσὶ θεότεραι, οὐδέ τι κείνη  
ἀνδρες ἐσέρχονται, διλλ' ἀθανάτων ὅδος ἔστι. (13. 102 foll.)

The town of Ithaca lay at the foot of Mt. Neion; so that Eumaeus says, 'I will come down to the town' (*εἰς ἄστον κάτειμι* 15. 505; *ἡλθε συβάτης τρεῖς σιάλους κατάγων* 20. 162); and Laertes is said to go down no more to the city (*οὐδὲ πόλισθε κατέρχεται* 11. 188). Near the town<sup>1</sup>, and just where the hill-path reached the level ground, a fountain burst out from a rock, in the midst of a grove of poplars. Close above this was an altar in honour of the nymphs of the spring, where way-farers always made an offering.

Higher up was a knoll<sup>2</sup>, sacred to Hermes, and commanding a view of the harbour and the town, so that Eumaeus could see from it the ship which had been sent to waylay Telemachus.

The palace of Odysseus stood in the higher part of the city<sup>3</sup>, the view from it extending over the harbour and the sea. From the court of the palace Amphinomus, one of the suitors, could watch the vessel that had been despatched in pursuit of Telemachus, entering the harbour<sup>4</sup>.

We gather that there was the usual place of assembly for the citizens (Od. 1. 90; 16. 361; 24. 420, etc.), its particular position being described as *πρὸς ἀστεος εύρυχόριο* (Od. 24. 468).

The estate of Laertes lay outside the city<sup>5</sup>. He had a house on it for his own accommodation, and a barrack for his slaves, and a well-stocked garden and vineyard<sup>6</sup>.

<sup>1</sup> ἀλλ' οὐδὲ δὴ στείχοντες δύνει κάτα παταλέσσαν  
ἀστεος ἔγγὺς ἴσσαν, καὶ ἐπὶ κρήνην ἀφίκοντο  
τυκτήν, καλλίροον, θεν ὑδρεύοντο τολέται,  
τὴν ποίραν Ἰθακος καὶ Νήριτος ἡδὲ Πολυδετῶν·  
ἀμφὶ δὲ ἄρει αἰγαίων ὑδατορεφέων ἦν ἀλος,  
πάντοτες κυκλοτερές· κατὰ δὲ ψυχρὸν βέν τὸν πόρον  
ὑψόθεν ἐκ πέτρης, βαρύς δὲ ἐφύπερθε τέτυκτο·  
νημφάν, διε πάντες ἐπιρρέεσκον δύται. (17. 204 foll.)

<sup>2</sup> ἥδη δέρπ πόλιος, διε Ἔρματος λόφος ἐστιν,  
ἡς καὶ, οὐδὲ νῆα θοῆτη ἰδομην κατιοῦσαν  
ἐς λαμένην ἡμέτερον. (16. 471 foll.)

<sup>3</sup> αὐτάρ δὲ [Οὐδουσεύς] ἐκ λιμένος προσέβη τρηχεῖαν ἀπαρτάν  
χώρον δὲ ὑλήντα δὲ δικρας, sc. to the house of Eumaeus. (14. 1, 2.)

<sup>4</sup> Ἀμφίνομος τὸν τῆν  
στρεφθεὶς ἐκ χώρης, λιμένος πολυβιενός ἐντός. (16. 351, 2.)

<sup>5</sup> οἱ δὲ ἐπει τὸ πόλιος κατέβαν, τάχα δὲ ἄγρον ἵκοντο:  
καλδὺ λαΐρτα τετυγμένον, δια βά ποτ' αὐτὸς  
λαΐρτης κτεάτισσεν, ἐπει μάλα πόλλ' ἐμέγησεν.  
ἴσθα οἱ οἶκοι ἦν, περὶ δὲ κλίσιον θέε πάντη. (24. 205 foll.)

<sup>6</sup> εὖ τοι κοιμῆται ἔχει, οὐδέ τι πάμπαν,  
οὐ φυτδν, οὐ συκῆ, οὐκ ἀμπελος, οὐ μὲν ἐλαίη,  
οὐκ δγχνη, οὐ πρασιή τοι ἀνεν κομιδῆς κατὰ κῆπον. (24. 245 foll.)

Ithaca is represented as separated from Same (Cephallenia) by a narrow frith<sup>1</sup>, across which a ferry-boat plied<sup>2</sup>. In the middle of this sound was a rocky island, called Asteris, not large, but sufficient to contain two harbours and to afford concealment to a ship<sup>3</sup>.

§ 2. We may now give briefly the actual facts respecting the geographical position and topography of the modern Theaki (which it is customary to identify with the Homeric Ithaca). It will be sufficient merely to state them, with the usual explanations given of the most difficult points, in order that we may have the means of determining broadly whether the Homeric description is in any way compatible with the actual features of the island.

Ithaca lies about twenty miles from the coast of Acarnania, and is separated from Cephallenia (Cephalonia) by a narrow strait about three miles across. A line drawn due N. and S. through the centre of Ithaca, will just graze the eastern coast of Leucas, and will pass through Cephallenia and Zacynthus (Zante), the latter island being almost in exactly the same parallels as Ithaca, but due south of it: the principal part of Cephallenia lying to the W. and S.W. of Ithaca. A glance at the accompanying chart of Ithaca will show that the coast is everywhere bold, and the sea round it well deserving of the Homeric epithet *ἀγχιβαθής*.



Entrance to the Gulf of Molo.

The sketch of the entrance to the Gulf of Molo, as seen from the sea, shows that the eastern side of the island is bold and mountainous; and the western coast presents a still more lofty appearance. The length of the island from N. to S. is sixteen English miles; its greatest breadth about four. The island may be represented as a limestone ridge, divided nearly in two by the deep inlet of the Gulf of Molo, that leaves an isthmus not more than half a mile broad to

<sup>1</sup> ἐν πορθμῷ Ἰθάκης τε Σάμοις τε παιπαλούσσης. (Od. 4. 671.)

<sup>2</sup> πορθμῆes δ' ἅρα τούς γε διήραγον. (20. 187.)

<sup>3</sup> ἵστι δέ τις νῆσος μέσση ἀλλ' πετρίεσσα,  
μεσσηγὸς Ἰθάκης τε Σάμοις τε παιπαλούσσης,  
Ἀστερὶς, οὐ μεγάλῃ λιμένες δ' ἔνι ταῦλοχοι αὐτῷ  
ἀμφιβυμοις τῇ τόν γε μένον λοχώσατες Ἀχαιοῖ. (4. 844 foll.)

connect the northern and southern divisions of the island. The highest point of the ridge in the northern half rises to an elevation of 2066 feet, at Anoī ('Ανωΐη); and Mt. Stefano in the south attains a height of 2135 feet; the summit of the ridge where it is narrowed in the isthmus goes by the name of Mt. Aito ('Αετός). Port Vathi, itself an inlet from the Gulf of Molo, is the site of the modern capital, which extends in 'one narrow stripe of white houses round the southern extremity of the horse-shoe port or "deep" ('Βαθύ), whence it derives its name. Large ships can moor in perfectly safety, close to the doors of their owners<sup>1</sup>. West of Port Vathi is a small bay or creek called Dexia, while to the north a rocky point protects a third indentation of the coast called Skino Bay. The channel between Cephallenia and Ithaca shows uniformly deep soundings, no trace of any shallows or reef being marked, except the rock of Deskalio, some few yards in circumference, lying near the northern end of the strait. The mountains of Ithaca are for the most part bare of timber, but there are one or two fertile valleys that run up into them. Very little corn, insufficient for the wants of the inhabitants, is grown there, the chief product being currants, of which a considerable quantity is exported. Few, if any, animals are bred there for food or for farming purposes<sup>2</sup>.

§ 3. It remains now for us to see how far it is either possible or necessary to reconcile these two accounts of the island. Was Homer acquainted with Ithaca? Had he ever visited it? Is his description that of an eye-witness? Is it the reproduction and embellishment of some general hearsay?

The controversy is both old and new. It began as early as the days of Strabo, and it still divides the learned. In modern times the principal authority for the identification of the Homeric Ithaca with Theaki has been Sir William Gell, who, in his monograph upon the topography and antiquities of Ithaca (Lond. 1807) not only satisfied himself as to the general identity of the islands, but found almost all the Homeric details on the spot. Neriton was to be identified with Anoī, Neion with Mt. Stefano; the garden of Laertes could be placed at Lefki ('Λεύκοι) on the slope of Neriton; the fountain Arethusa was still flowing. The grotto and the harbour of Phorcys were discernible in Dexia Bay, and it was still possible to trace the ruins of the palace of Odysseus.

<sup>1</sup> Murray's Handbook for Greece, p. 82.

<sup>2</sup> Teuffel (in Pauly's Real. Encycl. s.v. Ithaca).

Hercher's criticism<sup>1</sup> upon the subsequent treatment of the question is severe, but scarcely unjust. 'Gell's successors,' he says, 'did not feel themselves called upon to protest against his visionary views; they were rather inclined to take shame to themselves, if they failed to see anything in these localities, where he had found everything so clear and intelligible. They contented themselves with maintaining the independence of their judgment, by shifting the estate and garden of Laertes from one hill-top to another, and by substituting for Gell's grotto of the nymphs, which had disappeared, a new one "aus dem Naturalienkabinet der Insel." ' One of the principal of these 'successors' was Goodisson, who in his book on the Ionian Greeks (London 1822) develops still further Gell's views, which were also approved and adopted by Kruse, in his 'Hellas' (Leipzig 1827). A thorough partisan of the same school was Ernst Schreiber, in the volume entitled 'Ithaca' (Leipzig 1829). The first reaction against this universally accepted view set in with Völcker, in his 'Homeric Geographie,' published at the same time as Schreiber's book. He stoutly maintained that the Homeric description of the group of islands forming the kingdom of Odysseus could not be reconciled with facts, and that Gell's discoveries in Ithaca were nothing better than illusions. An elaborate pamphlet on the Homeric Ithaca was published in 1832 by Rühle von Lilienstern, in which Völcker's positions were warmly attacked, and solutions offered of some of the difficulties which he had stated; the intention of the volume being to corroborate the views put forward by Gell. The general results of his pamphlet were accepted, as against the views of Völcker, by R. H. Klausen (in the Zeitschr. für Alterthumswiss. 1835), who had no doubt that Homer was thoroughly familiar with Ithaca. Hercher (in the article in 'Hermes,' quoted above) criticises in the most caustic style the credulity of Gell and his adherents, insisting that they accepted the fact of Homer's familiarity with the island as *en fait accompli*, instead of honestly confronting the Homeric description with the actual topography of the island. In Hercher's view Ithaca belongs, for Homer, to the mythic realm of the western seas, and is therefore localised by him as παντεράτη πρὸς ζόφον (Od. 9. 25), so that any attempt to identify the Ithaca of the poem with the actual island can be nothing short of folly; nor does Hercher deal any gender measure to his own countryman Thiersch<sup>2</sup>, who was no less fortunate

<sup>1</sup> Hermes, vol. i. p. 263 foll.

<sup>2</sup> Briefe über Griechenland in Morgenbl. 1832.

than Gell in discovering the actual grotto of the nymphs, though in a different spot. Dr. Schliemann is the latest visitor, and, in his '*Ithaque, La Peloponnèse, Troie*', Paris 1869, he describes, with full satisfaction to himself, his descent into the grotto of the nymphs in the cliffs of Dexia Bay; the ruins of the walls that marked the outline of the palace of Odysseus; the mountain-path traversed by Odysseus and Telemachus (*Od. 24. 205 foll.*), and other details. The island of Asteris he fails to identify, remarking justly that the rock of Deskalio does not satisfy the Homeric description.

Those scholars who adopt or develop the views of Gell do not however agree among themselves even in important particulars. For example, while the majority of them place Mt. Neriton in the northern half of the island, and Neön in the south, Schliemann exactly reverses their position. The harbour of Phorcys is sometimes distinguished from, sometimes identified with, the harbour Rheithron; it is placed by one writer in Dexia Bay, by another in Port Frikes. The island of Asteris is according to some authorities the same as Deskalio; according to others, an islet now submerged: while Rühle von Lilienstern supposes it to have been Cape Dekalia, a promontory of Cephallenia that looks up the sound, and which, he thinks, may once have been an island.

§ 4. The most probable view, in our opinion, is that Homer intended to make the home of his hero in the actual island of Ithaca; but in the absence of any personal acquaintance with the scene, the poet could only draw upon such vague information as might be accessible, as to the geographical position of the place; the details being only a poet's conception of the natural scenery common to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar. We are almost of necessity driven to such a view by the decisive passage in *Od. 9. 25 foll.*, which seems, beyond a doubt, to place Ithaca in a wrong position relatively to the other islands of the group, and to give a false impression of the appearance it presents from the sea.

Dulichium, Same, and Zacynthus are the other three islands named with Ithaca. The site of the first is unknown. Strabo (10. 2. 19) would identify it with one of the Echinades, *ἀλλ' ἡ χοῦς τὰς μὲν ἐξηπειρώκει αὐτῶν ήδη, τὰς δὲ μᾶλλει, πολλὴ καταφερομένη*. Others have taken it to be the S.E. portion of Cephallenia, the other division being called Same, or Samos. The plain statement in Homer is that Ithaca lies *παντεράτη πρὸς Ἰόνον*, 'farthest westward.' It seems quite impossible to accept Strabo's explanation (10. 2. 12) 'northward;' or

Rühle von Lilienstern's modification of the same, when he interprets ξόφος as including all to N.W. and S.W.; leaving the S. and E. for πρὸς ἡῶ τ' ἡδιών τε. These last words are so distinctly descriptive of the E. that they settle the meaning of ξόφος to be W. It seems, in order to prevent a plain contradiction between χθαμαλή and πανυπεράτη that we must join πανυπεράτη πρὸς ξόφον (as Ameis, Fäsi, and Autenrieth) in the sense of 'extrema versus occidentem.' No exact parallel to this use of πανυπεράτη can be found, the nearest being Il. 23. 451 ήστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιστῇ, where however the elevated position of his station is also alluded to. But in sea-distances we must remember how the word ὥψον is used to mean 'far out.'

The next difficulty lies in χθαμαλή (Od. 9. 25). The etymology of the word from χαμα (compare χαμαι, and, for the insertion of θ, the form χθω) puts it exactly on the same footing as the Lat. 'humilis,' from 'humus;' and the use of the word in Homer is remarkably uniform. It is used of low beds on the ground (Od. 11. 193); of a low wall (Il. 13. 683); of one rock lower (*χθαμαλότερος*) than another (Od. 12. 101). It occurs as an epithet of the island Aeaea (Od. 10. 194), where Odysseus mounts a commanding eminence, and sees that the coast lies 'low' all round. We have only to look at the chart, and notice the soundings close to the coast, to be convinced that the shores of Ithaca do not merit this epithet; unless we try to dilute the meaning of χθαμαλή so far as to make it merely describe the 'relative' lowness of the coast, as contrasted with the mountain-heights inland; which would be to rob it of all its characteristic meaning at once. Strabo's interpretation (10. 2. 12) of χθαμαλή as πρόσχωρος τῆς ἡπείρου, certainly is not contained in the word itself, though he seeks to bring the meaning out by representing Ithaca as lying under the heights of the Acarnanian mountains. The conjecture χθαμαλῆ to serve as an epithet of ἀλί, though approved by Schreiber, is not likely to find many supporters. Dr. Hayman seems to lay an unnatural stress upon αἰτή, when he says that it points the contrast between the general level of the island and its own leading feature Mt. Neriton; while Wordsworth (Pictorial Greece, p. 357), laying no stress at all upon the contrasting words, seeks to refer αἰτή δέ to Zacynthus; as he supposes Virgil does by the order of his enumeration of the islands (Aen. 3. 270). But, besides the difficulty introduced by assigning no force to the adversative δέ, it is hard to see why Zacynthus should be particularised at all; and why (supposing the reference to be possible) the subject should again change in τρηχεῖ ἀλλ' ἀγαθὴ κουρορόφος (Od. 9. 27).

There is no islet near Ithaca which will satisfy the conditions of the Homeric 'Αστερίς (see p. 558, n. 3). The existence of the islet was a matter of doubt in classical times (Strab. 10. 2. 16). The words of Strabo himself (1. 3. 18) are καὶ ἡ Ἀστερία ἥλακται ἦν Ἀστερίδα φησὶν ὁ ποιητὴς . . . νυνὶ δὲ οὐδὲ ἀγκυροβόλιον εὑφεῖς ἔχει. The identification of 'Αστερίς with the rock Deskalio at the northern end of the Ithaca channel, which satisfied Gell, is given up as hopeless by Schliemann, 'La petite île de Dascalion n'a que 99 mètres de long et 32 mètres dans sa plus grande largeur ; elle consiste en un rocher plat et n'est qu'à deux mètres au-dessus de l'eau. Selon Homère, l'île d'Asteris avait un double port ; Dascalion n'a pas même un ensolcement d'un mètre, et, vu la grande profondeur de la mer tout autour, il est inadmissible que de telles modifications aient pu survenir dans la topographie de l'île' (Ithaque, p. 75). Schliemann is inclined to adopt the view of Strabo, that the real Asteris has disappeared in consequence of an earthquake or of some volcanic action; but the singular uniformity of the soundings in the channel makes this supposition improbable.

The suggestion of Rühle von Lilienstern and Klausen that we must look for Asteris in Cape Dekalia (Chelia) on the east coast of Cephalonia, now joined to the mainland, is equally disproved by an examination of the chart. The soundings round the promontory seem to show that no convulsive upheaval has disturbed the line of coast, and there has certainly been no deposit of sand or shingle to join an outlying islet with the mainland.

See an elaborate *résumé* of the question in Buchholz (*Homerische Realien*, vol. 1. pp. 120 foll.) of which ample use has been made in this note for references to modern German authorities.

TABLE OF THE PRINCIPAL WORDS AND PROPER  
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τε (disjunctive)	2. 374.	ὑπερετερή	6. 70.	χυτλούσθαι	6. 80.
τεῦ	4. 619.	ὑπερφίαλος	1. 134.	Ψηλαφᾶν	9. 416.
Τειρεσίας	10. 492.	ὑπηρητης	10. 279.	Ψυχή	11. 222.
τελέθειν	4. 85.	ὑπό (with accus.)	9. 135.	ῳδε	1. 182.
τελεσθόρος	4. 86.	ὑπόθρυχα	5. 319.	Ωκεανός	10. 508.
τελήσεις	4. 352.	ὑποδύμως	4. 386.	ἀλεσίκαρπος	10. 510.
τέλος	9. 5.	ὑπόκυκλος	4. 131.	Ωρίων	5. 121; 11. 57 <sup>2</sup> .
τέμενος	6. 293.	ὑποκύσασθαι	11. 254.	Ὤτος	11. 308.
Τεμέση	1. 184.	ὑποπερκάζειν	7. 126.		

Bones. 2 days + 2 nights c 74  
3 w. day monsoon down from Malacca c 80  
Nine days down by adiabatic 10<sup>th</sup> day. Return to Malacca c 84.  
air + indeterminate duration + distance c 105  
Lans Cyclops c 106.  
2 days and 2 nights back to the Cyclops  
indeterminate voyage c 165.  
Adolesc of floating island K 1.  
Nine days air. long wind + open sea K 28  
Back + Adolesc. K 58. Remains apparently only part of a day.  
10<sup>th</sup> day reaches Hainan goniaria K 80  
Indeterminate voyage K 123  
Asia reaches K 135  
A year spent with Cinc K 467  
Nakura beginning 3rd year after 8d. start from Troy.  
Return to Asia p 3.  
Sicily p 167  
Saylla + Changsha p 235  
Open of the Sun p 261



K 208 They are 45. Two divisions of 22 each. 0d. command one,  
Ergo locks the other.

K 116 are evidently the *laatbreygomein* Antiphates.  
two escape to ships K 117; but do not seem to have been killed  
& were in the other ships (K 92) but a few escape 0d. ships which  
were unmoored outside (K 95)

Polyphemus devours 6 (c 258, 311, 344)

60 Cracins alay 6 from a ship

24

1957

25

1957

